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Calcutta.

THE

CALCUTTA

CHRISTIAN OBSERVER.

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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THE

CALCUTTA CHRISTIAN OBSERVER.

January, 1836.

I.—*Introductory Observations.*

The CALCUTTA CHRISTIAN OBSERVER has now reached the commencement of its *fifth volume*, without any departure from the principles on which it was established, and with a considerable and steady influx of new subscribers. The Editors have endeavoured always to keep in view, that the grand object of the work is to aid in the moral and spiritual regeneration of India; and they trust, that, in the variety and extent of information which it affords, and in the vital importance of the questions discussed in its pages, the volume for the past year will bear a favorable comparison with any of its predecessors. The difficulties which oppose the Conversion of the Natives, the intricate subject of Marriage and Divorce, the various systems of Education, and the uses to which the Indigenous Literature may be turned, the Romanizing System, and a variety of other topics of national interest, have either originated or been revived in this journal; public attention has been again forcibly directed to the horrors of Female Infanticide; and ample information regarding the establishment of new Missions and Schools, the progress of English literature and opinions among the natives, and the gradual but evident preparation for the reception of Christianity, may be gathered from its pages. For the ensuing year, the Editors look forward with confidence to the able correspondents, to whom they are already so much indebted; and it will be their endeavour, as it is their earnest desire, to make the CALCUTTA CHRISTIAN OBSERVER more worthy of the

patronage which it has received, and more and more useful to that cause, for the support of which it was established.

And, in this season of hope and anticipation, it is grateful to believe, that the general aspect of the cause of CHRIST and of humanity is such as to encourage the hearts of its well-wishers. In our native land, not many years ago, the Christian Church seemed fast sinking into a state of lukewarm and worldly indolence, and the reproach was but too just in many cases, that it was hopeless to look for life amidst old and worn-out forms. Already ENGLAND was claimed by the infidels of FRANCE, and the Neologists of GERMANY, as one of a Godless triumvirate ; and already a time of trial and persecution was predicted,—almost wished for, by many who sought the spiritual welfare of our Zion. And it has arrived ; not indeed from *without*, (as was expected) so much as from *within ;* not so much in the form of persecution, as in that of strife and hatred ; " brother has risen up against brother," and, in a more enlarged sense, " a man's foes are those of his own household." In the mean time, the enemies of Christianity were not idle. The infidel held up his face unblushing to the light ; and availing himself of the discord within the camp, by the offer of insidious aid, and feigned sym pathy, prevailed but too far with all parties, while he in secret scoffed at their impious attempts to reconcile Christ with Belial.

Is religion then on the decline in England ? We answer, No ! There is much ignorance, not a little indifference, much sin to mourn over and lament ; but never at any period of their history, were the people of Great Britain more generally, sincerely, evangelically Christian, than they are now. This important truth is established by the unequivocal evidence of facts ; by the hundreds of thousands of pounds annually and cheerfully given for the support of missions, for the dissemination of the Scriptures and of scriptural truth, for the relief of the destitute, for the instruction of the ignorant, and for other benevolent purposes, unknown to pagan antiquity, but unfolded and enjoined in the word of God. It is established by the national grant of Twenty Millions, not for the building of pyramids, but for the Emancipation of the Slave—a measure unparalleled in history or,—fable; but originated, carried forward, and completed by Christian philanthropy. There is still more evidence : new

churches and chapels are rising in every corner of the land; laymen vie with ministers in preaching the glad tidings of salvation; pious and self-denying missionaries select as their field the obscure lanes of great cities, and the distant and thinly-peopled portions of the country; and exertions, on a scale of vastness never before imagined, are made and making for the moral and religious instruction of the rising generation. And God has not left himself without a witness even in our high places. He has given us an instructive lesson of lowly and confiding faith from the death-beds of Coleridge and Macintosh; and it is not without interest to see Lord Brougham leaving the stormy sea of politics to give his unsought and decided testimony to the truth of revelation, and Lord John Russel returning from the senate to join in humble and devout prayer with his own domestics. But over and above all these, we look, with feelings of deep thankfulness, to the new impulse, the revival of life and energy, the serious and earnest devotion, which very generally pervade every sect and denomination in the Christian community. The flame burns, but it purifies; for, though strife still rages, each party bears willing evidence to the spiritual improvement of the others. We have dwelt on this, because we have heard it questioned; and we repeat, that though still far—very far from having due influence, Christianity, in spite of every sort of opposition, is marching forward in her majestic and heaven-ordained progress, and was never more firmly rooted in the hearts of the people of ENGLAND, than she is now.

But ENGLAND, though first, is not alone in the race; FRANCE (*Infidel* FRANCE, as she has long been termed), has now her Bible and Tract Societies, her Missionaries, and her pious and evangelical Pastors, few, but fast increasing, burning with zeal in the good cause, and labouring with a blessing from on high. In GERMANY, Neology, like other systems of irreligion, is on the wane; the soil of LUTHER has no abiding place for such poisonous weeds; and her numerous and valuable contributions to critical and practical theology encourage us to hope, that she is again returning to the spirit of the sixteenth century. From her came the ablest, the most devoted, and the most successful Missionaries that ever laboured in these lands; and even now the Germans are second to none in the

field. There is movement also, and in the right direction, over a considerable part of Roman Catholic Europe; and, though the greater portion is shrouded in the horror of thick darkness, we know that the Sun of Righteousness will arise and shine in his own good time. AMERICA sends *her* testimony to the Truth in the many good and able men whom she is pouring, year after year, into Burmah, Ceylon, and Hindustán; but for a more particular notice of the progress of Christianity in that interesting country we refer to another part of our work.

The field of missions during the past year presents nothing particularly striking, but it is bright with promise. The blessed effects of the Gospel in New Zealand; the progress of Christianity in the South Sea Islands, now freed from the mis-statements of enemies and the over-statements of friends, and brought out into the common light of day; the dangers averted by a gracious Providence from the Missionary settlements in South Africa; the inspiriting, the glorious tidings from the West Indies; China lifting up her gates, that the Lord of Glory may enter in; and the noble efforts of our American brethren in Burmah,—all must be well known to our readers, and all seem like a voice from Heaven saying to Christian countries, "Go ye up, and take possession of the land; for ye are well able!" And we have reason to know that the voice is heard, and that the hearts of many are stirred up to set themselves apart for the service of Christ among the Heathen.

In INDIA we have gained little in direct accession of strength; but indirectly the success has been very considerable. In this city alone, more than two thousand young Hindus, male and female, enjoy the benefits of a sound Christian education, conducted or superintended by Missionaries themselves; our native chapels are crowded with silent and attentive hearers; and many of the most intelligent of the native youth are regularly present at a series of lectures on Christian truth. Christian Boarding Schools have also lately come more under the notice of the public, and they are now slowly assuming that important station which so justly belongs to them. To meet the wants of the more advanced pupils in the English seminaries, the munificence of the London Tract Society has furnished

us with an English Library of great excellence, selected from the writings of the most popular divines in ancient and modern times, some of which are being translated into the vernacular languages, for the benefit of the great body of the people. But the most striking circumstance, in the course of the past year, is the rapid increase of English schools. They spring up every day, and almost every one feels or expresses the warmest interest in their success*. In a field where so many now distinguish themselves, it may seem somewhat invidious to particularize; yet the names of Messrs. TREVELYAN, WILKINSON and PATON, and of Capt. JENKINS in Asám, ought not to be passed over in silence. The cause of Education is deeply indebted to them, not only for their support and countenance, but for their unsparing personal exertions in those hours which many devote to rest or amusement. We wish them no higher reward than to see their labours successful. But we should ill discharge our duty, were we not to express our fears, whether, any where, and most of all in India, any education is safe, which is not founded on religion; and we earnestly call upon our readers for their prayers, and for their utmost endeavours, that Christianity may go hand in hand with Knowledge, and that Education may be an inlet, not to Doubt, but to Faith. There is no insuperable difficulty on the side of the Natives; the "lion by the way" is the apathy of the Christian Church. No less than four new schools have been lately offered for the superintendance of the General Assembly's Mission, in all of which the natives made no objection to the introduction of the Christian Scriptures.

To conclude, at the close of the year, it is pleasant to look back with gratitude upon the past, and to reflect, that, as Missionaries, our intercourse with each other has been like that of brethren, a communion of unmingled peace and harmony; our

* In connection with this, we may mention, that a gentleman has lately sent the munificent donation of 1000 Rupees to the School-Book Society, to be divided into two prizes, one for the best work in English, and the other for the best translation into Hinduí, of a work exhibiting the advantages of knowledge, as a means of improving a nation in a condition like that of India. Many other instances might be mentioned of the general interest felt amongst every class of society for the welfare of the Natives.

monthly meetings for prayer and conversation have been pleasant, and, we trust, profitable to ourselves personally, and not without a corresponding influence upon our labours. Each is benefitted by the experience of his neighbour, and, though differing conscientiously on certain points, we have learned to feel that we are engaged together in one cause, and the servants of the same blessed and glorious Master. We regret the unhappy disputes in Southern India, and more recently among the clergy of this Presidency. It is to be hoped, that the bad effects will be temporary, and that they will not long be permitted to interrupt the harmony which has hitherto obtained among the people of Christ.

If we seem to have dwelt too long on the bright side of things, we would remind our readers, that there is a time for gladness, as well as for mourning; and that thankfulness is not less a duty than repentance. There is enough, and more than enough, of vice and misery around us; enough for despondence, and, were it not that the Lord is on our side, even for despair. Conscious of our own unworthiness and inefficiency, and, from the very vastness of the work, feeling more deeply our own insignificance, we *need* to encourage our hearts by the undoubted evidences of God's graciousness, and by anticipations of that success, which we know sooner or later awaits us, and for the progress of which we request the fervent prayers of every follower of the Redeemer.

II.—*The Connection between Geology and Natural Religion, by the Rev. E. Hitchcock, Professor of Chemistry and Natural Philosophy, Amherst College, U. S. A.*

We lately received from the United States the only copy, we believe, in this country, of the following Essay on a highly interesting subject. Geology is a noble science, and we are happy to find, that it is receiving in so rich a field as India* the attention which it deserves. It is however yet in its infancy, and a much more extensive collection of facts and observations is needed, ere any consistent and permanent theory can be formed.

* See recent Nos. of the Asiatic Journal for much interesting information on this subject.—ED.

Were any of those hitherto published, therefore, found to favour Atheism, it would give us but little concern. We should recommend further research; and, in the mean time, rest in the persuasion, that, like other branches of science, Geology, when better understood, would prove the handmaid to Piety. Still, however, it is satisfactory to notice, that even now Atheism can derive no aid from Geology, which, like her sister Astronomy, not only evidences the existence, but also greatly enlarges our conceptions of the wisdom and goodness, of the great First Cause. The following able and interesting Essay gives abundant evidence of this fact, and therefore, though not pledging ourselves for the accuracy of every statement it contains, particularly in relation to Astronomy, we transfer it to our pages entire. It is very short, and contains matter to enchain the attention, and to stir up thought and reflection; and appears well-fitted by its interesting and original details to become popular amongst every class of our readers.

We may probably again revert to the subject; and availing ourselves of the labours of the present writer, or our correspondents, hereafter consider Geology in its relation to Divine Revelation.—Ed.

"The principles of geology have long been regarded not only as hostile to revealed truth, but as favourable to atheism. 'It is manifest,' says a very able and violent assailant of this science, 'that the mineral geology, considered as a science, can do as well without God, (though in a question concerning the origin of the earth,) as Lucretius did*.' And the geologists must indeed confess, that a number of their ablest writers some time ago, such for example as Hutton, did, intentionally or unintentionally, give a quite atheistical aspect to some of their most famous theories. And some of them, at the present day, exhibit in their works so entire a neglect of every allusion of a religious character, as to excite pain in every pious mind, and lead many to the conclusion that geology must be the favourite resort of irreligion: for, if, in this department of creation, the same evidence of Divine Wisdom is exhibited, as in other parts of the temple of nature, how is it possible that a man should devote his life to a description of its beautiful arches and columns, and yet make no allusion to the great Master Builder!

"Under such circumstances, it would do no good for geologists to deny the irreligious tendency of their favourite science, unless they can show positively that it contains principles of a contrary tendency. Hitherto they seem almost without exception to have felt, that nothing was required of them, but to show that atheism and infidelity do not naturally and necessarily spring from its principles. But it seems to us to be high time for them to show that inferences favourable to religion may be derived from their science. And we apprehend, that it will be no difficult matter thus to invert the tables. We propose to undertake the task: and hope to show, that the student of natural theology will find the records of geology no unfruitful source of evidence as to the existence, perfections, and plans of Jehovah. The bearings of this science upon revelation we

* Penn's Comparative Estimate of the Mineral and Mosaical Geologies.

pass by for the present, and propose to consider only its relation to natural theology.

"The evidence of the Divine Existence, that strikes most minds with the greatest force, is the mathematical adaptation to one another of the various parts of creation, and the consequent proportion and harmony of action between them. Hence geology cannot be regarded as affording at first view much palpable evidence of a Deity. For we are struck, on examining its records, with the marks of disorder and ruin which the crust of the earth and its surface exhibit. Every where is seen the evidence of violent agencies in former times, now dislocating the solid strata, elevating mountains, and pouring forth volcanic matter over the surface, and then anon sweeping that surface with deluge after deluge of tremendous power. The observer, who is accustomed to look on the regularity and harmony of the heavenly bodies, and their perfect adaptation to one another, and the harmonious action of the organs of plants and animals, as proof of the existence and wisdom of a First Cause, fancies almost that he sees, in the irregularity and unbridled violence of geological phenomena, the agency of an antagonist cause; or rather, the operation of blind chance. Hence it is that geologists have found it necessary to vindicate their science from the charge of atheistical tendencies. But, as has often been the case in other sciences, a more thorough acquaintance with geology is beginning to make it manifest, that the confusion and violence apparent in the strata are only necessary parts of a great and beautiful system of order, by which the universe is sustained. We are beginning to find, that disorder and confusion respecting this subject exist rather in our own limited understandings than in the crust of the globe: or rather, we begin to see how in the vast plans of the Deity, he brings order and harmony out of apparent confusion and chance.

> 'From seeming evil still educing good,
> And better thence again, and better still,
> In infinite progression.'

"Some unexpected revolutions of this kind we hope to be able to point out in geology: and if they furnish less striking proofs of the divine existence, they afford more striking illustrations of the attributes and plans of the Deity, than those cases where design and harmonious adaptation are obvious at first sight.

"*In the first place, geology furnishes evidence of direct and repeated acts of creative power.*

"That the temperature of our globe, in early times, was much higher than at present, is a fact most firmly established. Indeed, very few geologists now doubt but that this heat was then so great as to melt the great mass of the globe. In the progress of ages, this high temperature has been reduced to its present condition, and other changes have been meanwhile advancing. Nor can it be admitted, as some theorists suppose, that these changes constitute a revolving series, to which there is no proof of a beginning, no prospect of an end. For the crust of the globe does not exhibit evidence of more than two or three permanent states before the present: while the history of extinct animal and vegetable natures shows, in these successive conditions of the globe, a progress towards perfection. Hence we reasonably infer, that our planet had a beginning. And we infer the same from the fact, that an intensely heated globe could not have existed eternally in that condition; since it must have begun to radiate heat at the first. True, the existence of the matter of the globe in a different condition, previous to the time when all the changes which it now presents commenced, is possible. But until the evidence of such

a previous state can be discovered, it is certainly philosophical to infer that it was then created out of nothing.

"This inference derives support from another fact, which seems to be too clearly established to admit of doubt; viz., that during the changes which the globe has undergone, since its original production out of nothing, several destructions and subsequent new creations of animals and plants have taken place. Most geologists suppose, that they can trace in the organic remains contained in the rocks as many as four or five distinct epochs of ruin and renewal; that is, whole groups have been at once swept from existence by some powerful catastrophe, and their places supplied by other races called into existence by the creative fiat of the Almighty. Some geologists, however, suppose, that the species have gradually become extinct, without a special catastrophe, just as species do now occasionally disappear from particular countries, and even from the face of the globe: an example of which is the *Dodo* of New Holland. But all writers agree, that a vast number of species of plants and animals, some of them of enormous size, which formerly flourished, have disappeared. Imperfect and limited as our knowledge of organic remains must yet be, the most recent catalogues contain not far from 6000 species; not more than 600 of which can now be found alive on the earth. And indeed, it is rare to find a single species, and but few genera, identical with those now living, as low down in the series of rocks as the secondary class: so that it is only in the superficial gravels and clay beds which cover the earth's surface, that we find existing species; while nearly all those found in the solid rocks, have disappeared, and other tribes have taken their place. And although there is some disagreement among geologists, as to the number of entire changes that have taken place in the earth's inhabitants, yet all agree that some such renewals of animal and vegetable life have occurred. The tertiary formations, for instance, contain not a single species that is found in the secondary rocks immediately beneath them. And some of the secondary groups of rocks that are somewhat separated from one another, contain not one species that is common to both.

"Now is it possible to explain these facts without admitting repeated acts of creative power to have taken place since the original production of the earth out of nothing? If the present races of animals and plants existed on the globe from the earliest times, it is incredible that none of their remains should occur in a petrified state. The fact is, as the records of geology abundantly testify, that such was the condition of the globe in those early times, as to temperature, and in other repects, that our present races of animals and plants could not have existed then. On the other hand, such was the nature of these primeval beings, that they could not live now: so that there is no probability that many of them, if any, will yet be found in the deep recesses of the ocean, and of unexplored continents. We are forced then to the conclusion, that new creations of plants and animals must have taken place in past ages; their natures being adapted to the different conditions of the globe at different periods.

"The recently developed principles of comparative anatomy—an indispensable auxiliary to geology—throw new light upon the subject of successive creations, and establish the conclusions above made. They teach us that so exactly balanced are the different species of animals among themselves, and so nicely adapted are their constitutions and habits to the surrounding elements, that such as are found entombed in the rocks, being so unlike in their structure and habits to those now living, could not have had a contemporaneous existence; but must have formed several distinct groups; living on the globe while it was in widely different conditions as to temperature, surface, and vegetation. 'Whether we make the most superficial or most profound examination of animals in their

natural state,' says Sir Charles Bell, 'we shall find that the varieties are so balanced as to ensure the existence of all. This, we think, goes far to explain, first, why the remains of certain animals are found in certain strata, which imply a peculiar condition of the earth's surface; and secondly, why these animals are found grouped together. For, as we may express it, if there had been an error in the grouping, there must have been a destruction of the whole; the balance which is necessary to their existence having been destroyed*.'

"Language is sometimes used by distinguished naturalists of the present day, which may be understood to imply (though I exceedingly doubt whether such is their actual belief), that there is in the laws of nature a power for the production or creation of new species of animals and plants, as well as for the extinction of old ones. 'The hypothesis of the gradual extinction of certain animals and plants, and the successive introduction of new species,' says one, 'is quite consistent with all that is known of the existing economy of the animate world†.' 'The obliteration of certain forms of animal life, (and perhaps the creation of new ones,) says another, 'appears to be dependent on a law in the economy of nature, which is still in active operation‡.' No special Divine Agency is represented in such passages as any more necessary for the production of new species, than for the extinction of old ones, which we know may be the result of natural operations: and here lies our objection to such statements. For the production of new forms of animal and vegetable life must be regarded, as it ever has been, as the highest and most astonishing exercise of creative power: and if that power can be supposed to reside in the laws of nature, it seems to us that there is no phenomenon in the universe that will require a higher power: and we are reduced at once to materialism and atheism. We are aware, indeed, that modern researches concerning the production of some of the lowest tribes of animals and plants, show a very remarkable connection between the play of chemical affinities and the mode of existence; so that the same matter subjected to different chemical agencies, will produce different forms of existence§. But in all these cases, both vegetable and animal life are in their lowest forms of development; and even here (much less in more perfect animals and plants) there is not the least evidence that the vital principle is ever communicated by any other power than that of Almighty God. The kind of life which He imparts may vary with the chemical constitution of the material organization, without proving at all that he has resigned the power of bestowing vitality into the hands of nature. 'Every thing,' says the distinguished anatomist whom we have already quoted, 'declares the species to have its origin in a distinct creation, not in a gradual variation from some original type; and any other hypothesis than that of a new creation of animals suited to the successive changes in the inorganic matter of the globe—the condition of the water, atmosphere and temperature—brings with it only an accumulation of difficulties‖.'

"It is the opinion of not a few distinguished naturalists, that the history of the distribution of the species of animals and plants on the earth, renders it certain, that if over the whole globe they were destroyed (except those in the ark) by the last deluge, a large proportion of those now existing must have been created subsequent to that event. And we really do not see how such a conclusion can be avoided; although we have

* Mechanism of the Hand, p. 38.
† Lyell's Principles of Geology, vol. iii. p. 30. London, 1833.
‡ Mantell's Geology of the S. East of England, p. 357. London, 1833.
§ Lindley's Natural System of Botany, p. 325 et seq. New-York, 1831.
‖ Mechanism of the hand, p. 115.

no time to develope the subject in this place. Nor can we stop here, even were it relevant to the subject, to show that such a view is easily reconcileable with the Mosaic history. We only remark, that the numerous extinctions and renewals of animal and vegetable life, that had taken place on the globe previous to this last catastrophe, afford an analogical argument that this also might have been succeeded by a similar exhibition of creative energy. The cases, already adduced from the earlier history of the globe, of successive creative acts, render it unnecessary, however, to resort to any example at all problematical. The subject, however, is so full of interest that we may resume it at a future time.

"The mathematician, Dr. Hutton, could see nothing in the revolutions which the crust of the globe has undergone, but an eternal series of changes, where the two antagonist principles of fire and water have been in ceaseless operation; the latter to wear down continents, and convey their detritus to the ocean, and the former, to elevate new continents from the deep. In the mechanism of the heavens, he thought he saw a correspondent series of revolutions, in which those very disturbing forces that seemed to threaten ruin to the system, by acting periodically in different directions, are made to give to the movement of the planets unending permanency. Thus he excluded all evidence of a creative and superintending agency from astronomy and geology; and this atheistical view of these sciences seems to have been but too generally admitted. But in the powerful language of Dr. Macculloch, 'the mathematician, accustomed to the sole contemplation of his own science, has forgotten that the laws of mechanics comprise but one of the two great powers in the universe. Chemistry is the other right hand of the Creator: the sources of change, the joint governor with mechanics; the opposing power, when its power is required. This mathematician, writing on geology, should not have forgotten that: as a mere astronomer, he ought not; for that Chemistry is acting in the comets and in the sun, as it has acted and is acting in every planetary and solar body throughout the universe*.' Nor was this mathematician aware of what geologists now admit, that the successive changes to which the earth has been subject, have been improvements in its condition as a habitable world; nor that there has been a correspondent advance towards perfection in the natures of the animals and plants which have been placed on it; nor that these races have been several times destroyed and renewed. In astronomy too, recent discoveries have rendered it extremely probable that there exist disturbing causes in the planetary spaces, which must inevitably produce ultimate derangement and ruin among the heavenly bodies; and, therefore, the present order among the heavenly bodies had a beginning†. Thus have the tables been completely turned on this subject; and astronomy and geology, especially the latter, conduct us back to the very act of creative power by which the universe was produced. And this is what no other science can do.

"*2. Geology furnishes proof, both of the general superintending providence of God over our globe, and also of special interference from time to time with the usual order of things upon its surface.*

"In spite of all the catastrophes and changes which the crust of the globe has undergone, the disturbing agencies have never been permitted to pass certain limits, nor to interrupt the general order, nor to interfere with the general good. Every change, however sudden and violent, appears to have been adapted to promote some important end in relation to the

* Macculloch's System of Geology, vol. i. p. 510, London, 1831.
† Whewell's Bridgewater Treatise.

animals and plants which have flourished on our planet. To preserve a proper balance among such powerful agencies, and to make apparent disorder and confusion subserve the general good, is surely evidence of a divine superintendence, which only infinite wisdom, directing infinite power, can exercise. When events follow their causes with mathematical certainty, and we can see the infallible connection between antecedent and consequent, we are apt to feel as if we need look to no higher power than that which resides in nature, to explain phenomena, and the idea of a Divine Superintendence fails to impress us, because we see no need of such an over-ruling power. But when we see the powerful agencies of nature breaking forth at irregular intervals, as if for the destruction of the world, and ruin actually follows, yet on more thorough research we find these destructive agencies to have their limits assigned them, and to be subservient to important ends, our sense of the need of a superintending Providence greatly increases, as well as our admiration of the wisdom which can employ instruments of destruction for the preservation, security, and happiness of the universe.

"Now such a view of Divine Providence as this, geology presents. It does more. It furnishes us with examples of a special or particular Providence. It shows us that the regular order of events on this globe has been repeatedly interfered with. It informs us of several successive conditions of the globe, each different from that which preceded it, and furnished with new and peculiar races of animals and plants. The fact seems to have been, that the changes which the globe underwent from epoch to epoch, rendered it necessary to repeople it from time to time with new races, whose natures were adapted to a new condition of things. Now it is not difficult to conceive how these variations in the condition of the globe should have gradually destroyed the races of plants and animals that were adapted only to a particular state, as to temperature, climate, water, &c. even without the aid of such sudden and violent catastrophes as we have reason to believe did actually occur. But how, without falling into the grossest materialism, can we account for the repeopling of the renovated earth, without admitting a new and special act of creation? Sir Isaac Newton has said, that 'the growth of new systems out of old ones, without the mediation of a Divine Power, is absurd:' superlatively absurd, we may add, if the new system be stocked by new races of plants and animals. Even if we admit what some geologists maintain, (although we think incorrectly,) that species become *gradually* extinct, and are from time to time, replaced by new ones, still we perceive, that the same necessity exists for Divine interference; nay, according to this view, a new creation takes place a thousand times more frequently than the other supposition renders necessary.

"If these views are correct, they exhibit to us a more impressive exhibition of a special Divine Providence than can be derived from any other department of science. They carry us back to the period when the universe was produced out of nothing, and present the Deity to us, not as withdrawing from the vast machine of nature, as if it contained within itself the power to regulate and sustain, but watching over it, directing all its movements, and from time to time fitting it up anew for new purposes, just as really and assiduously as any human artist does in relation to a machine of his own contrivance and construction. And these we think are fair inferences from a science, which many good men have regarded, and still regard, as favourable to atheism! It is curious too, that those very revolutions on the globe, disclosed by this science, behind which atheistical minds once entrenched themselves, should be found on a nearer inspection to be inscribed all over with the doctrine of a Special Providence!

"It ought not to be forgotten too, that the past special interference of the Deity, with the regular sequence of events on the globe, is an earnest of a similar interference in future, should His purposes require. And since we now see in slow progress the same causes which preceded former revolutions, we derive from hence a presumption in favor of the opinion, that God may hereafter put forth the like renovating and new creating energy. The presumption extends too, to other acts of special interference, such as miracles and revelations. So that the legitimate effect of geology is to prepare the mind for the disclosures of the Bible.

"3. *Geology furnishes numerous illustrations of the Divine Benevolence.*

"1. It is illustrated by the nature of the soil resulting from the decomposition of the various rocks. Such decomposition, it is well known, is the origin of all soil: and we can see no reason in the nature of things, why the materials furnished by this process of disintegration should be adapted to the growth of those plants that are necessary for the sustenance and comfort of animals. But such is almost universally the case. True, there are wide deserts: but other causes, (the chief of which is a periodical deficiency of moisture,) besides the want of power to sustain vegetation, mainly contribute to make them such. And in this adaptedness of soils for so great a variety of plants as are necessary for the support of a far greater variety of animal natures, we think we see a clear indication of Divine Benevolence.

"2. We discover similar indications in the disruption, elevation, dislocation, and overturning of the rocks in the crust of the globe. With few exceptions, the stratified rocks were originally deposited in a nearly horizontal position. But we now find them, the older strata especially, tilted up at all angles, and divided by numerous fissures, along which extensive lateral, vertical, and oblique movements have taken place; whereby the continuity of their layers has been destroyed, their edges made to overlap, and often whole mountains to exhibit the appearance of a mighty ruin. Into these fissures the unstratified rocks have been protruded in every possible mode, and are often piled up in the most irregular manner upon the stratified rocks; so that the impression made upon the mind of the observer is altogether one of the wildest disorder and desolation. We can hardly avoid the inference, that when we compare all this confusion with the beautiful order and harmony which nature in all her other productions exhibits, that we have at length got into the region of 'chaos and old night;' and that it is the wreck of creation which we see; the terrific mementos perhaps of some former penal infliction upon a guilty race*. But our impressions and inferences are hasty and erroneous. The scene before us is only a new mode for the exhibition of Divine skill and benevolence. Suppose the strata had been left in a horizontal position. One of the consequences would have been, that all, or nearly all those beds and veins of limestone, coal, and metallic ores, that are now so extensively wrought in almost every country, would have remained for ever hidden in the depths of the earth. But the elevation and dislocation of the strata bring them to view, and facilitate their exploration. Now consider what would be the condition of man, if deprived of lime, coal, and the metals! Was there no design, no benevolence, then, in the means by which they were brought within the reach of man?

"3. Design and benevolence are exhibited in the production and arrangement of the valleys that chequer the earth's surface. And most

* Such is the view taken of these facts in Gisborne's otherwise excellent treatise, entitled 'The Testimony of Natural Theology to Christianity.' All this confusion he imputes to the Noachian deluge: an opinion which is entirely disproved by the whole records of geology.

of these valleys were originally produced by the same elevating and dislocating agency which we have seen to be so serviceable in other respects. For had the strata never been thrown up and disarranged, the earth's surface must have remained a dead level; and the sea would have covered the whole of it. Or, if we suppose dry land to have existed, yet without valleys, water could have existed on it only in stagnant ponds and lakes. Morasses and the rank vegetation of low and wet regions would have filled the atmosphere with pestilential miasms; and, indeed, have rendered the globe uninhabitable by such natures as now dwell upon it. In consequence of the existence of valleys, the water, raised by evaporation, and falling upon the mountains, finds its way to the great ocean; keeping itself and the atmosphere pure by its agitations, affording a wholesome beverage to all classes of animals, and sustenance to the whole vegetable kingdom; and aiding in a thousand ways to fill the world with beauty, life, and happiness. But without such an arrangement of valleys as now diversify its surface, this great system of circulation could not be carried on.

"All existing valleys, however, cannot be imputed to the original elevation and disruption of the strata. But in this mode were most of them commenced: though without subsequent modification, they would have been only frightful rocky chasms. Powerful diluvial and fluvial action, therefore, has been repeatedly permitted to operate upon the sides and bottoms of these valleys, to wear away their angular projections, and fill up their deep and irregular cavities with soil, so as to give them those pleasing curves which most of them now exhibit, and to render them capable of cultivation. In most level countries this diluvial and fluvial agency has produced all the valleys that exist, and which are generally sufficient to form the beds of rivers, and redeem their banks from waste and desolation.

"We find then, that we are indebted to the volcanic power within the earth, and to the aqueous agency that has so repeatedly and powerfully swept over its surface, not only for bringing to the light of day the mineral resources of the globe, but for all that diversity of surface which gives so much beauty and grandeur to the landscape, and is indispensable for the circulation of a fluid whose motion is prolific of beauty and life, but whose stagnation is death. Can we any longer doubt, that there is design and benevolence in the apparent disorder and ruin of the crust of our globe? Surely here is design in the midst of confusion; beauty spreads over a scene, which, under another aspect, seemed but desolation and ruin, and the kind visage of benevolence beams upon us, where just before we saw only the flashes of an avenging Deity's wrath.

"4. We derive another evidence of Divine Benevolence from the mode in which metallic ores are distributed among the rocks. If the great mass of the globe has been formerly in a state of fusion, as nearly all geologists now admit, the useful metals, being for the most part the heaviest materials of the earth, would have occupied the centre, and become enveloped by rocks and earth, so as to be for ever inaccessible to man. But either through the expansive force of internal fires, or by sublimation from the same cause, or by the operation of galvanic agents, or in some other unknown method, a portion of these metals is disposed in the form of veins in nearly all the rocks at the surface. That the great mass of these metals is actually accumulated in the central parts of the globe is probable from the very great specific gravity (about twice that of granite) of the internal portions of the earth. Now what but Divine Benevolence should thus, in apparent opposition to gravity, have forced towards the surface just enough of the metals to serve the important purposes of human society for which they are employed? They might have been thrown in immense

masses, and in a metallic state, over that surface; but the fact that industry alone can now obtain them, is another proof of design and benevolence; since this virtue is of more importance to human happiness than even the metals.

"And is not the relative proportion as to quantity in which the different metals are found, another evidence of the provident foresight and benevolent care of the Deity? Iron, by far the most useful, is far the most abundant, and most easily accessible. Of lead and copper, which are extremely important, but not so indispensable as iron, there is no lack at a moderate price. And as we proceed along the scale of the useful metals, we shall find for the most part, that the quantity of the metal is proportioned to its utility. The very scarcity of gold and silver gives them their value: for were they as abundant as iron, their use as a circulating medium must be abandoned. Yet scarce as they are, their astonishing ductility and malleability enable the artist to spread them over an immense extent of surface, and thus to employ their most valuable property, that of resisting oxidation, on a scale nearly commensurate with the wishes of man. In all these facts, can we fail to recognize a wisdom and benevolence which God only can possess?

"5. The accumulation of rock salt, gypsum, limestone, and coal in the earth, in past ages, affords another exhibition of Divine Foresight and Benevolence. Geologists are agreed, that all these substances were produced in a gradual manner; though as to the mode in which the two former were accumulated, they have not the most satisfactory evidence: but the origin of the various species of coal—lignite, bituminous coal, and anthracite—seems now to be clearly understood. All of it had a vegetable origin. The dense tropical forests that covered all parts of the globe in the earliest times have become converted, in the course of ages, into this most useful substance. If a superior but finite being had beheld this world, while yet only a sparse population of animals of inferior grade inhabited it, he might have thought it strange that such a vast superfluity of vegetation should cover its surface. But God was thus providing for the wants of future and superior races of beings. When man should in after times be multiplied in all lands, and forests should be swept away to make room for him, a supply of other fuel than the existing vegetation would be necessary for his comfort, and the perfection of society. God, therefore, provided beforehand for this exigency, by rendering the earth prolific in such a vegetation as would be converted into coal by the slow processes of nature. He buried this treasure in the earth, by means of aqueous and volcanic agencies, and permitted these same agencies to place it within the reach of human industry against the proper time. Who can doubt but this is an example of Divine prospective Benevolence? We see in it the providence of a kind Father, laying up a store for the support of his future offspring. And we learn from it, not to judge hastily of the ultimate designs of the Deity from present appearances. What seems superfluous now, or ill adapted to our present condition, may be intended for the comfort and happiness of other beings millions of ages hence.

> 'In human works, though laboured on with pain,
> A thousand movements scarce one object gain:
> In God's one single can its end produce,
> Yet seems to second too some other use.'

"The history of the formation of limestone conducts us to similar conclusions. For the most part this substance appears to be originally produced by marine animals; God having given them the power, either to obtain it by decomposing those salts of lime which the waters hold in solution, or by some unknown chemistry to form it anew out of more simple elements. With the lime obtained in this mysterious manner, these animals construct their habitations; the most remarkable of which

are the coral reefs which at present stretch over so many degrees of latitude and longitude, forming the basis of numerous islands in the Pacific Ocean, and are the work of certain minute polyparia. Forsaken at length by the animals, these coral structures become buried in the earth, and there in the course of ages are mixed with other substances, and subjected sometimes to partial or complete fusion, whereby they become converted into the different varieties of limestone now found in the earth's crust. And it is a curious fact, that the quantity of limestone in the earth seems to have been gradually increasing from the earliest times; so that the accumulated store is now abundantly sufficient for the fullest population that the globe can sustain.

"6. We regard the existence of volcanoes as evidential of Divine Benevolence. We have already pointed out incidentally several important objects that have been accomplished in past ages by volcanic power, in the elevation of continents, the formation of valleys, and protrusion to the surface of useful minerals. But we refer now to the active and not extinct volcanoes. And these, we are aware, are almost universally regarded as exhibitions of the displeasure of God, rather than of his benevolence. It is, indeed, true, that they are often terrific exhibitions of his power; and when He employs them as penal inflictions, they signally manifest the sterner features of the Divine character. Yet we maintain, that the design of volcanoes is to preserve and not to destroy. They have been denominated 'the safety valves of our globe:' and this quaint expression conveys a forcible idea of what we mean by the benevolent design of this mighty agency. If it be indeed true, as most geologists now admit, that even at this day, the earth contains extensive accumulations of intensely heated matter, embracing perhaps all its central parts, then may it be literally true that volcanoes are the safety valves of the globe. For if such molten reservoirs do not occasionally have vent, the vapour and gases generated within them would burst the globe asunder. The phenomena of earthquakes admonish us of the consequences of closing these valves: for they are produced by the struggles of these vapours and gases to escape; and until they do escape through volcanic vents, they heave and fissure the solid strata over whole continents; and in past days, they have been far more destructive to property and life than volcanoes. But so soon as the force is sufficient to lift the safety valve, that is, to uncap the volcano, the earthquake ceases. Let the valve be heavy enough, and the earth would ere long be blown to atoms. To prevent such a catastrophe, God has scattered more than two hundred of these safety valves over its surface.

It will probably be asked, why God could not have put in operation an agency that would have afforded the requisite security, unattended by that terrific waste of life and comfort which has followed in the track of volcanoes. We see no reason, indeed, why he could not have secured the good without the evil. But the same difficulty meets the student of natural theology at every step of his progress. To solve it, is to do nothing else than to determine why God permits evil at all: a question that has hitherto proved too deep for the human understanding. But in every case where any contrivance is adapted to produce more good than evil, we reasonably infer the benevolence of the design. And even in the case of volcanoes, no one can imagine that the occasional loss of a few lives is a matter of so much importance as the security of the whole globe, which is thereby obtained. When we can ascertain why God permits evil at all, we can answer the question, why in this case he does not afford the security without the attendant mischief.

"7. Finally, the adaptation of the natures of different groups of animals to the different states of the globe, in past times, affords evidence of Divine Benevolence.

"So peculiar was the structure, and in many cases, so enormous was the size, of the animals found in a fossil state, that we are apt to regard them as exceptions to the usual beauty and proportion of nature, a sort of half-formed and monstrous creation, corresponding rather to the ancient opinions of chaos than to the order and harmony of the existing world. The alligators and crocodiles of these times are mere pigmies when compared with the plesiosaurus, the ichthyosaurus, the megalosaurus, and the iguanodon of the ancient world. 'Imagine an animal of the lizard tribe,' says Mr. Mantell, 'three or four times as large as the largest crocodile, having jaws, with teeth equal in size to the incisors of the rhinoceros, and crested with horns;—such a creature must have been the iguanodon! Nor were the inhabitants of the waters much less wonderful: witness the plesiosaurus, which only required wings to be a flying dragon.'—Yet, one of the most distinguished anatomists of the present day says on this subject, that 'the animals of the antediluvian world were not monsters; there was no lusus or extravagance. Hideous as they appear to us, and like the phantoms of a dream, they were adapted to the condition of the earth when they existed*.' 'Judging by these indications of the habits of the animals, we acquire a knowledge of the condition of the earth during their period of existence; that it was suited at one time to the scaly tribe of the lacertæ, with languid motion; at another, to animals of higher organization, with more varied and lively habits; and finally, we learn, that at any period previous to man's creation, the surface of the earth would have been unsuitable to him†.'

"Here then do we see the overflowing benevolence of the Deity. He was fitting up this world for the future residence of intellectual and moral beings; and he chose to do it, not by a miracle, but by the sole agency of natural causes. But must the world during this immense period remain an uninhabited waste? Benevolence could not permit it; and infinite power put forth its energies, under the guidance of infinite wisdom, to create we know not how many myriads of beings, with natures adapted to the semi-chaotic condition of the earth: and when that condition had become so altered that the first group of animals could no longer flourish, or be happy upon it, he suffered them to become extinct, and put forth again the creative energies of the Godhead to produce a second and more perfect race: then succeeded a third, and probably a fourth; more and more perfect in their organization, until at last man, with the existing inferior tribes, was brought into being; because creation around him had assumed such a condition as was fitted to their natures.

"Such are the beautiful displays of Divine Benevolence that meet us in that ancient field of geological research, which scepticism has heretofore described as covered over with the formless monuments of blind chance and fate; and which piety has supposed to be consecrated to atheism!

"4. *Geology enlarges our conceptions of the plans of the Deity.*

"Here we must admit in the outset, that a belief in periods of time immensely long, during which geological changes have been developing, is the fundamental idea that enlarges our conceptions of the plans of Jehovah. But what man, acquainted with the present state of geology, doubts that such periods of duration have actually intervened since the earth's creation? In whatever other respects geologists disagree, all, we believe, who are practically acquainted with the subject, coincide in this opinion. We can conceive how a man should persuade himself from the study of geology in the cabinet, that the revolutions of the globe have demanded but a few thousand years for their development; or that all the rocks should have been created in a moment in the condition in

* Bell's Bridgewater Treatise, p. 35. † Idem, p. 31.

which we now find them: but we cannot imagine how any intelligent man should maintain such opinions, after having examined the strata in the mountains, and compared the strata which are now accumulating on the earth's surface with those that are consolidated. The conclusion from such an examination seems to us irresistible, that periods of time, almost too great for human powers to estimate, have been employed since the original creation of our globe, to bring it into its present state. 'Let us contemplate time,' says Dr. Macculloch, 'as it relates to the creation, and not to ourselves, and we shall no longer be alarmed at that which the history of the earth demands. Every change which it has undergone has required time: every new deposition of rocks has been the work of ages, and the sum of these is the duration which has been reviewed; although this is possibly but a small space compared to that through which it has existed as a planetary globe.'—'Who indeed can sum these series?' the data are not in our power: yet we can aid conjectures. The great tract of peat near Stirling has demanded two thousand years; for its registry is preserved by the Roman works below it. It is but a single bed of coal: shall we multiply it by a hundred? we shall not exceed, far from it, did we allow two hundred thousand years for the production of the coal series of Newcastle, with all its rocky strata. A Scottish lake does not shoal at the rate of half a foot in a century; and that country presents a vertical depth of far more than three thousand feet, in the single series of the oldest sandstone. No sound geologist will accuse a computer of exceeding, if he allows six hundred thousand years for the production of this series alone. And yet what are the coal deposits, and what the oldest sandstone compared to the entire mass of the strata? Let the computer measure the Appenine and the Jura; let him, if he can trust Pallas, measure the successive strata of sixty miles in depth, which he believes himself to have ascertained, and then he may renew his computations, while, when he has summed the whole, his labour is not terminated*.'

This is not the place to consider the supposed interference of such views as these with revealed chronology; though we may remark in passing, that many of the most distinguished commentators and theologians of modern times are of opinion that there is no interference†; and should life be spared, we may hereafter present to our readers our views of this subject. But admitting the existence of these immense periods of terrestrial existence, it at once produces an astonishing enlargement of our views of the plans of the Deity. It shows us that the brief space of man's first existence on the globe is but one of the units of a vast series of chronological periods that have gone before. And yet, the whole series is so linked together as to prove it all to be but a single system. A single system do we say? Perhaps—vast as it is—it is only a single link of a system. The records of past eternity may contain the history of other links vastly more extended, and the roll of coming eternity may develope others still more astonishing, and illustrative of the perfections of an infinite God.

"Are these immense conclusions alarming to any, because they so far surpass their previous apprehensions? But why should they be unwilling to have geology thus extend their vision as far into the arcana of time, as astronomy does into the regions of space? Why unwilling to have their souls enlarged and refreshed by the mighty plans of the Deity, which

* System of Geology, vol. i. p. 506.

† We may here remark, that whatever may be the age of the world as a mass of chaotic matter, or the residence of inferior animals, no Geologist of eminence believes, that man has existed more than six thousand years.—ED. C. C. O.

these now kindred sciences develope? Long has astronomy been celebrated for its power of liberalizing the mind and correcting the judgment as to the extent of the universe. But geology opens fields equally wide and magnificent; and when the days of prejudice have passed by, it will be regarded equally with astronomy, as the favourite field of the truly noble and pious soul.

"We admit that some geological writers have used language in respect to the past duration of the globe that is objectionable; because it seems at first view to favour the idea of its eternity. Very recently, for example, a geologist terminates his elaborate and able treatise on this science, by saying, that 'to assume that the evidence of the beginning or end of so vast a scheme lies within the reach of our philosophical inquiries, or even of our speculations, appears to us inconsistent with a just estimate of the relations which subsist between the finite powers of man and the attributes of an Infinite and Eternal Being*.' Yet this same writer, in the preceding paragraph, had said, that 'in whatever direction we pursue our researches, whether in time or space, we discover every where the clear proofs of a Creative Intelligence, and of his foresight, wisdom, and power†,' and thus we see that he was not a believer in the earth's eternity.

"Again, when we maintain that our globe had existed through an immense period of time anterior to the creation of man, we do not mean that its condition was that of a chaos, as that term was understood by the ancient heathen philosophers. They do not, indeed, seem to have had very definite notions of a chaos. Sometimes they understood by the term only a void space: but usually they considered it as a confused and disorderly mixture of all sorts of particles, uncontrolled by the laws that at present regulate matter, and indeed, scarcely possessed of the properties that now inhere in matter. Now we maintain, that from the very moment when the fiat of creation was uttered, the matter of the globe was as perfectly and as entirely subject to natural laws as at this hour. Gravity and cohesion bound the particles together as firmly as it now does; although probably their antagonist caloric, was more energetic in its repellency. Chemical affinities too were in as active and powerful play as in subsequent times: nor were electrical and magnetic phenomena different in kind from what we now witness. And as soon as animals and plants were created, the laws of life were the same as now controul the animated world. The condition of the globe was then, indeed, widely different from its present state, as to the forms of organized and unorganized matter: and in general those forms were then more simple, and of course there was less of exquisite beauty and nice proportion than nature now presents. But order and system as truly reigned through all creation, and things were mutually adapted to one another as exactly, as at this hour. There was a greater simplicity of organization and proportion at that period, not because the laws of nature were less perfect, or matter was less under their control; but just because the circumstances of the world and the plans of the Deity made it the result of the highest wisdom to adopt such simplicity.

"Such was the chaos which we believe in: and we apprehend that it corresponds with the opinions of most modern geologists. It is in fact only an exhibition of Divine Wisdom and Benevolence, under a form somewhat modified from the picture which creation now exhibits. We believe too, that the forms and condition of the globe have been changed by no other laws or causes than those now in operation: and that God chose to employ these, rather than the special interposition of miraculous power, because it seems to be a fixed principle of his government to put forth no unnecessary exercise of miraculous power. Man may call all this chaos if he will; but it is a bright manifestation of Divine Wisdom.

* Lyell's Principles of Geology, vol. iii. p. 385. † Idem, p. 384.

"The progressive improvement which the state of the globe seems to have undergone in past ages, and is now undergoing, presents the plans of the Deity to our contemplation in an interesting light. In the earliest condition of the earth, the soils on its surface must have been meagre, and scarcely adapted to the support of vegetable life. But the processes of degradation, that have always been going on, and the accumulation of animal and vegetable matter, must improve their quality, and increase their quantity. It appears too, that there has been a constant increase of limestone since the stratified rocks began to be deposited. Now the calcareous are the richest of all soils, and the most prolific in vegetation. From this cause, then, we see progressive fertility produced. Accordingly, there are some reasons for supposing that each successive creation of animals and vegetables has been more numerous than the one that preceded it; and we know, that there has been a progression in the complication and curious structure of their natures.

"These facts teach us that the same admirable adaptation of the different parts and processes of nature, which we observe in the present creation, has always been prominent in every previous condition of the globe, indicating the untiring and ceaseless exercise of the same infinite wisdom in all ages. We see, secondly, in these facts, evidence that the plans of the Deity have always been devised with such admirable skill, that from apparent evil real good is always produced in the end. At first view we cannot but regard the tremendous revolutions which the earth appears to have undergone with painful emotions, and as evidence either of penal inflictions, or of a defect of contrivance on the part of the Creator. But here we learn that every revolution of this kind is improvement, and that its object was to fit the world for more numerous and perfect beings. This view of the subject changes the penal aspect of these revolutions into displays of benevolence, and defect of skill and contrivance into a demonstration of infinite wisdom.

"Upon the whole, however, geology gives the greatest expansion to our views of the plans of Deity, by furnishing us with a clue to one of the grand conservative and controlling principles of the universe. But two of these principles have yet been discovered. Newton delevoped the great Mechanical Power by which the universe is sustained, when he unfolded and demonstrated his theory of gravitation. The other, the Chemical Power,—the second right hand of the Creator—it was reserved for geology to bring to light. A third, perhaps, the Electrical Power, may yet be disclosed by some future Newton. Gravitation binds the universe together, and controls the movements of its larger masses. But were no chemistry at work in these masses, to transmute their elements into successive forms of beauty and life, it would be literally the bands of death which gravity would impose. But chemistry is at work unceasingly through all the dominions of nature, and perpetual change is the result. This perpetual change is the great conservative and controlling principle to which we referred. On the surface of the globe, and especially among animals and plants, this constant change, this perpetual increase and diminution, renovation and destruction, have always been most obvious; and it is usually regarded as a defect or penal infliction, rather than a wise and universal law, of nature. Especially do diminution and decay affect us with painful emotions. And we would not deny that such may be the circumstances under which these changes occur, as to make them real penal inflictions. Indeed, natural theology cannot but regard in this light the diseases and dissolution to which man is subject. Still geology, in connection with astronomy, shows us that perpetual change of form and condition is a universal law of nature; that it is not limited to the organized creation, but extends an equal dominion over suns and planets.

"We see it, in the first place, in the geological history of our globe. There is an increasing agency at work all around us to wear down the mountains, and to fill up the valleys; and we see the evidence of powerful diluvial action in comparatively modern times, in the accumulation of detritus, and in the grooves and furrows which the surfaces of rocks exhibit. As we descend into the solid strata, we meet with perpetual proof, in the chemical and mechanical characters of the rocks, and in their organic remains, that a multitude of changes have been going on during their deposition: or rather, that there has been unceasing change.

"At this point, geology connects itself with astronomy; and the two sciences are made to reflect mutual light upon each other. Astronomy discloses to us certain facts in respect to other worlds, that lead the geologist strongly to suspect, that they too are undergoing those changes, and that progressive improvement, which the earth has experienced. The comets appear to be in the very earliest stages of those transmutations. They appear to be even in a gaseous condition, through excessive internal heat; and are not yet brought into such a state that any animal or vegetable natures with which we are acquainted could inhabit them: though the remarkable history of the extinct organized beings of our own globe should lead us not to be very confident on this point. To become the fit residence of such natures as ours, by the operation of natural laws, will surely require periods of almost incalculable length. Still further removed from the condition of our globe appears to be that of the nebulæ; consisting apparently of the materials out of which comets might be formed: though here too, uncertain conjecture is our only guide. But the point which we wish to be borne in mind is, that these bodies, as well as the comets, seem to be in a condition analogous to what the records of geology lead us to conjecture might have been the state of our globe at some period of the immense past. The moon, we may reasonably conjecture, seems to be so far redeemed from the excessive violence of volcanic agency, as to be adapted, perhaps, to the natures of some organized beings: though it is doubtful whether that globe has such an element as water, or any atmosphere, upon its surface. This fact, however, by no means militates against the idea that it may contain living beings. For to infer, that water and air are essential to all organized existence, because such is the case on this globe, would be the conclusion of a narrow-minded philosophy. Jupiter, on the other hand, it would seem, may be covered as yet with one shoreless ocean: and there perhaps such leviathans may now be playing as once sported in the earlier seas of our globe.

"Such are the motions and orbits of the asteroids of the solar system, that ingenious men have been led to conjecture that they once constituted a single planet between Mars and Jupiter, which was burst asunder by some internal force. And if such a process of refrigeration has taken place in other planets as in our own, might we not admit, that under possible circumstances, such a terrific disruption might have taken place? and that too in exact accordance with the most wise and benevolent plans of the Deity?

"Those solid meteors that sometimes fall to the earth appear to have been in a state of fusion; and, indeed, they are usually intensely heated when they descend. May we not regard these facts too, as perfectly consonant with the idea, that all the bodies of the universe are undergoing important changes by powerful agents, not the least of which is heat?

"Is it not most natural and philosophical to regard the sun as an immense globe of heated matter, constantly radiating heat into space, and therefore gradually cooling? And what are the spots on its surface, but the incipient crust? And what is the zodiacal light, but elastic vapours, driven by heat from the sun's surface, and made to assume an oblate and almost lenticular form?

"Shall we regard those fixed stars that have in past ages disappeared from the heavens, and those which now shine only periodically, as evidence of disorder and ruin among the works of God? Rather let the analogies at which we have hinted lead us to view them as worlds in particular stages of those mighty changes to which we have reason to believe the universe is subject, and without which all would be stagnation and death.

"We acknowledge that these astronomical facts afford us but faint glimpses of the geology of other worlds. Nevertheless, they seem to us to lead the mind that is conversant with the geological history of our globe irresistibly to the conclusions, that similar causes are in operation, and similar changes are in progress, in other worlds: and that perpetual change is not an anomaly peculiar to our planet, but the very essence of a vast system embracing the wide universe.

"Faint as is the light that is yet thrown upon this subject, yet what an immense field for contemplation does it disclose to our view! and how do the plans of the Infinite Mind enlarge and ramify, as we gaze upon them, until we see them connecting past eternity with that which is to come; the two extremities being lost in the dimness of distance! God is here exhibited to us as employing the same matter, under successive forms, for a great variety of different purposes; all, however, connected into one vast system; and all bearing upon the happiness of animated natures. How much more of grandeur and moral sublimity does such a view of creation exhibit, than the common opinion, which supposes this world, and even a large proportion of the whole universe, created to subserve the wants of man, and to be destroyed when man ceases to exist. The latter plan might, indeed, be worthy of a man, or an angel; but the former is worthy of the Deity*.

"And in what a new aspect does the view we have taken of this all-pervading principle of change, exhibit the tendency to decay and ruin so deeply marked on the whole material world! Poets and sentimentalists have ever taken a melancholy interest in depicting the perishable nature of all created things:

> 'What does not fade? The tower that long had stood
> The crush of thunder and the warring winds,
> Shook by the slow but sure destroyer Time,
> Now hangs in doubtful ruins o'er its base;
> And flinty pyramids and walls of brass
> Descend: the Babylonian spires are sunk;
> Achaia, Rome, and Egypt moulder down.
> Time shakes the stable tyranny of thrones,
> And tottering empires rush by their own weight.
> This huge rotundity we tread grows old,
> And all those worlds that roll around the sun.
> The sun himself shall die, and ancient Night
> Again involve the desolate abyss.'

"But let this tendency to dissolution be regarded only as one of the necessary forms through which matter passes, in its progress towards improvement, and as necessary to the preservation and happiness of the universe, as in fact an essential feature of a sublime and far-reaching plan

* ——— Sed cum eæ rationes, quibus inductus Universum condidit, intellectui divino semper observarentur, cur mihi non persuadeam, Deum infinite potentem ac bonum jam multis retro sæculis mundi systemata produxisse, cur vim ejus creatricem angustis terræ nostræ, cujus existentiam sex mille circiter annos non excedere lubens fateor, terminis circumscribam?

'Since the reasons that led the Deity to found the Universe always exhibit a Divine Intelligence, why should I not believe, that a God, infinitely powerful and good, created the system of the world many ages ago? Why should I confine his creating power to the narrow limits of our earth, whose duration I willingly confess does not exceed six thousand years?'—*Doederlëinii Theologia*, p. 477. Note by the commentator, C. Godofr. Junge.

of the Deity; and when we see nature thus apparently descending into her grave, we shall look upon her drooping form as a sure presage of her speedy resurrection in renovated strength and beauty. The decay and dissolution of our own bodies (in which there is something evidently penal) have thrown a melancholy aspect over the great and salutary changes which take place in nature, only for the good of the universe. But the view of the subject which we have taken dissolves this unhappy association, and leads us to connect all the revolutions of the material world with its improvement, and with the vast plans of Jehovah.

"But we will dwell no longer on this great theme. Our only hope is, that we have thrown light enough into this almost unexplored field, to satisfy noble minds that here they may obtain such glimpses of the purposes of the Deity, as will fill and overwhelm the loftiest intellect, and excite the strongest emotions of reverence and love towards the Infinite Mind that is capable of contriving and executing such plans.

"Such is the religion of geology. Prejudice may call it atheism, because it presents before us views so new and peculiar; and scepticism may pervert these views to suit an unsubdued and unholy heart. But we call this religion a transcript of the Divine perfections. And if there be one spot in the whole circle of science, where the student of natural theology can find fuel to kindle up the flame of devotion, it is, as it seems to us, when he secures a live coal from the altar of geology.

III.—*Vocabulary of one of the Kol Dialects, with Proposal for a Comparative Vocabulary of all the Mountain Tribes.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In common with an increasing number of friends to India, I view with the deepest interest and hope the vigorous efforts now making to secure the use of the Roman character in all the languages of the East; and feel well persuaded, from the encouraging progress already made, that the effort will be in good time abundantly successful. More than one of my immediate friends engaged in the instruction of native pupils, who from the statements of others had been formerly prejudiced against the introduction of the system, have been persuaded to try it; and on witnessing the effect, have become its zealous patrons. Let but its friends persevere in the effort, and remembering that great masses of men are moved but by slow degrees, be content with steady, though it be not very astounding, progress; let them supply suitable publications, invite teachers to use them, and publish the result; and in a few years, they may live to be themselves surprised at the wide expanse of country over which their beneficial influence has extended itself.

One subordinate, but by no means unimportant, result of the efforts alluded to, is the aid which the friends of Oriental Literature must derive from the use of an uniform system of orthography, in the expression of the different languages

of the East. I feel highly gratified by the efforts now making to procure a comparative vocabulary of all the Indo-Chinese dialects, as detailed in a late No. of your work; and earnestly hope, that for the assistance of Oriental students, it may be fully supplied. It is a disgrace to us, as the paramount power in India, that long ere this, complete vocabularies of all the more important languages of the neighbouring nations have not been compiled and published; and that even as regards so important a language as the Tibetan, it is to a learned *Hungarian* that we are indebted for the only vocabulary that can with any confidence be relied on. But this is not all. Even in our own territories, there are numerous mountain tribes, of whose language we are almost entirely ignorant, so that we can form no judgment whether they are intimately or remotely connected, or are perfectly independent of each other. I am given to understand, that by the exertions of your friends in Ásám, you have procured vocabularies of the numerous mountain tribes inhabiting the districts on our N. E. frontier. I have been long hoping that you would give so interesting a document a place in your pages, and trust it will not much longer be withheld*. Meanwhile, it has appeared to me a problem deserving of solution, how far the mountaineers, inhabiting the great Vindya range, are connected in language with each other, and with the inhabitants of other parts; and with a view to contribute what I can towards settling the question, I beg to send you the following list of words spoken by a class of the Kol tribe inhabiting Chhotá Nágpur, a few months ago the scene of warlike operations. It was communicated by an intelligent native, who was formerly a pupil in the General Assembly's School, and is now labouring among the Kols as a teacher. The accompanying remarks, extracted from a recent letter which contained the vocabulary, give satisfactory evidence of his thirst for knowledge, and may shew European scholars the use which may be made of native agency (an agency hitherto too much neglected) in their search after useful information.

After much inquiry and investigation, I have been given to understand, that the Kols have no *letters* of themselves. They have no way of communicating their ideas to a distant friend; nay, not even *hieroglyphics*; so that in this, as well as in many other points, they are perfectly barbarous. There are amongst them perhaps one in some hundreds who can write; but then he writes his own language in Nágarí characters. This therefore is a fine field for the introduction of the *Roman Characters*, which will at any rate be conferring a great boon on these uncivilized and benighted people.

* We have placed the papers referred to by our correspondent in the hands of a gentleman eminently qualified to elicit from them the most valuable results, and are promised at an early period a communication on the subject, which shall have immediate insertion.—ED.

As to the affinity which their language, denominated the *Kol-pársi*, bears either to the Hindustáni or Bangálí, I cannot at present give correct information; I should rather think that there is hardly any resemblance between it and either of them. However, that a matter of so great moment may be properly examined and investigated, I take the liberty of sending you the enclosed list of a few of their words. I shall lose no opportunity to gather as much information as I possibly can, respecting their language, manners, customs, religion, &c.

I should add, that the following words are spoken by the Uraón, one of the two classes of the *Kols*; but that these are hardly understood, far less spoken, by the Munḍá, the other class.

N. B.—Those words which resemble Bengálí, I have marked with *B.* and those Hindusthání, with *H.*

English.	*Kol-pársi.*	*English.*	*Kol-pársi.*
God,	Biri dharam.	Fish,	Injo.
Horse,	Ghoro, H. B.	Bird,	Orá.
Cow,	Gái, Do.	Buffalo,	Mankhá.
Bullock,	Ḍḍo.	Female buffalo,	Bhaiṇs.
He-goat,	Erá.	Young of ditto,	Kadrá.
She-goat,	Paṭhiá era.	Man,	Metar.
Elephant,	Hátí, H.	Woman,	Mukkar.
Tiger,	Lakrá, H.	Son,	Engdas.
Bear,	Mendho.	Daughter,	Engdá.
Deer,	Mák.	Father,	Embas.
Hare,	Muiáṇ.	Mother,	Inggio.
Camel,	Uṇṭ, H.	Elder brother,	Eng-dadas.
Ass,	Gádhi, Do.	Younger ditto,	Ing-dís.
Cat,	Berkhá.	Elder sister,	Eng-daí.
Dog,	Allá.	Younger ditto,	Ing-dí.
Sheep,	Mendho, B.	Tree,	Man.
Peacock,	Chubbá.	Wine,	Arkhí.
Snake,	Ner.	House,	Erpá.
Cock or hen,	Ḳher.	Cloth,	Kichrí.
Crow,	Ḳhá khá.	To-morrow,	Nelá.
Dove,	Panrkí, H.	To-day,	Inná.
Monkey,	Baṇdrá, Do.	Month,	Onchando.
Baboon,	Hanumán, B. H.	Year,	Idná.
Rice,	Tinkhíl.	Our,	Emphái.
Boiled rice,	Mandí.	Your,	Nimphái.
Corn,	Ḳhesso.	I,	En.

Sentences.

En kaun nighá erpá.
I will go thy house.
I will go to thy house.

En inná mandí onon.
I to-day rice will eat.
I will eat rice to day.

While looking over this list of words from my Native friend, it has occurred to me, Messrs. Editors, that were you to invite the aid of Officers of Government, Missionaries, and others, we might in time secure through your pages a vocabulary of all the hill dialects in India. Mr. Leslie, who, as I saw by

your publication some time ago, has acquired the dialect of the Bhágalpur hill people, might favour us with the corresponding words in that language; the Missionaries in Orisá might readily supply the corresponding words of the tribes inhabiting the mountains in their district; Mr. Schmid will doubtless give us those of the tribes in the Nilgiris; and others, if encouraged, will doubtless aid you with other tribes. We might thus at once see, by the result of a comparison of the languages even so far as the preceding list would permit, to what extent any common origin or evident similarity may be traced, and then proceed or not in any further investigation as might seem to be warranted by the specimen first prepared.

I need not say, that in a missionary, as well as literary point of view, the question is worth deciding. If one language is intelligible to tribes extending through a great extent of country, the translation of school-books, tracts, and scriptures into that dialect may be highly important; whereas, if each dialect is understood by only a few people, such an apparatus may be quite unnecessary, and the cultivation of the dialect may prove a great loss of time, and labour, and expence. In the latter case, as a better plan, the more intelligent youth may be instructed in English, if possible, in which information of all kinds is available, and thus made the means in the most effectual way of teaching their countrymen by the living voice, till they, like the Scottish Highlanders, amalgamate with their neighbours in the plains, possessed of better means of mental and spiritual improvement.

SPECTATOR.

[The Comparative Vocabulary of the English and Shán languages, spoken of in our November No. is now printed, at the expence of a friend, by whom we have been supplied with a number of copies. It contains upwards of 500 words and 50 sentences, well adapted to elicit the derivation and structure of a language. It is printed with blank columns, for the reception of corresponding words in other dialects; and we shall be most happy to supply the gentlemen referred to above, or any others, with copies, for the purpose of filling up the whole in any hill or other dialect with which they may be acquainted. We will then publish them as soon as sent us for that purpose. This appears to present a most effectual way of eliciting the information desired by our correspondent, and which he justly deems of great importance in both a literary and missionary point of view.—ED.]

IV.—*Hindu Sacrifices, translated from the original Sanskrit.*

To the Editors of the Christian Observer.

The following is an account of *Hindu sacrifices*, literally translated from the original Sanskrit, in a work entitled the Tithi Tatwan, which consists of extracts taken from the eighteen Puránas and other sacred writings of the Hindus.

The following is from the Káli Purána, and is attributed to Bhagaván. The original may be found in page 51 of the Hindu Institutes of Religion, published at Srírámpur.

Having brought the victim (a man), let the priest offer up a prayer, and present flowers and sandal-wood to the goddess, with oft-repeated mantrás. Let the priest stand towards the north, and the victim with his head facing the east. Then looking at the sacrifice, let the priest repeat this mantra: "O man, thou art my sacrifice; thou art here present for my benefit. Thee, who art like Sivá, who art a true victim, I reverence. By offering thee to Bhágavat, all evil will be removed from the offerer. O victim, who art like Bhágavat, I reverence thee. Swayambhu, the self-existent, has himself created animals for sacrifice; therefore I, this day take thy life, for there is no crime in killing thee in sacrifice."

Then uttering these words ऐं क्रीं श्रीं *aing, dring, shring,* let the priest, regarding the victim as the image of Shiva, place flowers on his head, saying, "O Bhairab;" then presenting himself before the goddess, let the priest make known his request; then sprinkling the victim, let him worship the sacrificial knife, *saying,* "Thou art like the tongue of Bhagavati, thou sendest men to heaven;" then repeating the words क्रीं, श्रीं, let the priest again worship the knife, saying, "Thou art like Shivá;" then let him sprinkle the victim with the water from the sacrificial vessels. Another mantra is now repeated, taken from the Káliká Purána: "Thou art black, *O thou sword deity!* in thy hand is a bow; thou art the destroyer; thy face is blood-red, thy garland is red, and thy sandal-wood is red; thou wearest garments dyed in blood, thou holdest a snake in thy hand, and thou hast many kindred; thou drinkest blood; thou devourest flesh in large quantities; thy name is *Asi;* thou art a slayer; thou art a sword with a sharp edge; thou art insupportable; thou art shining and victorious, and the preserver of religion, and as such, I reverence thee. These eight names Brahmá has given thee. Thou art the constellation Kritiká; thou art Guru; a God; Maheswará; thy body is like gold; thou art the upholder; the divine Vishnu; thou art father and grandfather, do thou ever protect me. Thou art clear as the blue sky; thy teeth are sharp; thy body lean; thy nature is excellent; though thou art fierce, thou art very bright: by thee the world is upheld, and by thee were the great Maheswarás destroyed. I reverence thee, O thou pure and sharp sword deity."

Having performed this worship, let the priest grasp the knife, and after repeating the mantrá "*aing rhing phar,*" let him slay the pure victim. The priest then, repeating the words *aing rhing shring,* presents the blood, and says, "O Kausiki, be propitiated with this blood." Let the blood be placed in a bason in a place before the goddess, and the head also with a light or candle upon it. Thus, the offerer of the sacrifice obtains full benefit. Should he fail in any part (of the ceremony), the benefit will be proportionally less, and if it be done in a manner *contrary* to the prescrib-

ed one, no benefit will accrue. The *body* of the victim, whatever it be, is always unclean; Shivá accepts only the blood. Whatever is offered to other deities, let it be first sanctified with water, and then offered. The rules for the sacrifice to Durgá are observed in all sacrifices. The victim may be slain with his head towards the east, or the sacrifice being in the east, the victim's head may be opposite to the north.

The Durgá Bhattí Tarangíni and the Krityamahanata, which is copied from Devi Purána, declare that there are distinct benefits arising from the slaughter of the victim, and the offering itself. As it is said, "They who with faith in the goddess, and with meditation and prayer, offer the victim at midnight, on the eighth day of the moon, are called *mahábala* (powerful). They who offer what is prescribed, afford the goddess delight for a whole *Kalpa* of Sankara. It is written in the Kálí Purána, "The blood and the head which are consecrated by mantras, are like Amrita, and therefore worthy to be offered to the goddess. The blood, O Bhairab, should be sprinkled with a mixture of fruit (plantain), water, sugar, and honey, and then offered to the goddess with her appropriate mantra. The sacrificer must now offer the boiled flesh of the victim. This without the blood and head is like Amrita."

It is written in the Bhabisyat Purána, that Durgá is propitiated by killing goats, buffaloes, and sheep, and by offering the blood and flesh and water, according to rules; it is a holy act to behold Durgá, more holy to pray to her, holier still to touch her, still holier to make offerings than to touch, to bathe than to make offerings, to offer gifts and libations than to bathe, and to offer victims than libations.

As it is said in the above Purána, "O king, by the blood of rams, Bhagavati is satisfied for one year, and fulfils our desires; and by that of goats, ten years; and by that of buffaloes, one hundred years; and by the blood of one's own body, one thousand years; that is to say, by blood taken from the hand or knee or thigh; but *if a man offer his own head, Durgá is enraptured for a lakh of years.*"

In offering the deer called Krishnasár, this mantra must be repeated, "O Krishnasár, who art like the image of Bramha, and the promoter of the glory of Bráhmans, who art like the four Vedas, and wise, give me knowledge, fame, and glory."

An animal must always be offered, either to obtain the object of some desire, or the favor of Durgá; wherefore, let the priest say, "May thy favor rest upon this person for 10 years; and then he presents the blood of the victim; then putting a lighted wick on the goat's forehead, he offers the head, and requests the sacrificer to bestow the good gifts which are due to beholding, worshipping, touching, bathing, and offering gifts, &c. to Durgá.

(Kálí Purána.) "O great illusion! O mother of the world! O fulfiller of our desires, I offer to thee my blood. Be thou propitious, and grant me my request." Having said this, and repeated other principal mantras, with deep humility and profound meditation, let the devotee offer some blood taken from some part of his body. This is an acceptable oblation from a man. No female can ever be offered in sacrifice. The person who presumes to offer such will go to hell. Nor is any animal to be offered that is less than three months old, nor any bird less than three *pakshis*, or 45 days old. Nor let any animal or fowl be offered which is blind, or defective in a limb, or otherwise faulty, or an animal whose tail is cut, or ear torn, or horn broken.

A pumpkin, or sugar-cane, or wine, or other vinous mixture may be offered with the same advantage as the sacrifice of an animal, and will afford equal satisfaction. The slaying with a *chandrákas* (a crooked knife) and a kátára is the most acceptable method; for, if the sacrificer destroy

the consecrated animal or bird with his hands, he, O Rajendra, deserves the punishment due to a Bráhman-slayer. It is declared in the Matrya-sakta, "Let the intelligent sacrificer slay the victim with a sharp sword at one blow."

It is declared in the Brahmana Purána of the work called Yajnawálkyá Dipakáliká, "that in the Káli Yuga, neither man, nor horse sacrifices, nor offerings of wine, are to be made."

Usana has declared this more explicitly in the following words: मद्यमेतन्नदेयंनविप्राद्यै (Anglice:) "Wine is neither to be drunk, nor given to any person, nor received by any person." It is also written in the *Káliká Purána*, "that if a person offer his own blood, he will incur the guilt of suicide." Also, "if a Bráhman give wine to any person, his Bráhmanical authority shall be forfeited; and that in this Yuga only, Bráhmans can sacrifice the Krishnasár (a species of deer), and if any other person do so, he will incur the guilt of Bráhman-slaughter." It is also declared, that "if the wine or principal thing be forbidden, *(a fortiori)* the substitute or subordinate thing is forbidden."

The above is the entire portion of the text regarding sacrifices. There is added a commentary of some length; but it can be of little interest, compared with the text. A more detailed account of sacrifices may be found in Rádhákánt Deb's Dictionary, or Encyclopedia, which I shall be happy to furnish, if the subject be deemed sufficiently interesting*.

I have instituted several inquiries relative to the origin and design of the Hindu sacrifices; but have not hitherto been able to obtain, even from the most respectable Pandits, any satisfactory account.

M. W. W.

V.—*Education not necessary to Conversion.*

To the Editors of the Calcutta Christian Observer.

Mr. Editors,—Much has recently been said as to the necessity of education, in order to enable the Hindoos and others to judge of the nature of the evidence usually produced by Christian writers in behalf of the truth of the Bible: and if we do not mistake Mr. Duff, he pretty broadly intimates his belief, that little or nothing is to be hoped for, in the way of the conversion of the people of India, until they have been made capable of perceiving the force of the arguments commonly adduced from miracles, prophecy, history, &c. &c. to establish the truth of the gospel.

* The subject is one of great interest to the scholar and the Missionary, and if our correspondent find any thing of importance in addition to, or correction of, the account of Sacrifices in Mr. Ward's History of the Hindus, we shall feel greatly obliged by his transmitting it to us for publication.—Ed.

Far be it from me to depreciate education, or to say a word which would intimate a single doubt as to the soundness of the arguments usually derived from the above-mentioned sources; but it may be permitted me to doubt, whether either of these ought to be reckoned as matters of any great moment by the Missionary in his dealings with the heathen, or by the Christian minister in his making known the gospel to the people of any denomination whatever.

Alas! for the Missionaries, if they are to wait until, by education, the heathen are made capable of perceiving the force of the arguments used by Paley, Chalmers, and a host of others. Rather than this, they had better retire from the country to regions more congenial with their habits and inclinations, and where they may live out the remainder of their days in greater comfort than can ever be their portion in this enervating clime. Missionary success, is now, for some ages to come, if not forever, altogether a hopeless concern! But where, in the whole world, did ever a people exist, who delayed receiving the gospel, until they were capable of appreciating the evidences of Christianity as detailed in the majority of our books? or, where, at this moment, are the Christians now living, whose reasons for belief are our boasted evidences?

Nothing less, in my humble opinion, can afford any man full satisfaction, that the Scriptures are indeed the true and very word of the living God, than a conviction inwrought into him by the Almighty Spirit. And we fearlessly maintain, that to every real believer a conviction is thus imparted. The man is made to *feel* that the Bible is true. A power comes upon him that renders him wretched and miserable in himself, and without any other comfort in the prospect of futurity, but what the Bible affords. And such is the state of mind into which he is brought that all he can say is, and it is enough, "I *feel* that this is indeed the word of God." We are not going to say, that even after this he is never the subject of any doubts and fears; lest after all he should be mistaken. Yes; if he be a man of education, he may have his doubts and fears; and to dissipate these he may have recourse, and he has often recourse with advantage, to the books of evidences; but these alone never create the conviction. The power upon him, and these together, bring him to the one great result; but these of themselves never do so. The other, however, does so of itself; and has done so in the vast majority of instances.

Where, we ask, were the books of the evidences in the days of the Reformation, when so many laid down their lives for the faith? If any such books had then an existence, certain are we that they had nothing to do in the heroism often at that time displayed by numbers of young children, and by crowds

of illiterate but godly men and women. And upon what grounds, we ask again, did the Kingswood colliers in the days of Whitefield and Wesley; the American Indians in the days of Brainerd; the Greenlanders, South Sea Islanders, and Hottentots, in our own days; and indeed almost all the people that ever in any age received the truth in the love of it,—upon what grounds did they rest their faith? It may be fairly questioned, if any one of the above classes ever heard of, or if they did hear, ever comprehended, an iota of the evidences of Christianity. The truth is, that the evidences of Christianity have hardly ever, even as a means, done anything towards conversion. It is a melancholy fact, that even in some of the most distinguished advocates of revelation, there has appeared a total absence of every thing like the influence of personal religion.

Why, then, all this insisting upon the necessity of rendering the people of India capable of comprehending the arguments usually adduced in favour of Christianity, in order to their conversion? Sure am I, that even amidst the little success that has attended Missionary labours in India, I have seen some Hindus, and these, too, not of the lowest or the most ignorant of the people, who have in deed and in truth received the Lord Jesus, but who are as ignorant of the arguments from prophecy, history, miracles, &c. as they are of the language of China. God has operated on their minds, they have been made to feel their lost and ruined state, their eyes have been opened to behold the glory of Christ, and they have been divinely constrained to receive into their hearts the gospel as true.

It is not at all necessary, in dealing with the heathen, to touch in any way on the evidences of Christianity. Let only the wretched state of man as a sinner, and the glorious remedy provided in the gospel, be opened to them, and the truth will win its own way. There is a character, and an impress, and a power about God's word that speaks to the heart of man, and leaves him internally without excuse. What need is there of arguments to convince us that the works of creation are not the productions of a human being? They bear the stamp of divinity on themselves. And is it possible that the Bible is also the work of God, and that it bears no obvious marks of its original? No one could mistake the writings of a Hall, a Chalmers, or a Foster, for those of a Bunyan, or even confound them the one with the other. Each bears its own individual and perfectly distinct impress. And is it possible, we ask again, that the Bible should be God's own handy work, and that it should be destitute of every distinctive mark of its authorship? No; never. It has its marks; and these are as palpable as the marks of creation. Besides all this, is there a man in existence who

could bring himself to believe, that eternal damnation would ever be suspended upon our disbelief of a testimony, which contained no evidence in itself of its authority and its truth? Were this the case, hard indeed would be our lot. But it is not so. There is a light shining over the sacred record which singles it out amidst all the pretenders to inspiration with which it is surrounded: and so obvious is this light, that you may with as much propriety contend that a farthing candle is necessary to enable a seeing man to behold the sun, as contend that education is essential to convince a man that the Bible is from God. But here is the difficulty: men by nature are spiritually blind; and their blindness is such that nothing less than the Almighty energy is requisite to open their eyes. To the Divine Spirit we must therefore look; and when he appears with his disclosing power, his subject will require neither Paley, nor Chalmers, nor any one else, to convince him that the Bible is of God. He will see for himself. And it has rarely or never been by a statement of the evidences of Christianity that the Spirit has come down upon men. We therefore declare our belief, that all this hue and cry about the necessity of education, and the power to perceive the force of arguments, is useless noise, and perhaps worse.

Indeed, we leave the perhaps out of the case. This contention appears to me, in fact, a plain crying out against the declarations of God himself. He himself maintains, that his word carries in it the evidence of its own origin. Speaking of false prophets, and these stand on the same parallel with the Hindu shastras, &c., he says, "How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; who think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Now, here a criterion is given, a criterion neither consisting of history, miracles, nor prophecy, but yet a criterion by which all may judge of what is of God, and of what is only of men. That which is of the latter is as mere chaff, while the words of the former are as wheat; and that which is of deceivers is entirely powerless as to any sanctifying effect, whilst that which is of the Lord is mighty, even like a hammer which breaketh the rock in pieces. The most common observer cannot fail to see how all this applies to the shastras, &c. as compared with the word of God. Bring both of them to the test, and the qualities of each will be perfectly apparent.

Let not, then, the Missionary, nor any one else, be in the least anxious as to the grounds on which he is to present the gospel to the heathen. Let him simply and confidently wield the sword of the Spirit, bringing it down in all its nakedness upon men ; and whatever they may say, and however they may cavil, they will not fail to feel, that the gospel is the power of God ; that it is the rod of Christ's strength ; and that it is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Hear how the Apostle speaks of it : " I am debtor both to the Greeks, and to the Barbarians ; both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek." Now this is just as if he had said, " Having preached the gospel from Jerusalem round about unto Illyricum, and having tried the power of the word of God among the polished and the rude, among the learned and the illiterate, I have become so convinced of its mightiness and its efficacy, that I am no longer ashamed of it ; I know what it can do ; and I am so satisfied of its power, that I am ready to come with it even to the metropolis of the world itself, assured that there also it will perform the same wonders it has accomplished in so many other places." Where is there anything like this in what has been so recently said ? Some of the Missionaries appear to lack confidence in the power of their metal, and hence they are now making such a mighty fuss about education, and European literature, as being next to necessary to bring the Hindus to a knowledge of the truth. *Let them henceforth be ashamed of this conduct !* Convinced am I, that the word of God has such power in itself, that no man after having had it once fairly explained to him, will continue to be the same being as he was before. He may not indeed become converted : but never will he be able to obliterate the marks that may have been left on his heart by the falling down upon him of the sword of God's spirit.

L.

VI.—*Important Memento.*

A traveller, passing through Savoy, came to an inn, and saw the following admonition printed on a folio sheet, and hanging in its public room :—

" Understand well the force of the words—A GOD ! A MOMENT ! AN ETERNITY ! A *God* who sees thee,—a *moment* which flies from thee,—an *eternity* which awaits thee !"

VII.—*On the Means of Conversion.*

[Our last No. contained an account of the conference of Missionaries of different denominations in Calcutta, at which was discussed the following question: *Has the success of the Gospel in India been equal to what might reasonably have been expected, considering the extent of means used; and if not, to what causes may the deficiency be justly attributed?*

In introducing the paper, we expressed our hope, that Missionaries from a distance would favour us with their sentiments on the subject, and have now therefore great pleasure in presenting our readers with the following remarks from the pen of Rev. Mr. BUYERS, of BANA'RAS.—We trust that others will follow his example, so that, on a subject of such importance, we may have the opinions of the great majority of our Brethren.—ED.]

I have seen the report of your Missionary conference, in the last OBSERVER, of which you wished me to let you know our opinions. As one of my colleagues is from home, and the other very much engaged, I can only at present let you know my own sentiments on the subject of your discussion.

I am glad you have published the report, as it will enable those at a distance to learn the result of the varied experience of their brethren. If we really think that in this country we have not been so successful as Missionaries have been in some other countries, we should be the first to point out the fact, and fairly and honestly to point out what we may believe to have been the cause. By this means truth will be elicited, and our plans corrected.

My own opinion is, that the progress of the gospel in Northern India has been very far short of the proportion of success usually attending the same amount of means nominally employed; but whether or not it has been disproportioned to the amount of the direct means employed for the conversion of the people, as compared with other countries, is a point much more difficult to determine. The indirect means have been considerable, and I will not say that they have been unsuccessful, because though their results may not have quite answered expectation, it is impossible fully to estimate what is so indirect in its influence and slow in its operation, as the general system hitherto pursued in the labors of a large proportion of the Missionary body. But the direct means of conversion have been comparatively small in proportion to the indirect, and their success, though not great, has not in my opinion been very far short of that exhibited in the early history of most Missions in other countries. By the direct means of conversion, I understand preaching, including conversations and discussions, either public or private, on religious subjects; by indirect means, the preparation of translations, school-books, tracts, &c. and the teaching or superintending of schools. The latter, or indirect means, however important in their place, are not, in my opinion, to be looked to for more than occasional conversions. The whole of ecclesiastical history, ancient as well as modern, supports this view of the case. Preaching has in all ages and in every country, been not only the principal means of conversion, but almost the only means whose results have been great or permanent. There is no example on record of any country or nation being brought to the profession of Christianity, but by the labors of living preachers: even among ourselves at the present day, while almost all our literature is mixed up with Christianity, and our language teems with the most excellent works on every religious subject to be found in any tongue, how few in proportion, even of the educated classes, are converted to serious piety by books: but if the voice of the living preacher is the principal instrument of conversion among the reading classes, it is almost the only one among the great mass of the people.

Now the amount of public preaching to the heathen in this country has been very small, when compared with the more indirect means employed; and hence, though we have been doing much in various ways to benefit

the people, we have not yet done very much for their conversion, in that way which has generally been effectual for this object in other countries. Yet there are some who think we have not been more successful, merely because we have spent too much of our strength in preaching, and too little on education, &c. But it is a fact of which no man who knows anything of the history of our Missions is ignorant, that the only successful Missionaries in the Bengal presidency, have been the men who have preached well in the native language, and the most unsuccessful have been those who either did not or could not preach; not only so, but there has scarcely been a Missionary yet in the country possessed of the requisite preaching talents, and who has spent most of his time in this species of labor among the heathen for upwards of ten years, who has not baptized a very considerable number of converts.

To preach well in the native language is doubtless by no means an easy task, and hence many from various causes have never been able to do it. A large proportion of the European Missionaries have died, or been obliged to leave the country, before they could be efficient in this, the highest department of their work. About one half of those now in the country have come to it since I came, which is only about four years ago. Under five years' residence in the country, it is not to be expected that any man will be so very familiar with the language, opinions, and habits of the people as to render him an efficient preacher. For this a greater command of the language is necessary than is required by any other European in the country. Before he can command their affections and convince their judgments, his own thoughts and feelings must flow in the same channel; and this power of thinking and speaking like themselves, can be acquired only by a man of talent after he has resided among them, and had familiar intercourse with them for years. But though I think it requires several years before one can become an accomplished preacher, I entirely dissent from the opinion expressed by one of my Calcutta brethren, viz. that some begin to preach too soon. I think the error usually fallen into is quite the contrary. As we can only learn to swim by going into the water, we can only learn to preach well in the language by actual practice. The more one speaks the better. He may make mistakes, but these will be best found out as he goes along; whereas if he sits down in his study to learn the language perfectly before he attempts to address the people in it, he will have all the same difficulties to encounter when he does actually begin, with the disadvantage that all his errors will have become settled habits. We cannot expect indeed that the preaching of juniors will do a great deal of good, but still it will do some, and it is the only way in which they can attain such a facility of public address as will prepare them for more extensive usefulness.

Though it is cause of great regret that there has not been a greater amount of preaching, it is not difficult to account for it. Half and more than half of our laborers have not lived long enough in India to be efficient in this department. Of the others it could not be expected that every one should succeed in a task so difficult. Some have been entirely taken up with schools, others with English preaching, and a few with translations; so that there have been only a very few individuals, who have staid a considerable time in the country, whose entire attention has been devoted to direct labors for the conversion of the heathen. I am far from regarding indirect means either as unnecessary or unimportant; but when we are considering whether or not the actual converts have been equal to the amount of the means employed, the direct means by which in other countries converts are usually made, can only be taken into our account.

Of the means of carrying on the propagation of Christianity, you will perceive, that I regard preaching as the chief. I would place the trans-

lation of the Scriptures and the preparation of books and tracts, purely religious, as the second; and the teaching and superintending of schools as the third and last. To preaching in the native languages, the principal energies of all should be given; and this being a work to which no man can give more than a portion of his time, as it is impossible to speak for long at once, there will be time for writing, &c. when bodily strength will not permit of preaching. All the secondary or indirect efforts might be accomplished without interfering with the more direct. The preachers will always be the best translators and writers, as they will be most familiar with the people, and know best what language they understand.

This second department should therefore occupy their spare time. Our translations are still to correct and improve; every edition should undergo a revision, till they are rendered as complete as possible. We want a great many small books and tracts of a practical and didactic nature, not addressed to the heathen, as most of our present tracts are, but to Christians; as our doctrines and practices well expounded for the edification of native converts, would not only tend greatly to improve them, but the heathen would see more fully from such books the excellence of our religion, as explained and enforced among ourselves. All our present tracts should likewise be improved, and others prepared, so that we may be able to present a much greater variety to the people.

As far as conversion is concerned, I expect very little from schools. A good education is doubtless exceedingly favorable to the Christian cause, from the simple fact, that it produces habits of thought and reflection, and enables those who have received it to examine the Scriptures and such books as contain the doctrines and evidences of the Christian faith; but in no country have common day-schools, such as almost all our Missionary schools in India are, been successful as an instrument of conversion. I am as much an advocate for schools as any man; but how in defiance of all experience we should look on them as the most promising means of turning men from the power of Satan to God, seems to me exceedingly strange. As far as religion is concerned, schools are only valuable in as far as they will gradually produce a class of more intelligent hearers or readers of the word of God; but without preaching I am convinced these Missionary schools, will do very little more for the spread of Christianity than those of the Government, from which it is excluded. Unless in a boarding-school, which partakes much of the nature of a family, religion can never be effectually taught. Religion must come home to the affections as well as to the understanding, and it is vain to expect such a result in a noisy school, where it comes in, as in the following order, "Arithmetic, Geography, Mathematics, and Christianity!" The gospel is thus brought down from its high and holy elevation as a direct revelation from God, claiming the heart and affections of every creature, and asserting its undivided influence on the understanding and conduct, to the mere level of a human science. *Christianity* is studied with the same feelings as *geography*, but not with the same results. The latter is well enough learned when it is clearly understood and remembered; it has nothing to do with the heart and conduct: but religion, unless it can be taught in a grave impressive manner, detached from secular subjects, and addressing every power of the human mind, the passions through the understanding, and the understanding through the passions and feelings, may almost as well be left untaught. For such a process of religious instruction, a common day-school, however well conducted, is absolutely unfit; and hence the attempt to convert men to serious piety in this way has been scarcely ever made, save in India, and here it has been a complete failure.

The General Assembly's School has been much talked of, and as an institution for the advancement of general education, it has been most

successful; but its success in making converts has just been about the same as its predecessors, that is, next to nothing*. But it has, says Mr. Duff, made a great many disbelievers in the Hindu shastras, &c. So has the Hindu College, and some of these said disbelievers from both institutions I have seen in Banáras, but here they became at once very orthodox Hindus. There are perhaps more disbelievers in the Puráns among the bráhmans of Banáras than Mr. Duff's school will produce for twenty years to come. Our sciences will no doubt do much to overturn Hinduism, but their power even in this respect has been, in my opinion, vastly overrated. We may correct their Geography and Astronomy, &c. but all the essential principles of their religion remain untouched. A man may be as good a philosopher as Hume or Dugald Stewart, and yet a Hindu in religion. The pandits do not regard their books as infallible in the sense we use the term, but as the records of the opinions of ancient sages. You may disprove any part without its being supposed to affect the whole; and after you have disproved all that European science can overturn, you will find ten times more behind of the immense conglomeration of different systems known by the name of Hinduism than all that you have destroyed, and which can only be gradually rooted out by a purer system of religious truth taking hold on the conscience and common sense of the people.

I think the only schools that Missionaries should carry on directly should be for the children of native Christians, and likewise native boarding schools and orphan Asylums, where the children can be brought entirely under the control of their teachers, and altogether separated from heathen influence. Such pupils being educated entirely as Christians, whether taught by the Missionary or not directly, would form part of our congregations, the same as children in our churches at home. The functions of the Missionary would thus be entirely of a spiritual nature, the mere teaching being in the hands of laymen, unless what is purely religious. Men who have spent years in hard study in order to qualify themselves to act as public preachers and expounders of religion, should in no case be set down to teach little boys to read, write, and cast accounts. Men equally well qualified for such duties may easily be obtained, without turning regular ministers of the gospel aside from their higher and more important functions.

If we are to take upon us the labor of education, it should be only of such pupils as we hope to bring forward as agents in spreading Christianity. These of course should be Christian youths of some promise. All other children connected with our churches should be educated under our superintendence, by proper school-masters, not ministers:—and as it respects general plans of education, I think we should have no official connection with them, but merely, like other friends of native improvement, do what we can as members of general society to advance science and literature. As we came to the country for the express purpose of spreading the gospel, not human learning, we ought not surely to be reproached, if like other Europeans in the country, we give our entire energies to this object, as long as we are willing in our private capacity to do all we can for the good of the people in their temporal concerns. No military man would be blamed because he did not leave his military duties, to teach schools, nor ought a Missionary whose office is to preach the gospel. Let us labor with all our might in this great work, and look and pray for the Spirit of God to give effect to our efforts.

* We cannot allow this assertion to pass unchallenged. The school alluded to has not been in operation for more than five years; so far as regards the system pursued in it, it never had any predecessors in India; and, at this moment, so far from being a failure, it holds out the most encouraging prospects of success. We have been promised a paper for next month in defence of Christian education, to which we shall most willingly give a place; for on a question of such importance, it is most desirable that truth should be elicited.—Ed.

VIII.—*Notices regarding Hindu Festivals, occurring in different Months.—No.* 1. *January.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If you think a few short notices of the principal festivals kept by the Hindus of Bengal worth insertion in the OBSERVER, I will with pleasure furnish you monthly with such, as they occur. Those of your readers who are unacquainted with the Hindu religion, may by means of these notices obtain some idea of that system of superstition, whose basis is craft and error, and whose tendency is the intellectual and moral degradation of its followers. And I indulge the hope, that, in consequence, they may be induced to exert themselves in spreading the knowledge of the blessed Gospel among the poor people around them, who are literally perishing for lack of knowledge, and who in too many instances, adhere to the absurdities detailed below, only because no one interests himself in their behalf, or takes the trouble to teach them better.

JAN. 12.—*Bathing at Ságar Island.*

This festival is the first in this month. It is held on the south-east side of the Island, where the Ganges runs into the sea, and commences on the last day of the month of *Paus*, which corresponds with the 12th of January. Immense crowds from all parts of Bengal resort to this place. The greatest proportion of pilgrims, however, are females. The reason why men are fewer in number is the impossibility, in such a locality, of their avoiding breaking the rules of the shastras, chiefly as these refer to the attending to the functions of nature, which transgressions in women are winked at and more easily forgiven. Religious mendicants, attracted by the hope of gifts, are always to be found here in swarms, and disgust one by their indecent exterior and their harpy-like deportment to the pilgrims.

The spot where the people assemble is a sandy beach, extending about a mile and half in length and half a mile in breadth. Frequently above 100,000 persons are here congregated, who during their stay reside in small temporary sheds, made of mats, which they bring with them. Shop-keepers from Calcutta and other places also erect numberless booths, where they dispose of all kinds of commodities. This extensive encampment, with the large fleet of boats on the sea-shore, adorned with signs and gaudy flags of every description, forms a tout-ensemble of a most singular and unique appearance.

The festival continues three days. On the 1st day, besides bathing, all the pilgrims sacrifice to the manes of their deceased ancestors, and usually choose the evening for that purpose. They then light on the shore a great number of *cherágs* or small lamps, which causes a general illumination, and produces a very

picturesque effect when viewed from a distance. The pilgrimage is not accounted complete, unless every person visits and worships *Kapil Muni*. This is a coarsely sculptured idol, representing a Hindu ascetic in the attitude of meditation. It is placed in a temple situated on the very borders of the jungle, and now much dilapidated ; but the surrounding ruins show it to have been formerly in flourishing circumstances. There was attached to it a large convent of Sanyásís, several of whom resided there permanently, and often became the prey of tigers and other wild beasts ; at present they resort thither only at the time of the festival. *Kapil Muni* was a Hindu sage, founder of the Shánkyá philosophy, who in days of yore cursed and sent to Tartarus the 60,000 sons of a great potentate named *Sagar*, because they had rudely disturbed him in his devotions. He is therefore much feared, and thought to be an incarnation of Vishnu.

The benefits accruing from bathing at Ságar are very great. The Hindus are taught that by performing this ceremony, they are purified from every sin however heinous, even the sin of killing a bráhman, which in their estimation transcends all others in enormity. He who bathes at Ságar, or dies there, obtains the highest degree of bliss in the next world, and is absolved from the necessity of being born again on earth in any shape whatever.

It is to obtain these imaginary advantages that multitudes of deluded beings, especially women and children, leave their dwellings at the coldest period of the year, and huddled together in boats, under the most uncomfortable circumstances, perform a long journey to the inhospitable jungles of Ságar ; and after enduring numerous privations and sufferings, and being exposed to many dangers, return home just as they went, unpardoned and unsanctified sinners ; yea, it is to be feared, even farther from God than they were before they set out ! O ! where is the Christian who does not feel for them, and who can refuse stretching out a helping hand to lead his poor deluded fellow-creatures to the true Friend of sinners—to Him who alone can deliver them from the guilt and the power of sin ?

Owing to different causes, the number of pilgrims has of late years much diminished. The writer of this article, who has repeatedly visited Ságar at the time of the bathing festival, for the purpose of preaching the Gospel and distributing religious tracts, saw there, five or six years ago, not less than 80,000 human beings assembled ; whilst two years ago not more perhaps than 20,000 were present.

Formerly women who had made a vow, used, at this place, to cast their children into the water, where they were soon devoured by the sharks and alligators. However, since Lord Wellesley

issued an order against this horrible practice, it has been entirely discontinued. Public order is maintained at Ságar *Melá* by two darogahs and 30 or 40 peons, sent by the Magistrate of the 24 pargannahs, of whose district the island forms a part.

JAN. 17.—*Ratanti Chaturdashi.*

This festival takes place on the day before the new moon, viz. the 17th January. The goddess *Káli* is worshipped, and the same offerings made and sacrifices offered as at the *Káliká pujá*. There are two sects of Hindus who worship this deity, the *Pashwáchár* and the *Bírachár*. The former commence the worship at 9 o'clock in the evening, and the latter at 10. A great number of Hindus, however, do not celebrate this festival at all.

JAN. 23.—*Srí Panchamí or Sarashwati Pujá*—

Is held on the 5th day of the increase of the moon, falling this year on the 23rd January, and lasts two days. *Sarashwatí* is the goddess of learning, and is represented as a white female, with a white lotus in her hand, and sitting on a flower of the same colour. The pujá is performed in the forenoon by every Hindu who can read and write. The offerings consist of rice, sweetmeats, &c. which, as in all cases of a similar nature, are appropriated by the officiating priests.

Those who cannot afford, or who do not choose to make an image of *Sarashwatí*, worship her by placing before them either a book, a pen, or an inkstand, as emblems of the goddess, and on that day they most carefully abstain from reading, writing, or attending to any kind of studies. The only reason for this practice is, that the *shástras* command it: why they command it, many do not pretend to say; but some pandits explain the matter in two ways: 1st, they say that the day ought to be altogether devoted to the goddess, and hence the prohibition from attending to any business which would distract the mind, and draw away the attention from this important duty; and 2ndly, that a book, pen and inkstand having been used as representatives of *Sarashwatí*, and worshipped accordingly, it would be very unbecoming, on the same day, to use these articles in an inferior capacity and for meaner purposes.

Sarashwatí is very much reverenced, because she is the giver of knowledge; and knowledge, the Hindus say, is the source of the four best things that can ever be possessed by men, viz. *religious merit*, *wealth*, *good desires*, and *salvation*. Every one who worships this goddess is sure to become learned and wise, and every thing which he attempts by means of his pen will be successful.

JAN. 24.—*Sitala Shastí.*

This festival is held on the 6th day of the increase of the moon, or the 24th January. *Shastí* is the wife of *Kártika*, and

the protectress of children. No image of this goddess is made. The worship, in which women chiefly are engaged, is performed by grinding a flower on the curry-stone. No warm food is allowed during the whole day; the rice cooked on the previous day alone is used. The Hindu women are fully persuaded that if they worship *Sítala Shastí*, she will preserve them from all the troubles and sorrows to which their sex is subject; and though they have repeatedly seen the contrary, these poor deluded creatures, alas! do not learn by experience, nor lose the least part of their infatuation.

JAN. 25.—*Arun Uday.*

Is held on the 7th day of the increase of the moon, falling on the 25th January. *Arun* is the charioteer of the sun. This day all Hindus who are able, bathe at sunrise, and worship the great luminary. The advantages derived from bathing on this occasion are considerable. He who bathes in common water, as for instance, a tank, pool, &c. obtains the same benefits as if he had bathed at the time of a sun eclipse, or had made a present of many cows to the bráhmans, that is, he is delivered from all sins, except the four mortal ones, which are *killing a bráhman, drinking spirituous liquors, stealing gold, and seducing the wife of one's spiritual guide:* and he who on this day bathes in the Ganges, is blessed beyond all description. He derives all the benefits which would have acrued to him if he had bathed in the sacred stream at innumerable sun eclipses, and these are too many to enumerate: among others, he is sure that he will be preserved from all kinds of sicknesses, ailments, diseases; and besides, he gets rid of all the sins he has committed, not during this life only, but in seven preceding births.

JAN. 26.—*Bhishmástamí.*

This festival is held on the 8th day of the increase of the moon, viz. the 26th January, in honor of *Bhishmástami*, a son of Rájá *Shántanu* and the goddess *Gangá*. He was so valiant and excellent a king, that his name has become proverbial among the natives, when they wish to express a powerful and good man. *Bhishmástami* had no son to attend to his funeral rites, and therefore all Hindus perform in his honor the ceremony of *tarpan*, which is used at the *Shráddhas*, when they present offerings to the manes of their ancestors, and which consists in a libation of a little water with the hollow of the hand, at the same time pronouncing peculiar formulas. Those who attend to this duty are promised in the shástras remission of all the sins they have committed during the year; and those who omit it, lose all the merit of their good actions during the same period.

JAN. 30.—*Gobinda Dwádashí.*

Gobinda is a name of Vishnu, and *Dwádashí* means the 12th day of the moon, when this festival is held (30th January). The Hindu shastras give accounts of ten incarnations of Vishnu in the character of preserver, nine of which are said to be past. The third of them, the *Baráha* (Boar) *Avatár* took place on the present day. The reason of this incarnation is told in the shástras in two different ways. One is, that at a periodical destruction of the world, when the earth sunk into the waters, Vishnu appearing in the form of a boar, descended into the waters, and with his tusks drew up the earth. The other is, that a certain powerful and wicked giant named *Hiranákya*, who had caused much mischief on the earth, had retired to *Pátál* or the lower regions; and to get at him and destroy him, Vishnu took the form of a boar, rent the earth with his tusks, accomplished his purpose, and after having done so, previous to re-assuming his proper form, amused himself by sporting with the females of the ignoble animal whose shape he had borrowed ! ! ! Such are the monstrous and contemptible doctrines of the Hindu system. Seeing these, can any one wonder at the want of moral sense and the degradation of its adherents ?

The benefits derived from bathing in the Ganges at the *Gobinda Dwádashí*, are deliverance from all kinds of sins; and the merit of those who bestow alms on this day can never be obliterated by any future offences. The orthodox Hindus therefore at this feast, more than at other times, are particularly generous and liberal.

These are the principal festivals kept by the Hindus of Bengál during the month of January. On one of them only, *Srí Panchamí*, are the Government offices closed.

Should these brief notices prove of any interest to your readers, I purpose to continue them next month, and regularly to the end of the year*. L.

* We trust our intelligent correspondent will continue the notices, as proposed. We are persuaded they will interest our readers, as well as ourselves; and we trust may lead to deeper interest in the moral and spiritual improvement of our Hindu fellow subjects, thus lamentably trusting in "refuges of lies."—ED.

IX.—*Sketches of Sermons, by Rev. J. Foster.* No. I.

[All classes of society are familiar with the writings of JOHN FOSTER, whose "Essays," as it regards originality and depth of thought, have been pronounced by competent judges some of the first productions of the age. We doubt not therefore that the following Sketches of four Sermons, preached by that gentleman, (we believe at Bristol,) and never before published, will be read with peculiar interest—we trust it will also be with eminent profit—by many of our readers.—ED.]

COL. iii. 2. "*Set your affections on things above, not on things on the earth.*"

How momentous a charge is it that is imposed in the injunction to dispose rightly of the affections of a human soul! A charge which we cannot, at our choice, take upon us, or decline. Since we *have* the soul, the charge is inseparable.

Sometimes when we looked at some affair of a mere worldly nature, it may have been with self-gratulation that *we* were not obliged to undertake it. So much skill, such continual attention, such hazard, such sad consequences in the event of failure! happily the business is *not mine!* It were well that, in such a case, the thought should occur, "But there *may* be a business of mine! Where have my affections been to-day? where are they at this hour? Where all my life? Where will they if I let them alone?" Affection is the *going out* of the soul (so to speak) in sentiments of interest and desire towards objects within its view. Now, how happy were it if the case were *thus* with us, viz. that the affection of the soul *might go out just at its own pleasure*, and all be right and safe. This is supposing that a comprehensive, discriminating, and indeed infallible perception accompanied, necessarily, all the going out of affection; and also, that the *moral taste* (shall we call it?) of the soul, always strictly agreed with its intellectual discernment,—in short, was a grand moral instinct.

The consequence would be that all things affecting the soul, in the way of *attracting it, would affect it right.* Nothing would *attract* it which ought not, and those which did, and justly might, would do so in the right degrees and proportion. What a glorious condition is this! And this *must* be the state of good men in a future world, without temptations, trial, hazard, or the possibility of falling. But what a dreadful contrast to all this is our present state, in which our nature, composed of two kinds of being, places us in relation, strict relation, to two quite different economies.

It is true, the combination, the union, of the two, *does*, in many respects, make them, to a wonderful degree, feel and *act like one.* But still, it is no such union of the two kinds of being as to combine perfectly into *one harmonious interest* the relation to the two economies. The *man* is not so *one*,—his combined nature does not *so act as one*—as to reduce the two diverse classes of interest to one blended inseparable order, so that each movement of the soul with respect to either, should necessarily have due respect to both. No—no;—the relations stand distinct, separate, and, in a very great degree, foreign to each other. Therefore is there great difficulty and hazard as to the apportioning of the regards to these classes respectively—great difficulty of maintaining such a state and exercise of the affections as should comprehend in due order and proportion both these great classes. By the one part of our nature, our relation to the one class of interest is immediate and sensible; while our *other* grand relation, being to things far less palpable—to things spiritual, invisible, and as it were

remote—is to be apprehended only through the medium of serious thought and faith. This is a circumstance of formidable omen, even under the *best supposable* condition of our nature, thus compounded and situated. Even in THAT case, there would seem to be required a VERY special, unremitted Divine influence to preserve it right. How should there *not* be a constant mighty *tendency* to a wrong preponderance!

But this is not all! Our nature is immeasurably far from being in that "best *supposable state.*" Our nature is sunk into such a state, that it has a most mighty and obstinate tendency to give itself *wholly to the inferior, temporal, class of its interests.* And the effect of this tendency uncounteracted, is to throw the supreme interests and the soul itself away.

This is a fearful predicament! One should imagine it could not be thought of without terror. One would imagine too that the terror of it (if any reason or right feeling were left in man), would make the doctrine of divine, transforming, assisting grace to be welcomed with enthusiasm. Except in reliance on this, we should hear with utter despair the injunction—"Set your affections, &c.," given as the sovereign duty, the comprehensive precept, to us sojourners on earth.—Let us attend a few moments to the subject and application of this command.

In the first place, an indiscreet language may have sometimes been used by pious men and teachers—not maintaining exactly a due regard to the *limitations* on the latter part of the precept—a language to the effect almost, of requiring an absolute, entire indifference or contempt to all terrestrial things, insomuch, that the considerate reader or hearer has been saying within himself, "Now that is *strictly* impossible or absurd."

Sometimes this language of excess has been, we may venture to say, a rather unthinking repetition of a kind of common-place; but it has often a better origin, as in the retired, contemplative, devout life of some good men. The language of religion has had a particular advantage even in this sense, when it has come from enlightened and pious men who have had much to do in the world (Hale for instance), or from short, occasional seasons of peculiarly elevated feeling, such as that produced in good men by affliction, calamity, or persecution. But it is disserviceable to religion thus to preach, as if it were an annihilation of our interests in this world. They *have* claims—and they will make them good in our defiance. And what is more, these claims must be *allowed.*

Think in how many ways we are made susceptible of pleasure and pain from "the things on the earth," and to what an *amount,* in passing 50, 60, 70 years upon it! Now we may surely believe that, fallen and guilty as we are, our Creator does not will pleasure denied, or pain endured, more than is inevitable to our mortal condition, or disciplinary toward our future life: and therefore we may, in regulated measure, desire the pleasing, be anxious to avoid the painful. Again, think how much we need of interest, and attention, and care, to avoid the ills of this mortal life; how much concern and study, applied directly to temporal things, in order that, on the whole, we may have the most benefit of our relations to this terrestrial scene. The particulars that might be specified will occur to every one. Health is deservedly an object of great interest and care, and "affection" must be inevitably, and justly SET on it. It is the same with a person's near relatives in life. And then, as a matter concerning both himself and them, his temporal condition, in the plainest sense of that epithet—no small interest, that is to say, "*affection*" is necessarily "set" on competence, especially in times, when this is very difficult and precarious of attainment. As we have referred to the "times"—we may add, that a man who looks on the conduct of public affairs, by which his own and his family's and his fellow citizens' welfare are deeply affected

—will *necessarily* feel very considerable interest in that direction; and "set some affection" on what he is convinced would be the best, or at least a better, state of things. Again, if he is a man of cultivated intellect and taste, the beauties and wonders of nature—the great works of human intellect and genius—the discoveries of science become objects of "affection."

Now in such points, it is seen how intimate is our relation to this world. And in some *proportion* to the intimacy and the number of our relations to this world, it will inevitably be that "affections" must be set on it, unless there were some kind of continual moral miracle.

But how striking and how sad it is here to consider, that the relations to this present world are the *only* ones practically recognised by the far greater number of mankind! As if they took the sole force of the text to consist in these limitations of the injunction.

Let us turn to the other view of the subject. By the nobler part of our nature, we are placed in the most solemn relations to another economy; and not to have a deep sense of this fact, implies that something is enormously wrong. This immortal spirit was appointed but for a few years to this earth, but *eternally* to another state. And it is placed in relations, *comporting* with its eternity of existence, to God,—the one infinite Being, the one sole perfect and independent essence; to the Redeemer,—the Lord, and the Life, of the new economy; to an unseen state—to an order of exalted holy and happy beings in that state—and to a pure and exalted and endless felicity in that state. And do I give, in conformity to *one* law of my nature, a great measure of my affections to the things to which I have a subordinate temporary relation, and *refuse* affection towards objects of eternal importance and interest, although led to this by another law of my being? ! ! ! It is right that the soul's welfare should depend on its setting its affections on those glorious objects;—right that to be carnally-minded should be death—spiritually-minded, life. But still, again, how marvellous and how lamentable, that the soul *can* consent to stay in the dust, when invited above the stars! when it has in its own experience the demonstration, that this is *not its* world—knows, *that even if it were*, the possession will soon cease—and has a glorious revelation, and a continual loud call from above!

But it is on the duty, as considered not absolutely, but comparatively, of setting the affection above, that we would insist.

What should be the *comparative state* of the affections, towards the one and the other? And what can the answer be but, plainly and briefly, that there must be at the lowest account a *decided preponderance* in favor of spiritual and eternal things? *At the lowest state of the case*, we repeat—for alas! this is but little to say for the feeling towards things so contrasted, so immensely different in value! This is the lowest ground on which a man can justly deem himself a Christian. And consider, if no more than barely this is attained, how often *this itself is likely to be put in doubt*. On all accounts, therefore, how clearly it is a duty and an interest to aspire to every attainable degree *beyond* a mere positive preponderance! We may even assert, that this aspiration is an indispensable sign or symptom.

And this may lead to the question,—what may be safely taken as indications, or proofs, that there *is* the required preponderance? Now in most cases of comparison and preference, a man has no need to seek or think about the evidence of his preference—it is a matter of prompt and *unequivocal consciousness*. And if in any case in the universe, it should be so here. How happy to have it thus! But even with good men, the case is not always such (far from it), as to make a reference to tests and proofs unnecessary or useless.

There is however nothing mysterious in the matter and operation of these tests—nothing like the Urim and Thummin—nothing like the ordeals; it is an affair of plain, serious, faithful thought. For example,—let a man take the occasion to examine, when he is very strongly interested by some one temporal object or concern, whether he can realize—"more than all this is the interest I feel in the hope of everlasting holiness and joy?" When he is greatly pleased with some one temporal possession, or success, or prospect, and his thoughts suddenly turn to the higher object, is he then decidedly *more pleased*? or, does he feel a deep and earnest solicitude that this temporal good may not injure him in his higher interest? or, again, in such a case, does he feel a strong overbalancing consolation from "things above?" Is he more pleased to give the earnest application of his mind to the higher objects and interests than to any inferior ones? Does he feel that, on the whole, he would *do* more, or *sacrifice* more for the one, than for the other? While greatly interested in a temporal pursuit, does he habitually charge it upon his soul, and actually endeavour, that he do with still greater intentness prosecute a higher object? If he perceive that his pursuit of a temporal object is beginning to *outrun* (if we may so speak), his pursuit of the nobler,—does he solemnly *intermit*, in order that he may still keep us his affectionate interest in the things above? Is he constantly, or very often, impelled to the Divine throne to implore grace and strength, that there *may* be a decided preponderance—the witness for him "above," that there is *that* proof at least of his affections there? If, by the advance of life, he is sensible he is *fast going out of the things on the earth*, does he rise above all regret at this in the view of the sublime objects "above?" We will only add, in his occupation and transactions with "the things on the earth," has he acquired the habit of imparting even to *those* concerns a principle and reference still bearing toward the higher object? Such questions as these would be the points for placing and keeping the subject in a state of trial and proof—would be an admonition, too, of the necessity of applying all the force in the higher direction.

Now, how happy to be in such a state of decided preference in the devotement of the affections! Happy, considering, that to those higher things we are in a constant permanent relation, whereas our relation to the terrestrial is varying and transient! Reflect how many things "on the earth" we have been in relation to, but are no longer, and shall no more. Happy! because a right state of the affections towards the superior objects is the sole security for our having the greatest benefit of those on earth! Happy! because every step of the progress which we *must* make is leaving the one, in an advance towards a blessed and eternal conjunction of the other. And, then, finally, (what we adverted to at the beginning,) that circumstance of transcendent happiness, that in the superior state of good men, there will be no contrary attractions, no diverse and opposed relations, to put their choice and their souls in difficulty or peril!

[*Sermon, No. II. in our next.*]

Poetry.

WHAT IS LIFE?

1.

Life's a *bubble*, glistening brightly
With the rainbow's beauteous hues,
Ever rising, never resting,
Which fond man in vain pursues—
Ever snatching, never reaching,
Vexed and tired, involved in trouble,
Finds that life is but a bubble.

Life's a *vapour*, gently rising
With the beams of morning light,
Which the clearer rays of noonday
Scatter with effulgence bright—
Youth's the morning; manhood's day;
Age the time we pass away;
Rising from the tomb, we see
Life join'd with immortality.

Life's a *pathway*, strewed with flowers,
Beauteous tints and fragrant odours,
Mingled here and there with briars
Which impede the pilgrim's progress;
But this pathway leads us on
Far beyond the darksome tomb,
Where flowers immortal ever springing,
Streams eternal ever flowing,
Angel bands for ever singing,
Spirits just their anthems hymning
Show the *bubble* burst, the *vapour* past,
——— The *pathway* trod:
Their rest is heaven, their fulness God.

Calcutta, Dec. 20, 1835. Φιλος.

Missionary and Religious Intelligence.

ASIA.

1.—BENGA'L AUXILIARY MISSIONARY SOCIETY, CALCUTTA.

The Seventeenth Report of this Institution has just been published, and will doubtless afford much satisfaction to those who take an interest in Missionary operations. There are many passages we would gladly transfer to our pages, but must content ourselves with the following:—

In such a field as British India, where so many difficulties present themselves to the spread of truth, it is cheering to reflect on the fact, that the simple and faithful exhibition of Christ crucified has and can effect that which the combined wisdom of men could not accomplish.—It is the power and wisdom of God unto the salvation of the soul. Nor is it less exhilirating to witness, notwithstanding the cavillings of the enemies of our faith, and the gloomy predictions of timid friends, the immense mass of good which has been accomplished by our brethren who *now* sleep in Jesus, and of whose works it may, with truth, be said, *that they do follow them.* They appear to have been preparing the armour for those who are now called upon to use it in the struggle with the powers of darkness. In this country, it is true we cannot indulge in lofty flights of imagery, as it regards the success of the Gospel in the conversion of souls; but we can with confidence, point to fruits which philosophy could not obtain, or science secure.

When we look around us, and witness the prejudice of caste weakening, a taste for European literature excited, education on Christian principles receiving the sanction of natives, the respectful attention paid by large auditories to the preaching of the Gospel, the spirit of enquiry on almost every subject which has been excited, and the eagerness manifested to obtain religious publications—when we view these things, and compare them with the former feelings, and the gloomy suspicions with which the labors of missionaries were at first viewed—we are constrained to say, "What hath God wrought!" If so much has been effected in such a field, with so few laborers, what may we not expect when the religious sympathies of Britain shall be fully enlisted on the behalf of this naturally beautiful, but morally disfigured, country.

In enumerating the advantages which have flowed to the native population, those, which religion has conferred upon our own countrymen, have not been alluded to: it is not saying too much, perhaps, to assert, that since the commencement of Missions, the tone of morals has been raised, the social enjoyments of life much more rigidly attended to, and intemperance has not only been deemed immoral, but to a great extent unfashionable; and it has become a part of a man's moral character, that he should be attached to some one of the many sanctuaries which adorn our city.

These tokens of divine favor call us to anticipate the arrival of that day when the saints shall rule the earth, and every power opposing itself to truth, be vanquished, and piety with all its attendant blessings, be conferred on the family of man; in a word, we will thank God and take courage.

In the close of the Report, the Committee state, that

There are, in connexion with this Society, 11 European Missionaries, one East Indian, and three Native Assistants. They engage in about 90 weekly preaching services, independant of scholastic and other duties. Supposing their congregations to average 50, at each service, this will afford them an opportunity of addressing weekly, 4,500; monthly, 18,000; and annually, 216,000 individuals, on the subject of salvation. If each of these persons but speak to one of their acquaintance on the subject to which they have listened, we have the Gospel made known annually to nearly 500,000 souls. We have been thus explicit on the subject of preaching, since it has, and we trust will form a principal feature in the operations of our Society.

There are 9 schools in Calcutta, conducted by the Missionaries, or their wives, containing 445 Boys, and 65 girls. In Chinsurah is a Portuguese female school, which is said to be steadily progressing, but the number in attendance is not stated. An orphan asylum at Barhampur contains 14 boys and 2 girls; and a Girls' school under the care of Mrs. Hill, has 20 in regular attendance; another under the superintendance of Mrs. Paterson, has 30 names on the list, of whom 24 attend regularly. There

is also a Bangálí boys' school, in which the older classes learn the Roman system, as well as the native character; twelve young men have lately been studying English. At Banáras are four schools for boys in English; two Hindui, and one Urdú and Persian. Mrs. Buyers and Mrs. Mather have also each a small girls' school, established during the past year.

2.—Baptist Missionary Society.

1. *Baptism of Native converts.*

The Brethren labouring in connection with this society, have been cheered by several accessions to the churches under their care. On the 7th Nov. two persons, a man and a woman, were baptized on a profession of faith at Salkiyá near Haurah. On the 22nd, *three* more, two men and a female, were baptized in Calcutta; and on the 6th ult. *four* others were received by the same rite into the Christian church at Chitpur. The baptism of several other hopeful converts is expected shortly to take place.

2. *Examination of Schools.*

A public examination of the youths in the *Hindu* and *Native Christian Boys' Boarding Schools*, located at Chitpur, was held on the 7th ultimo, in the premises belonging to the Benevolent Institution, in Calcutta, and afforded great satisfaction to the ladies and gentlemen present on the occasion. The following "Order of the Examination" will show the *kind* of instruction imparted in these excellent institutions, while the proficiency made in them, especially by the higher classes, as elicited at the examination, bears honorable testimony to the diligence of the scholars, and the ability and application with which their studies have been conducted by the superintendant and his assistants.

Order of the Examination.

Third Class Christian Boys,....	Old Testament History.
Fifth ditto ditto,.....	Bangálí New Testament.
Fifth Class Hindu Boys,.....	Bákyábalí.
Fourth ditto ditto,.....	New Testament History.
Second Class Christian Boys,..	Geography of Europe and Asia.
Third Class Hindu Boys,.....	English Reader, No. IV.
First Class Christian Boys,....	Bangálí Hitopodesh.
Second ditto ditto,.....	Bangálí New Testament, in the Roman character.
First Class Hindu Boys,.....	Clift's Political Economy.
Second ditto ditto,.....	Mechanics, Hydrostatics, and Pneumatics.
First Class Christian Boys,....	Astronomy.
First Class Hindu Boys,.....	Geology,—150 pages of De la Beeche's Manual.
Second Class Hindu and Christian Boys,.....	History of the World to the Death of Alexander.
First Class Hindu Boys,.....	History of England to the present time.
First Class Christian Boys,....	Geography of the Old and New Testament.
First Class Hindu and Christian Boys,.....	History, Analysis, and Design of the Old Test.
First Class Christian Boys,....	The Scripture Evidence of Prophecy.
First Class Hindu and Christian Boys,.....	Elements of Scripture Doctrine.

The *Hindu School* at present contains about 160 boys, but it is intended immediately to increase it to 300, and an enlarged school room for the accommodation of that number, is being erected. The *Christian Boys Boarding School* contains 35 youths.

3.—Katak, Orisa'.

We are delighted to learn that our brethren labouring in Orisá, amidst some trials and discouragements, meet with much to encourage them. In a letter recently received from one of their number, the writer says:—"I expect the largest increase this year we have had since the arrival of our Missionaries in this province." Another letter contains the following paragraph, which will be read with mingled emotions. We had an addition

of three to our number yesterday (Sept. 8th.) An East Indian, an old woman, and a youth of eighteen. Thus the Lord is blessing our feeble labours; we have beside one candidate, an East Indian. I hope things are going on pretty well: we are, however, considerably troubled about some of our native members, who seem too much under the influence of the old Gúrú Sundara Dás, whose disciples many of the Christians were. He gives it out that he is a second incarnation of Jesus Christ, and makes great pretensions. He knows a good deal about religion, but he must be a leader, and have disciples.

4.—BARMAH.

We understand that some considerable changes have taken place in Rangoon, since the date of our last intelligence: but how they will affect the advance of the Redeemer's Kingdom there is yet uncertain. Koshan Lun, the native assistant, who was called to suffer for righteousness' sake, has gone to receive his reward. He left the most convincing evidence of his having passed from death unto life; and while we regret his loss to the cause of our Redeemer, we rejoice that he is beyond the reach of persecution, where the wicked cease from troubling and the weary are at rest. About five days after his death the Governor of Rangoon, who was his persecutor, also died, and was burned, according to Burman custom.

The new Governor has arrived, but what his course will be, in reference to the Christian religion, remains yet to be developed; clouds of darkness seem to rest upon the cause there, but we *hope* they will soon be dispelled, though it be hoping against hope.

We have heard of the arrival of Mr. and Mrs. Simons at Ava; but nothing particular respecting the progress of inquiry about the religion of Christ. At Maulmein God has been pouring out his spirit in a glorious manner; five have been baptised from among the heathen, and fifteen or sixteen from among the Europeans, and an anxious spirit of enquiry still pervades all classes.

5.—BOMBAY PRESIDENCY.

We are happy to find, that there has been lately an accession to the number of Missionary labourers at the Bombay Presidency. On the 9th of October, the Rev. Mr. Ballantine, and Mr. Webster (printer), with their wives, arrived from Boston, to strengthen the American Mission at Bombay; and a few weeks ago, the Rev. Mr. Fyvie and his wife, after a voyage to England, rendered necessary by illness, returned in safety to Bombay, in progress to Surát, their former station. May much usefulness attend the exertions of all these brethren, and may they be followed by many more zealous and efficient labourers.

We notice with pleasure, that by a resolution equally honourable to the Society and the object of their choice, the Rev. Mr. Wilson, of the Scottish Missionary Society, has been unanimously elected President of the Bombay branch of the Royal Asiatic Society.

6.—EUROPE.

ENGLAND.

Having been favoured with the perusal of a letter recently received from a gentleman, lately a highly respected Merchant of this City, now in England, we have requested permission to make a few extracts for the gratification of our readers; being persuaded that they will be read with considerable interest, and if we mistake not, profit, by many: and should any be induced, by the example of the respected writer, or by the representation he gives of the active exertions of British Christians, "to go and do likewise," much good will result from their publication. The writer having

had a good deal to do, in the way of business, in rail roads, makes the following observations respecting them, which will not be thought uninteresting.

There can be no doubt that these Railways will be highly beneficial to the commercial prosperity of the country; the improvement in the common roads has worked wonders since I was in England, by increasing the facilities of communication, and consequently the traffic, the enlargement of towns and general growth of trade: and when Railways are made all over the country, as will undoubtedly be the case eventually, a much greater revolution will take place.

There are several Railways in the north of England already, from one town to another, and one in Ireland; and there are now constructing one from London to Birmingham, one from London to Southampton; with the London and Greenwich, from which are to branch one to Gravesend and Dover, and one to Brighton. And there are two companies formed by Bills in Parliament, for one Railway, London to Bristol, to branch eventually to Exeter and Plymouth and to Wales or the Severn, so as to communicate with Bantry Bay to the south of Ireland, which when effected, an immense change is expected to be brought about in that port and others, from its great preference as a port of safety. The other company is formed for constructing a Railway from London to York.

Steam packets have also increased the facilities of communication with all places on the continent; trips to France, Belgium, up the Rhine, and even to Hamburg, St. Petersburg, and Stockholm are performed with greater ease and less time than could formerly be taken in going to the Isle of Wight or Margate.

As my new business is connected with St. Petersburg and Hamburg, it is not unlikely but I may pay them a visit some of these days. We write to Hamburg on a Tuesday, receive a reply with samples of goods in the course of the same week, send our orders back, and sometimes get the goods, the next week.

I have thus attempted to give you some idea of the advances making in the mechanical and worldly prospects of our country; I wish I could give you as full an account of the progress making in more important things, those which are connected not merely with the temporal but the eternal welfare of our countrymen. My ignorance, however, of all such matters before I left England precludes me from giving an opinion as to the *advances* made; but I can say, I have been greatly astonished at the numerous plans and associations now existing for the promotion of religion among the people, as well as for other benevolent purposes. You are probably aware of some, if not of all of them; but as some of our friends may not be, I enclose a list of the public Anniversary Meetings that have been held lately up to this time, principally during the month of May; as a knowledge of the active engagements of Christians here may stimulate to increased energy with you. I have been present at several of these meetings, (at all it is impossible, and very fatiguing to be at many,) and I can say it was a grand and interesting scene to witness about 3000 persons in one room, (Exeter Hall new building, erected for such public assemblies,) with but one gallery at the end, called the platform, on which the speakers, committees, and friends sit.

I shall add a few more lines on the subject of Christian Associations, and the constant occupation of individuals and Churches in various ways, in order to promote our Divine Redeemer's kingdom and the eternal happiness of mankind. My experience, however, as you may suppose, is but small at present; still the statement of what little I have been called upon to do, and what I see the Church I am now connected with doing, may perhaps stimulate some of our dear Christian friends (to whom you may communicate some of these particulars), and encourage them to go on, looking unto Him who alone can prosper them for his blessing on their efforts.

As mentioned, I am on the Committee of the Baptist Missionary Society, at whose rooms I have to attend *every other* Thursday from 10 o'clock till 2, and more frequently 3 o'clock, beside sometimes oftener on Sub-Committees. I am also now on the Committee of the Tract Society, where I have to attend *every* Tuesday morning from 8 o'clock until 10 o'clock, and have to go four miles to the place of meeting at an hour when public conveyances cannot be had; how *I* shall get through the winter I cannot at present tell, but I hope I feel such pleasure in it as to make me bear all the inconveniences. I am now obliged to be absent for two or three meetings, but I am going to town next Monday, on purpose to be there on Tuesday, and return next day.

Our good friends at Camberwell have also done me the honour lately to elect me (with Mr. M. Leopard Smith) a deacon of the church, which brings with it several duties which I shall not trouble you by enumerating; but you will thus have the satisfaction of perceiving that I have not given *all* my time to worldly pursuits, and if I do not come up to what my good friends here may have expected from your kind

introduction of me, I hope I shall not be entirely useless as a member of the Christian community.

For the information of some of our brethren of the Circular Road Church, the prosperity of which I shall always feel a deep interest in, I will state a few particulars relating to the Camberwell Baptist Church, which I hope may be interesting to them, and tend to excite them to like exertions. When Mr. Steane took the pastoral charge of the church 10 years ago, there were only 10 members; there are now above 250, besides about 100 communicants not members, principally Independents, and the chapel built since then (and paid for) holds about 600 persons, and is filled every Sabbath. We have a weekly prayer-meeting every Monday, and the Missionary prayer-meeting is held every month alternately at our chapel and Mr. John Burnet's (Independent): we have also a lecture every Thursday evening. On Sabbath day there is a prayer-meeting in the vestry at 7 o'clock A. M., from 8 till 10; and from 3 to 4 o'clock, the Sunday School of between 2 and 300 children is attended to by young men, members of the church. On the ordinance Sabbath the afternoon Sunday School gives place to an extra service for the church, in addition to the morning and evening service.

Several of our lady members give their time in superintending a school in the vestry for young females two days in the week; and a larger number of our ladies form a Beneficent Society, and meet once a month at each other's houses alternately to tea, and to make clothes for poor people, whom they visit during the month, each taking a particular district, relieving them, conversing with them on religious subjects, distributing tracts, &c. Our church meetings are always held on a distinct evening (Friday before the ordinance), and our Pastor has a Deacons' meeting on another evening previous, to consult on all matters to be brought before the church, that every thing may be done orderly.

Although not exactly connected with church duties, yet as tending to keep up a friendly intercourse among the members, I may mention, that there are two or three Book Societies, to which each member subscribes £ 1.1, entrance, and £ 1.1, annually; they meet every month to tea at some one or other of the members' houses, when absentees are fined: each member proposes a new book, and other matters of the Society are arranged, and a half yearly sale of the books by auction among themselves take place.

I have mentioned all these things, thinking some of them may be thought worthy of adoption at Circular Road. And I must not forget to mention particularly, that it is most gratifying to observe how well our weekly prayer and lecture meetings are attended, particularly the former; members who cannot generally leave their business till 8 o'clock in the evening, and others very much engaged, come from 6 and 7 o'clock in the morning, come all the way from town (without going home first) to be present. I think the great advance of Mr. Steane's church and congregation may be considered, under the blessing of God, to be owing to his having his hands held up by a praying people. I often think, my dear friend, of your discouragements; and wish I could hear of your faith being strengthened by witnessing the fervent persevering prayers of those around you for the outpouring of the Holy Spirit. I fear too many trust to what man can do, and do not look above, as they ought, for the blessing of our Heavenly Father upon the labours of his servants: I pray most sincerely that you may yet behold great things, and not have to think that you have spent your strength for nought. This indeed I know, *your own* faith will not permit you to suppose; and though you see not the fruit in your day and generation, you have the satisfaction of knowing that the Lord will not send forth his word in vain, that it shall not return to him void, but in due time, when he seeth fit, it shall accomplish that whereunto he hath sent it.

UNITED STATES.

7.—MISCELLANEOUS INTELLIGENCE.

We are indebted to the ORIENTAL CHRISTIAN SPECTATOR for December, for the following interesting extracts from letters recently received at Bombay, from Rev. W. Ramsey, late of that station.

"The spirit of Missions is on the increase in America. Yet still we cannot find men enough to go on Foreign Missions. The attention of the young men has been turned to the subject of *home missions* more of late than formerly, and this leads multitudes of the *people* and *ministers* to go out to the valley of the Mississipi. The Roman Catholics are pouring in their hundreds and thousands of ignorant and bigotted Papists into our land; it is important to counteract their influence, or they may ere long ruin the country. I have sent Mr. Wilson a copy of the Romish New Testament, which had not got into hands of Protestants here till lately. It is the essence of bitterness against Protestantism. Look at the notes, and you will see the spirit of popery.

"The 'Shepherdess' was to have taken out four Missionaries to Ceylon, and three to Bombay. Some of them have failed to get ready. They will go in the autumn, if well.

"A spirit of Missions has got into our Sabbath Schools, and much good is doing. One part of the instruction now given in these schools is on the subject of Missions. The world is the field; and the American churches begin to feel it.

"Every thing seems *moving on*. *Sin* and *holiness* increase, for the day of the Lord draws nigh. Oh may we be prepared to act our part, and receive our reward at last in the kingdom of God!

"I have lately perused a book called '*American Antiquities*,' which I hope to send you. The author endeavours to prove that America was peopled shortly after the flood; and that subsequently colonies from Europe and Asia, immediately before and after Christ, came to this country. A tribe of Indians have lately been discovered in the west, who speak the *Welsh* language. *Phylacteries* have also been dug up out of some of the old Indian mounds (or burying places); and when the pieces of parchments were opened, the usual *Hebrew verses* were found written on them. Silver and gold coins with *Persian* letters on them have also been dug up. But I hope to send you the book. The author is a layman living in New York, and holds some strange sentiments; but the *facts* which he records, are curious and interesting."

8.—American Tract Society.

The following extracts from an Abstract of the late Report of the American Tract Society, will give our readers some idea of the activity and zeal with which this Association is prosecuting its benevolent objects.

Russia.—The friends of the Tract cause at *St. Petersburgh* appear to be more active than ever before. In the year 1834, they printed 175,000 tracts in Russ, besides 5000 in Swedish, and 1000 in Mongolian. A number of new Tracts are in preparation, and they earnestly desire to issue such volumes as the Young Christian, Mother at Home, &c. Permission has been readily granted to print the Tracts presented to the Censor. The Russian Church, unlike the Roman Catholic, is friendly to the diffusion of religious knowledge through the press; religion is every where treated with external respect; and *no Russian peasant has yet been known to refuse a Tract.* Intemperance lamentably prevails, and Temperance Tracts are extensively circulated.

The communications from St. Petersburgh are full of interest and encouragement. Friends there appear to have been governed by the most expansive benevolence. Their letters and appeals to this Society, on which they now chiefly depend for funds, are of affecting interest. They state, that from Dls. 2,000 to Dls. 3,000 annually could be *well* used. They express great joy in the proceedings at the Society's last anniversary for supplying foreign and pagan lands; and beg Christians of this country to go forward with unshaken confidence in God.

A number of valuable communications addressed to friends in St. Petersburgh are inserted in the Report, all of a cheering character—from Moscow, Esthonia, Finland, Sweden, the neighbourhood of the Black Sea, Astrachan, and Siberia.

The design has even been formed of entering China through Russia; and Chinese tracts have been ordered from Canton to be sent to St. Petersburgh, and thence by the numerous Russian traders, who meet the Chinese merchants at Kiachta, a town near the Chinese frontier, where all the immense trade between the two empires is conducted. The Rev. Mr. Swan, Missionary in Siberia, is familiar with the Mantchu Tartar language, which is extensively used in the north of China, the Emperor himself being a Mantchu Tartar. It is an interesting fact, that the Rev. Mr. Swan found in the Royal Library at St. Petersburgh a copy of the Bible in Mantchu Tartar, and obtained permission to transcribe it.

Mediterranean.—A most interesting letter had been received from Rev. William G. Schauffler, Missionary to the Jews at Constantinople, and very valuable communications from Rev. J. J. Robertson, D. D., who has the direction of the American Protestant Episcopal press at Syra in Greece. Among the works he has recently printed, are Horne on the Internal Evidence of the Scriptures, and Robinson's Scripture Characters from Adam to Joseph, translated into modern Greek. He has issued, in all, 30,255 copies, or 2,703,945 pages. It is believed the recent law regulating the press in Greece will not very essentially retard the circulation of Tracts.

Letters from Mr. and Mrs. Hill at Athens, state that the king has personally visited their school, expressed his decided approbation, and that a niece of the prime minister Colette is now placed in their family to be educated by Mrs. Hill.

Communications from Rev. Mr. Temple and Rev. Mr. Brewer at Smyrna show, that much is doing in that vicinity. Rev. Mr. Brewer had personally visited *Colosse*, and other parts of Asia Minor, and some of the Epistles has been translated into modern Greek and Græco-Turkish, and given anew to the inhabitants of the places to which they were originally addressed.

BARMA'H.—The Missions of the American Baptist Board here are prosecuted with great energy; four presses and a stereotype foundry are in operation; and every thing affords encouragement to persevere in the arduous work of Barmáh's conversion. The Board of the Baptist General Convention have gratefully acknowledged the co-operation of this Society, and used every means to render its appropriations in the highest degree useful. One of the presses has recently been removed to Ava, the "Golden City," and the capital of Barmáh, where on some days Mr. Kincaid and his brethren have had from 800 to 900 hearers in two of the Zayáts. The distribution of Tracts from all the stations is active and promising. Some of the Barmáhs have been known to copy upon the palm leaf Tracts which had reached them in distant villages; and the Karens have sold their fowls to buy them.

An interesting history is given of the conversion of an able Búdhist preacher, entirely familiar with all their sacred books, whom, as he read the "Catechism," and "View of the Christian Religion," truth pierced to the heart. Every thing indicates the importance of vigorously pursuing Tract and Missionary operations in Barmáh, now while the door is open.

SOUTH-EASTERN ASIA.—At Bankok, in Siám, Tract operations are commencing under favorable auspices by American missionaries.

The American Mission at Singapur have a type foundry, presses, and complete founts of type in several languages. It is a free port, under the protection of the English government, and is visited monthly by not far from 140 junks and other native craft, from upwards of forty different ports of China, Siam, the Malayan peninsula, and the numerous islands of the Indian Archipelago.

Valuable communications have been received from Rev. Messrs. Robinson and Johnson, from the lamented Rev. Henry Lyman, Rev. Mr. Medhurst, and Rev. Mr. Tomlin, showing the immense importance of the Indian Archipelago as a field for Tract and missionary labor, and the favorable circumstances in which many Tracts have already been distributed.

CHINA.—It is painful to reflect, that a cheering letter received a few months since from the lamented *Dr. Morrison* is the last communication the Society are to expect from that beloved man. His last suggestion to American Christians which we have observed, is the sending out from that country a ship to navigate the shores of Eastern Asia, freighted with the word of salvation on the printed page.

The report contains interesting communications from the Chinese evangelist, *Leang Afa*, who has for ten years been faithfully laboring for his idolatrous countrymen; and now has about ten Chinese converts joining him in the worship of the true God. He has been a most efficient and fearless Tract distributor; and amid the persecutions excited by the late collision with the British government was obliged to flee to Singapur, where he has a wide field of labor. It is hoped that the political embarrassments may ere long subside, and he return to labor among the millions of his native land.

The devoted *Gutslaff* still pursues his work with quenchless ardor—making tours for distribution, preparing original Tracts, and pouring his appeals upon Christendom to rouse her from her slumber over the wants of from three to four hundred millions of souls. So entirely has he identified himself with the Chinese, that they have even supposed him to be a native feigning himself a foreigner; and his acquaintance both with their common and classic language, and their habits of thoughts, is such, that as he throws out upon the multitudes his terse and thrilling appeals, he is often interrupted by shouts of immoderate applause.

The winter of 1833-4 he spent in Fokien province, where he distributed several tens of thousands of books; and in July last he commenced another extensive tour along the Coast of China and to the Island of Formosa, where hundreds and thousands of books were from time to time scattered among the ravenous multitudes almost in a moment, till he was stripped of every leaf. A number of communications just received show that he was never more active; and with steadfast reliance upon God, was never more assured of ultimate success.

He and his fellow-laborers are confident that the three Chinese walls, material, political, and moral, as Mr. Abeel has described them, may and will be broken down, and that the churches have only to trust in God, and go forward to the conquest of this mighty nation.

Every onward movement of the Society has but shown the field of its operations to be open wider and wider. That the hand of God is in it none can doubt. Let all Christians pray, and contribute, and labor as they ought, and by His powerful blessing, ere long they shall teach no more, "*every man his neighbor, and every man his brother*, saying, know thou the Lord; for they shall all know him."

Many evidences of the Divine blessing on the small Tract, the evangelical volume, and the labours and prayers of Christians, connected with Tract distribution, are added, which we are compelled to omit.

AFRICA.

9.—Liberia.

The following letter gives on the whole a very pleasing account of the moral and religious condition of the interesting colony of Liberia, which, it will be recollected, consists of colored persons and liberated slaves from the United States. It is written by Dr. Skinner, a Baptist Missionary, to his friends in America.

I arrived at this place on the first day of this month, and you are aware of the appalling intelligence we met, when we arrived, in the death of the Missionaries who were on the ground before us. Since our arrival, brother Waring is dead; he died on the 13th, and was buried on the 14th of the month. In him, I have lost a friend, his family an affectionate husband and father, the poor a benefactor, the First Baptist Church a beloved pastor, and Monrovia, one of her most active and valuable citizens. He died, after an illness of fourteen hours, of cholera morbus.

There are two Baptist churches in this colony, both in Monrovia, though members of the first church are spread over the colony; the second is composed of twelve members, under the pastoral charge of brother Teague. There are ninety-one members, of the first church at New Georgia or Carey Town, distant four miles from this place, all recaptured Africans, and exhibiting a glorious evidence of what Divine Grace can do, in subduing the heart and removing idolatrous superstitions from the mind. At Caldwell, distant 8 miles, there are 21 members of the same church; at Millsburg, there are 11 members; at Big Town, near Cape Mount, amongst the Veys two, one an exhorter, both natives—where brother Revey has taught a school, for a considerable time, and numbers have learned to read. The Vey language is extensively understood. The Bassau language still more so. It is believed, that more than an hundred thousand understand this language. King Boatswain wishes a school in his territories, distant from this one hundred and fifty miles. I shall visit him, if my life and health are spared, when I have selected a place for a medical and high school. It is calculated that the people, who understand this language, are about thirty thousand.

I have forwarded to you a copy of the Liberia Herald, where you will see what ought to be done, without delay—this field is an important one in every point of view. There are three ordained ministers here, of our denomination, and three licentiates. The morals of Monrovia are not so bad as I anticipated. I have not heard a profane word, since I have been here; nor seen a drunken man, nor had a drop of spirit offered me, nor seen it used by others. There is a general and strict attention to the Sabbath, and as good society here, as in New England; the extravagance of this place has evidently decreased, at which I sincerely rejoice. I bless God I am here, and that at present I enjoy good health. I do not believe that the atmosphere of this place is less salubrious than India. You may inquire then why has it been more fatal? I answer, there they bleed, and treat the disease (which is precisely the same as we have here) with calomel and the antiphlogistic course. Here they give opium and bark, and thus help on the fatal effect of the contagion. I bleed without fear, and with uncommon success.

May God send a host of laborers into this field, and our denomination not be behind-hand. There are of the Baptist denomination in this colony, 243. The meeting-house of the first church in this village should be finished. The walls are laid of stone, up to the roof. It is designed to continue the gable ends with stone. The building is 34 by 44 feet. It is calculated that it will cost 1200 dollars to complete the house. I believe that duty to God and his cause requires that our brethren in America should help us in this work, and do something towards building this house. Dear brother, I am surrounded by intelligent beings bound to the bar of God with me, who are literally worshipping the devil, a Bad Spirit; as they believe the Good Spirit to be so good, that they need not regard him. All their acts of homage are designed to make the Bad Spirit good-natured. To him they offer pipes, tobacco, and rum, when any adverse fortune attends them, or they get into any difficulty. It is but a few miles to where they worship sharks, and yearly offer up a child to them of 9 or 10 years old, who is devoured by them. My God, shall Christians be idle in such a case? Shall money and men be wanting? May God help us to do what our hands find to do, with our might. I feel as though I wanted to be at the Bight of Benin, preaching the gospel, and to stop, if possible, the sacrifice of another human being to the voracious sharks.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of November, 1835.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Lower Rain Gauge, (New.)	Upper Rain Gauge. (Old.)
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,900	72,7	70,3	71,	N.	,956	77,6	80,4	75,7	N.	,934	79,4	82,	77,	N.	,896	78,2	83,6	79,7	N.	,882	78,4	82,	78,5	N.	,892	77,6	79,7	77,6	N.		
2	,924	72,	69,8	70,	Nbyw	,980	78,	81,	75,8	N.	,942	80,	82,4	77,2	N.	,894	80,3	83,4	77,9	N. W.	,890	80,2	82,6	77,8	N.	,896	79,	79,7	75,5	N.		
3	,914	72,5	71,	70,6	N.	,990	78,8	81,5	76,7	Nby E.	,964	81,4	84,	78,7	N. E.	,920	82,	85,	80,	N. E.	,920	82,5	84,	80,	N. E.	,914	80,7	80,5	78,3	N. E.		
4	,972	70,5	69,5	69,	S. E.	,024	77,8	77,	75,8	S.	,996	77,8	80,3	77,5	wbys	,970	78,	75,6	75,8	W.	,964	78,	76,2	76,	W.	,972	77,3	75,3	75,	W.		
5	,906	69,6	68,	67,5	E.	,954	74,4	72,7	72,7	Eby N	,922	75,4	73,2	73,	Eby N	,836	75,6	74,2	74,2	Eby N	,830	75,2	74,3	74,	N. E.	,836	74,	71,7	71,5	N. E.		
6	,808	74,4	73,5	73,6	N. E.	,830	77,	76,2	76,	N. E.	,794	77,7	78,5	76,7	N. E.	,730	78,7	81,	79,5	W.	,726	78,7	80,5	78,6	W.	,726	77,5	78,	76,4	N. W.	0,40	0,36
7	,750	69,6	66,8	67,	N. E.	,800	73,5	72,2	72,	N.	,780	74,	72,6	72,5	N.	,760	74,	71,5	71,8	N.	,760	73,3	70,	70,2	N.	,760	72,7	69,5	69,7	N.	2,94	2,76
8	,896	70,7	68,4	69,3	N.	,952	74,	76,8	73,	N. W.	,940	75,4	79,	75,3	N. W.	,912	76,5	79,5	77,	N.	,900	76,4	78,5	76,	N.	,912	75,	74,	72,2	N.		
9	,974	71,	68,	68,2	N.	,030	74,8	77,5	73,2	N.	,988	76,	79,	75,	N. W.	,956	76,3	78,	75,7	N. W.	,946	76,5	77,5	75,	N. W.	,950	75,6	73,7	73,	N. W.		
10	,958	70,	64,5	66,	N. W.	,004	72,	73,	69,7	N.	,974	74,	77,6	73,5	N. W.	,954	75,7	79,8	74,	N. W.	,950	76,	78,7	73,	N. W.	,960	75,	74,	71,8	N.		
11	30,006	68,7	63,	63,5	N. W.	,074	71,	72,3	67,7	N. W.	,044	73,7	77,3	70,7	N. W.	,008	74,	75,8	70,8	N. W.	,996	74,	75,7	70,7	N. W.	,004	71,8	70,	70,4	N. W.		
12	,024	64,	61,	61,2	N. W.	,076	70,6	73,2	67,5	N. W.	,044	73,7	77,	70,2	N. W.	,008	75,2	77,8	73,2	N. W.	,008	75,2	77,5	72,7	N. W.	,022	74,	72,7	70,7	calm.		
13	,022	64,	62,5	62,5	N.	,080	72,5	74,7	70,	N.	,050	74,	77,8	72,5	N.	,010	75,5	79,	75,	N.	,986	75,6	78,5	74,4	Nbyw	,992	73,8	73,8	70,5	N. W.		
14	,056	63,9	65,	65,5	N. W.	,100	72,3	75,3	71,2	N. W.	,060	73,7	78,	73,8	N. W.	,016	74,8	79,3	76,	N. W.	,994	75,7	78,	75,	N. W.	,004	73,7	73,7	70,4	N.		
15	,024	66,3	65,7	66,3	N.	,074	70,2	76,3	74,5	N.	,052	72,3	78,8	76,1	N.	,022	73,	79,4	76,2	N.	,008	73,2	78,7	75,4	N.	,016	72,4	76,3	74,3	N.		
16	,030	68,	67,2	67,	N.	,086	72,3	77,	73,2	N.	,056	74,	79,	75,2	N. W.	,026	74,9	79,6	75,7	N. W.	,004	75,7	78,7	75,2	N.	,012	74,	76,	73,8	N.		
17	,018	67,9	66,4	66,4	N.	,070	72,5	76,2	72,	N. W.	,046	74,	78,	74,	N. W.	,020	74,5	78,	75,4	Nbyw	,010	74,7	77,3	74,7	N.	,018	73,2	75,	72,3	N.		
18	,022	67,8	65,3	65,2	N.	,080	72,	75,7	71,8	N.	,048	74,8	78,5	74,	N.	,016	75,2	78,9	75,3	N.	,008	75,7	78,	75,	N.	,020	74,	74,8	73,	N.		
19	,054	69,	67,	66,5	N.	,110	73,	75,	72,	N.	,064	75,3	78,6	74,7	N. E.	,038	75,9	79,2	75,8	N.	,022	75,8	77,2	74,7	N.	,028	74,3	75,	74,2	N.		
20	,040	68,2	66,2	66,	N.	,084	72,8	76,	73,	N.	,058	74,	77,7	74,7	N. W.	,030	75,2	78,8	75,6	N. W.	,010	75,	77,	75,	N.	,016	74,2	74,8	73,2	N.		
21	,012	67,3	64,6	65,2	N. W.	,076	72,	74,7	72,	W.	,046	72,8	77,	73,	N.	,020	73,5	78,1	73,3	N.	,000	74,	78,	73,	N.	,008	73,2	75,6	72,	N.		
22	,020	63,	59,5	61,8	N.	,080	68,2	70,9	68,3	N.	,064	70,5	74,	69,3	N.	,032	71,7	75,2	70,8	N.	,012	71,2	74,8	70,3	N. W.	,024	70,7	72,9	70,	N. W.		
23	,066	64,2	60,	60,9	N.	,100	69,	72,	69,	N.	,060	69,7	74,5	70,5	N.	,034	70,9	76,	72,3	N.	,024	71,1	75,	71,2	N.	,032	70,3	72,2	70,2	N.		
24	,052	66,4	61,5	62,	N.	,122	68,3	72,5	68,7	N.	,088	70,7	76,4	69,4	N.	,050	72,4	78,3	73,5	N. E.	,046	72,	77,7	72,2	N. E.	,046	71,	75,	71,	N.		
25	,098	67,3	62,7	63,	N.	,142	69,4	75,2	72,5	N.	,110	71,8	79,	73,2	N.	,080	73,2	80,2	74,	N.	,058	72,8	79,4	73,3	N. W.	,064	71,5	76,6	72,2	N.		
26	,086	67,8	62,2	62,3	N.	,138	70,3	74,3	71,2	N.	,100	71,5	76,5	72,5	N.	,050	77,5	79,0	78,0	N.	,042	77,3	78,6	77,5	N.	,056	76,1	75,3	74,8	N. W.		
27	,072	65,5	62,5	63,5	N.	,110	71,5	73,	69,5	N.	,080	73,4	77,5	71,3	N. W.	,056	73,4	77,7	72,	Nbyw	,040	73,7	77,	71,5	N.	,048	72,5	73,2	70,2	N.		
28	,020	67,3	61,5	61,6	N. W.	,078	69,6	72,6	67,4	N. W.	,032	72,5	76,2	70,	N. W.	,976	73,	76,7	70,6	N. W.	,966	72,8	75,7	70,6	N. W.	,974	71,7	70,7	69,4	N.		
29	29,990	61,5	59,5	60,3	N.	,018	68,9	72,	69,	N. W.	,018	69,5	74,5	70,	N. W.	,986	70,5	75,7	71,2	N. W.	,986	70,4	74,8	70,4	N. W.	,994	69,8	70,2	70,1	N.		
30	,996	61,	59,	59,	N.	,054	68,3	72,	68,4	N.	,024	70,7	74,7	69,5	N.	,990	72,5	76,	71,5	N.	,994	72,7	75,	71,	N.	,990	71,7	72,	70,	N.		

THE

CALCUTTA CHRISTIAN OBSERVER.

February, 1836.

I.—*Polygamy of the Kulin Bráhmans.*

Of the varied castes into which the aborigines of India are divided, that of the bráhman stands pre-eminent. According to the Gentu code, (a heterogeneous mass of law, love, and physics,) men are emanations of the deity. Whilst from the more ignoble members of Brahma all other tribes exuded, the bráhman, springing into existence from his mouth, claims the homage of mankind, and with complacency receives the appellations of God.

Until a change of dynasty partially removed this illusion, the bráhman could not, without derogation to his honor, engage in the common avocations of men: and although this evil age (कलिकाल) annually tearing from him his shreds of divinity, discovers without remorse the frailties of his humanity; still he sways an iron sceptre over the consciences, persons, and property of the lower castes*, some of whom seek his blessing by drinking the water in which he has laved his feet, and others by still more disgusting practices†.

Such an elevation of one mortal above another, might be considered the acme of pride; but we have not yet reached the climax: above the Bansha bráhman rises the Khetriya, and over him the Kulin—the proudest of the proud—who, if not disgusted by the

* Seven years ago a fire broke out in a bazar, zillá Murshedábád, and destroyed two cows, the property of a poor man. The bráhmans asserted that this calamity was the punishment of a crime in a former birth, and compelled him to distribute the produce of his remaining effects among them, to eat his food mingled with the excrements of the cow, and to wander as a beggar in a state of nudity, a girdle of rope on his loins and a chain of iron round his neck excepted. From these wanderings he has not returned, except by transmigration he may have appeared in a new birth.

† We have seen a man lick from the dust the phlegm which a bráhman had expectorated.

servility of parasites, may live as a prince not among beggars, but among princes of his own tribe.

How niggardly soever his habits;—how despicable soever his literary attainments, and contemptible his manners;—how filthy soever his person, and disgusting his costume;—how rapacious soever his disposition, and mean his conduct, to be a Kulin (charity with a vengeance which can cover such a multitude of sins!) is to be divine. To be regarded with veneration, and flattered by adulation; to be privileged with a home in the bosom of every bráhman family; aye, and to be bribed with money for consenting to eat of the bounty of his fellow bráhman, are the usurped prerogatives of the Kulin. His visits are welcomed, his stay solicited, his departure regretted, as the removal of a divine being, whose presence confers the *summum bonum* of temporal and eternal blessings; at which time he is pressed to accept of cooking and other utensils of brass, or more valuable metal, according to the abilities of his host; and quits his temporary abode with a bonus to supply the expenses of his journey.

Fulsome adulation has been injurious to the best of men; it is a tree so corrupt as to poison the morals of him who feeds on it. Pride and insolence, a dissolute life, effeminacy and habits of indolence, a contempt of all useful pursuits, all honorable attainments, together with an aptitude for fraud, theft, revenge, and murder are the certain diseases produced by its fruit. Muscular strength, fortitude, and courage, together with the powers of thinking, and capacity for research, are all blighted by its noxious shade. The moral condition of the Kulin in the present day affords sufficient proof of all, and more than all this to convince the most incredulous*.

Notwithstanding his divine origin, as he eats, sleeps, and dies like other men, we may suppose him to possess the dispositions, appetites, and passions incident to human nature; to be attracted, at least in some period of his life, by connubial happiness; and when married, to seek a settled home, that he may confer on his offspring an education suited to their rank: but, in tracing the path of the divine Kulin, such a supposition would mislead us. Though originally restricted to two wives, with one of whom only he should cohabit, unless she be sterile, he now defies all moral restraints, and multiplies his wives more rapidly than he numbers the years of his life†: aye, and has

* We believe that a reference to the records of the criminal courts would show, that Brahmattar lands, by supporting the bráhmans in superstition and indolence, have produced more dacoitís than wretchedness and want.

† Braja Bandopádhya, who lived at Janái Baksá, married 48 wives: one of them was the daughter of Rupa Adhikárí, at Beldánga, zillá Murshedábád.

been known at the verge of death, when his friends were bearing him to his long home, anxious lest the ebb of life should bear him beyond their reach ere they could lave his body in the sacred stream, to have married two wives on the last evening of his existence*.

One of the least evils arising from this practice is, that other bráhmans are compelled to purchase their wives; and bráhman daughters, as other cattle in the market, are vended, according to their beauty, youth, and connexions, at from 200 to 400 rupees a head.

From the Kula Shástra alone (an unorthodox work†), we learn the origin of the Kulin.

Ballál Sena, a rájá, by descent a súdra, and by birth illegitimate, in the 63rd year of his age, (about A. D. 904,) appears to have assembled around him the most reputed of his subjects for wisdom and morality; and to have dignified those who possessed decision, meekness, learning, character, love of pilgrimage, aversion to bribes, devotion, love of retirement, and liberality, with the appellation of Kulin, (how unlike the thing now called a Kulin!) thus strewing the walks of literature, science, and morality with the attractions of honor and wealth.

Whatever were the reasons for his conduct, whether we suppose the learning of the age to have been a mere gossamer of sophistry; and morality, by a continuous ebb, to have left the exhalations of a putrid marsh, to poison the intellectual atmosphere, until the energies of the sovereign were required to rescue his people from crime and barbarity: or whether, taking for our guide the fabled traditions of the times, we admit, that whilst the rest of mankind were sunk in ignorance, India was the only country exalted by wisdom; and that Ballál Sena was nobly ambitious to elevate his subjects still higher in moral excellence: whatever the circumstances of the age, or the motives of the sovereign, the measure commends itself as calculated to found

Káli Thákur, who resided at Murágáchá, near Dharmada, married 60 wives.

Sridhár Cháturjya, who dwelt at Setgáchya Begune, married 60 wives, one of them the daughter of Káli Síddhantha, at Akrá Bishnupur near Daihát.

A Kulin at Ulá, near Sántipur, married 100 wives.

From such examples, Mahomet with his haram appears merely as a satellite to the Kulin.

* Rám Lochan married 60 wives. In his last sickness his friends, (unable from the distance to carry him in one day to the river,) tarried for the night at the village of Singha. There he married two daughters of Rám Prasád Bandhyopádyáya, an inhabitant of Kánchoní, and died the next morning.

† None of the books denominated Hindu Shástras make mention of the Kulin.

an empire of knowledge on the ruins of ignorance, give stability by equitable laws to the throne, and encircle so wise a ruler with a halo of glory, which malevolence could not obscure, and which future generations should venerate.

All must regret that the advanced age of Ballál Sena did not permit him to complete his noble design. Had he lived to disrobe of their father's honors those Kulin sons, whom neither paternal example nor the sovereign favour could stimulate to morality; and to remand individuals so unworthy of their father's distinctions back to poverty and neglect; he would at its first setting in have arrested a tide of arrogance and wickedness, which without opposition has rolled on through subsequent ages.

In its career of spoliation, ambition laughs at honesty and shame, and halts not till it has torn the laurel from the brows of the last competitor: that of the Kulin, however, having torn from man every resemblance of equality, and scaling the heavens, usurped the attributes of God, had no further conquests to make, but merely to maintain the position in which the death of Ballál Sena had left it—a task not difficult, for the division of the people into castes was hereditary, and the Kulin, once exalted, had the customs, habits, prejudices of a thousand years in favour of his retaining that supremacy with which he outrages common sense.

To pursue the gradations through which Kulin polygamy obtained its present abominable excess, would neither interest nor profit. Human nature, unbridled, rapidly advances in the path of crime; and the Bráhman and Kulin mutually stimulated—this by covetousness and lust, that by fame—would agree to trample down every obstacle to the attainment of their wishes. The Kulin, denuded of moral sensibilities, had much to gain by multiplying his wives; and the Bráhman, inflated with the pride of exalting his family, forgot the solicitudes of a father when by giving his daughter to the *nominal* embraces of a Kulin*, he inclosed her in an iron cage of necessity, dammed up the streams of domestic comfort, and consigned her to solitude worse than that of widowhood; a prey to passions, designed by the beneficent Creator to make her an affectionate wife, and the happy mother of a contented family; but which by this unnatural custom, as fires smothered up, consumed by slow degrees her constitution, or breaking out into flames, constrained her to

* Rám Sankar Nyayabhusan, resident at Gow Maye, married Tárámaní, daughter of Síba Bhattáchárjya, at Panuhat near Katwá. Some neighbours (one of whom was Bhágabat Nandan), more curious than delicate to learn the nature of a Kulin's conversation with his new bride, secretly assembled near his sleeping apartment, and heard him refuse her admission to his bed unless she could bring him a present of money.

fly to illicit intercourse while under the paternal roof, or to the abode and degradation of a prostitute*.

Were a census taken of that unhappy class of beings just alluded to, it would perhaps be ascertained, that the majority is composed of Hindu females, not by nature more frail, nor by disposition more disposed to go astray, than others; but whose calamity has been to be wedded in infancy to infants like themselves, and whose husbands died before they had attained the age of manhood; and who, being bound by their shástras to remain in widowhood, never tasted domestic happiness. After allowing for the disparity of numbers between the Kulin and other tribes, were a second census taken, may we not suppose that the majority obtained would be made up of Kulin wives?

We cease therefore to wonder, when a Kulin's wife, unless a Kulin born, becomes a mother, that her offspring is regarded as illegitimate; and fear that a mere tithe of such children arrive at manhood. Neglect, not to say wilful murder, can put a speedy termination to their existence. That the destruction of such infants, however frequent, escapes detection may be accounted for, by the reputed sanctity of a bráhman's house, and the seclusion of bráhmanís from the rest of mankind. The pregnancy of a bráhmaní reaches not the ear of a Musalmán neighbour, till after parturition; but this, if dishonorable, is of course never announced. Should a whisper breathe reproach upon a bráhman, a Hindu's bosom is the sacred deposit of such scandal—we may as easily extract water from a flint as elicit the secret from him:—veneration for the bráhman hermetically seals his lips; and did it not do so, his caste, his reputation, his livelihood, his family, his home would all be placed in jeopardy by the disclosure. Thus a fountain of iniquity is opened, the streams of which, though concealed from the eye of others, are imbibed more or less by the whole Hindu race, and demoralize them till, "horribile dictu," they brutalize the father, debase the mother, mock the bride, prostitute the daughter, and murder the infant†.

* A Kulin who lived at Jainá Balka, married at Nabadwípa, the beautiful daughter of Prajápatí Thákur. As a preliminary to the nuptial bed, he demanded from her a sum of money, which she could not give, and the next morning he departed. Disappointed in having married a covetous wretch instead of an affectionate husband, she eloped from her father's house, and at Bánsberí, alias Bánsbághán, alias Bánstallá galí, amassed by crime a considerable property. With this, (10 years after her marriage,) she attracted the miser, and (he consenting to live with her) they retired to Benares.

Thus he spurned from his affections the chaste virgin, because poor; and embraced her when a harlot, because rich.

† Three years ago an infant not 10 days old was taken up by men cutting indigo: as the waters were rapidly increasing, in a few hours the

Accommodating the language of a celebrated author, we may say of such a custom :—It is licentious, gross, and corrupted ; it binds the Kulin to the frailer being, whilst she is the object of desire—it relieves him, when she is most the subject of pity—it gives all to brutal sense, and nothing to generous and gentle affection. He who can abandon the deluded woman and the helpless offspring is worse than the birds of prey: for of them the males remain till the nestlings can take wing. Above all, it is contrary to pure morality, which assigns woman to man as the partner of his labour, the soother of his evil, his helpmate in peril, his friend in affliction ;—not as the toy of his looser hours, or as a flower, which, once cropped, he may throw aside at pleasure.

Did we suppose, because infanticide once abounded, that the Hindu female did not possess in common with the human race maternal affection, we might with the same propriety imagine her body to be impervious to pain, because in the grief of widowhood she became a Satí. Could we assume that the daughter of a bráhman might be happy with the appellation of wife, without enjoying the affection of her husband, we should perceive no reason for the jealous conduct exercised over her, by her father, husband, and sons. In the Hitopadesha, the frailties of woman are dilated upon to a disgusting degree, in language, which none but a libidinous Hindu ever conceived, and the description concludes with this injunction, " Therefore a woman must never be trusted alone :—in infancy, she must be guarded by her father ; after marriage, by her husband ; and in widowhood, by her sons."

And if this be the case with Hindu females, (and who, better able to judge of their frailties than the author of the Hitopadesha,) how cruel is such a custom, how unnatural the restraint which binds the wife of a Kulin to perpetual celibacy, and insults her with the rite, while it tears from her the blessings of matrimony !

As in proportion to the elevation of light, the radii of its beams are elongated ; and as according to the height of a rock, will be the projection of its shade ; so in proportion to the dignity and influence of those whose habits are vicious or virtuous, will be the extent of the blessing or injury of their example on the mass of mankind. Thus the proud eminence, from which the Kulins look down upon the rest of mankind, scatters the pollution of

child had been drowned, but for this interposition. A hue and cry were set up, and the mother tracked, until it was discovered to be the illegitimate son of a bráhman by a súdra female, when all further inquiry was at an end. Had the mother been a bráhmaní, its death might have been effected without suspicion within doors. The child is now in an orphan asylum.

their polygamy over every family of the Hindu race. What does it avail the Hindus, that adultery and fornication are forbidden by their shástras? that they are enjoined to regard the wife of another with the same chastity of mind as that which they feel towards their mother? or that it is written, "The man who visits his neighbour's wife is as guilty as though at every step he killed a cow?" Alas! who can see such scarecrows, amidst the dazzling effulgence of Krishna, and the splendour of the Kulin with a hundred wives! When priests who minister at the altar are thus guilty, can we wonder if the worshippers be polluted? Where, we ask, is the Hindu who regards such crimes as morally evil? As among the Spartans detection of theft, not the act, was the crime, so among the Hindus (but especially the bráhmans) detection is the crime, and when circumstances promise secrecy, passion is indulged without remorse*. We therefore do not hesitate to pronounce the polygamy of the Kulins to be as baneful to all classes of Hindus as their lewd orgies, and the filthy exhibitions of their images.

It has been said with propriety, that a nation is what its women are. If elevated, the nation rises; if debased, it sinks. "Take this," said a Spartan mother, as on the morning of battle she presented her son with a shield, "and return with it, or upon it." And surely seldom has a braver nation been borne on the annals of history than the Spartan. A virtuous female scorns the caresses of the polygamist, and effeminacy never obtains, till the rights and dignity of woman are trampled in the dust. When therefore we look at the Hindu women, initiated in no science—not even taught the elements of reading, but instructed from infancy amidst the grossest impurity; shall we wonder at their frailty, or that they are guarded with such jealousy because prone to go astray? Can we marvel that domestic comfort so seldom attracts the husband, or if it even do, that his affections encircle his children, but never centre in the wife of his bosom? whom unseen he marries, with whom without love he cohabits, for whom in sickness he has no sympathy, and whose remains when dead he consumes (with his funeral torch in one hand and his huqah in the other), perhaps without a sigh? But why should he regret her death more than the loss of an article of furniture, to replace which nothing except money is required; she has been a mother, but not a wife; a servant, not the guide of his children.

* A person who has perhaps annually a thousand applicants for medicine asserts, that a nameless disease is confessed without hesitation, and that the majority of those who seek relief from it are bráhmans. Taking this as a criterion, and supposing the caste of bráhmans to be in proportion of 1 to 5, it follows, that the bráhmans are five times more wicked as a caste than the other tribes; that is, for one of the other tribes, five bráhmans visit houses of ill fame.

Whence this tyranny over all that is least able to resist—this apathy to all that is affectionate and lovely in woman—which has dried up the milk of human kindness, poisoned the fountain of affection, profaned the rites of marriage, incarcerated the smiling and unoffending daughter of the bráhman, chained the chaste virgin to a voluptuous or covetous monster, and polluted the Hindu race? The answer is—Kulin polygamy. Talk we of the gentle, kind, compassionate Hindu, who abhors blood, and fears to destroy life by treading upon an ant, when he can deliberately calculate upon his honor at the expense of his daughter's happiness?—then haste we for pity to the tyrant, for mercy to the furies.

Most governments to a certain extent give authority (but certainly not absolute) to the husband over the wife, and to the father over his children during their minority; yet still, as women and children are protected by the laws, both father and husband are amenable to justice; and a government, to be just, must break the arm of oppression, whether lifted up against man or woman, whether the wound has been inflicted from ages or but from yesterday. To argue, because oppression is a usage of long standing, that it becomes a delicate matter to interpose the arm of power to destroy it, is to advocate the continuance of every abuse which from antiquity has been practised under the sun. Let us however suppose a case. A father informs one of his sons that, from an ancient usage, it is necessary for the honor of his family to deprive him of all participation in the paternal inheritance, to marry him to a girl whom he never loved, who is at full liberty, if she please, never to live with him, and to dispose of him as a slave. Would any one say, "It is a delicate matter to interfere at all with usages of a long standing;" or that a proposed reform was "of a complicated nature, involving some invasion of the principles of caste, and the regulation of the most important affair of domestic life—the connubial tie?" What government, we ask, would tolerate such a usage? What magistrate, if applied to, would not snap asunder such fetters, and bid the son go free? What judge, though he admitted the authority of the father to dispose of his property as he pleased, would not annul such a profanation of marriage, disabuse the parent of his folly, and authorise the son to use his own discretion, either to marry or remain in celibacy? We therefore ask, By what authority has the daughter of a bráhman been deprived of liberty, as dear to her as to her brother? Is the woman farther removed from the sympathies of humanity than the man? Is a daughter less entitled to the protection of the law than a son? Is it because she is weaker, or less clamorous for her rights? or because confined, her complaints and moanings do not cross the threshold of her prison? Then is she

more the object of sympathy, and better deserves the protection of the law. "When Greek meets Greek, then comes the tug of war:" oppression dares not meet its equal; its victims are the helpless. If weakness is not to be protected, what constitutes the duty of Government? We have at once leaped from the 19th century back to the feudal ages, when might constituted right. Is it because the Hindu female is more frail than the other sex, that she is to be abandoned to the unprincipled? This has not been proved; and we presume never can be. On the contrary, we believe that for one woman that goes astray, twenty, yea fifty, of the other sex are guilty.

Had the wise and beneficent Creator decreed that subversion of the laws of nature which Kulin polygamy has produced among the bráhmans, better had woman been born without intellect; for then, endowed only with instinct, she had neither felt nor mourned her disgrace, and whilst toiling, as the ox at the plough, she had been unconscious of her degradation, and had never sighed for the privileges of woman.

By legislating on this point, we cannot conceive how Government would interfere with the religious rites of the Hindu, more than when it abolished infanticide and the satí. This was supposed to atone for the sins of the family, and raise the deceased to heaven—that to appease the anger of the gods: but Kulin polygamy has its origin in no religious rite. No shástras enjoin it, no authorities impose it. It is no atonement, no peace-offering, no festival, no part of their religion; but a foul excrescence, if possible more hateful than the system of idolatry on which it grows;—a cancer consuming the life of morality,—a vampire feeding on the chastity of woman.

Except the parties concerned, what Hindu would not hail as a blessing the law which should prohibit a custom, whose savour is too rank to be longer tolerated by some even among the Kulins themselves? Surely such a law would call forth the gratitude of the whole Hindu tribes.

If the subject were by petition regularly brought to the notice of our rulers by the natives themselves, and the evils of the system fairly but respectfully stated, to suppose that they would dismiss the case without consideration, lest they should interfere with usages of long standing, is to libel their morality. We can as easily assume that the Honorable the East India Company would consent to embroider on their standard, in conjunction with the lamb, the crescent of the Musalmán, and the linga of Sib.

Formerly, it was not deemed politic to invest the natives with judicial authority: latterly, however, a current of opinion has set in, which will ere long probably divide the administration of justice between the European and Asiatic. This is not

the place, nor are we the persons either suited or disposed, to offer advice on so important a measure to our exalted rulers; we will only observe, that the native whom Government may distinguish by investing with power, either as a magistrate, ámín, or revenue officer, will we trust be known, not merely as the opulent rájá or zamindár or bábu, residing either in the presidency or at a sadar station, reputed for the liberality of his benefactions; but as the landlord of a thousand tenants:—for undoubtedly the impositions, exactions, rack-rents, and presents for festivals, marriage feasts and funeral rites, which too frequently swell the tide which rolls into the exchequer of an influential native; together with the almost uncontrolled authority given to diwáns, gomasthás, *cum multis aliis*, to extort the last mite of unjust claims from a naked famishing peasantry, wherever they exist, will better pourtray the character of a native gentleman, and the suitableness or the contrary of his disposition to hold the reins of authority, and wield the sword of justice, than affability of manners, gentlemanly deportment, profuse extravagance at festivals, and princely donations. Such a one may dig a tank for the refreshment of pilgrims, and yet dam up the dykes of a tract of country;—may construct a bridge across a nallá for the accommodation of travellers, and yet stop up the foot-paths of his miserable tenants. Happy indeed it is for the community, that among opulent natives there is here and there an exception to the general grasping conduct of Asiatics; but an exception proves the general rule, and no more shows that because one rájá may be benevolent, therefore all hate oppression, than that "one swallow makes a summer."

Doubtless Government have the best opportunities of sifting both the public and private characters of those whom it designs to employ as the arbiters of justice; but so long as corruption so extensively prevails among the native community, can we disguise our fears lest a reliance on their probity should be abused: especially would we deprecate the law which should arm with authority persons whose daughters have been given in marriage to Kulins. Surely he who can stretch as a victim on the altar of the bubble fame the happiness of his daughter, and who can feel complacency in an act which blights her reputation, attracts her to crime, or renders her life a burden, will seldom be moved by the groans of the oppressed. Should therefore Government, from respect to ancient usage, hesitate to abolish the polygamy of the Kulin, (but which when duly brought before them we are not prepared to expect,) we invoke them by all that is sacred in marriage, by all that is due to woman and ennobling in man, to discountenance the custom, and refuse to all, who have connected their families with Kulins, places of trust, honor, and emolument. H.

II.—*Harmony of Natural Science and Revealed Truth.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

It was with the deepest interest that I perused the valuable paper which appeared in your last No. entitled "The connection between Geology and Natural Theology, by Prof. Hitchcock." I notice with pleasure that you propose to pursue the subject, by exhibiting the harmonious relation which subsists between Geology and Divine Revelation; and I trust you will soon be able to carry into effect your intention. In the mean time, permit me to call the notice of your readers to a most interesting and instructive volume, entitled "An Argument to prove the Truth of the Christian Revelation," lately published by the Earl of ROSSE. It is full of close, and, in almost all cases, very satisfactory reasoning; and may with advantage be perused by all men of education, especially such as are unhappily inclined to question the authority of the Christian Scriptures. I will not borrow largely, even from the scientific part of the volume, as I trust many of your readers will peruse the whole for themselves. I will merely transcribe one passage, extracted from that part of his work in which the author is exhibiting how beautifully the account of the creation, as given by Moses, harmonizes in all its parts with the conclusions on the subject to which we are brought by the elaborate calculations and recent discoveries of the most celebrated men of science. In pursuing this argument, he points out the positive evidence in favour of a primitive revelation given to man, from the fact demonstrated or acknowledged by La Place, Cuvier, Humboldt, &c. that the earth was originally a fluid mass. In discussing this subject, he proceeds in the following strain :—

"In the first place, let us ascertain whether there really was a primitive revelation made to man.

"La Place says, as I have already mentioned, that the earth was originally formed in a fluid state; that it was a fluid of varying density; that the most dense materials of which this fluid was composed were situated at the centre, and the rest in order above them, according to their respective densities; that such of these materials as became hard, became so in the order in which they were arranged; and thus the water, being the lightest, remained at the surface. According, therefore, to this account, our globe, at its first formation, was entirely covered with a sea of waters.

"Let us then compare this with what Moses says on the same subject. Moses represents the waters in the beginning as covering the face of the earth. 'Darkness,' he says, 'was on the face of the *deep*. And the Spirit of God moved on the face of the *waters*. God said, Let there be a firmament,' that is, an airy expanse, 'in the midst of the waters. And God made the firmament, and divided the waters which were under the firmament from the waters that were above the firmament. And God called the firmament heaven.' 'And God said, Let the *waters* under the heaven be gathered

together in one place, and let the dry land appear.' Thus no description can be more explicit than this, that, according to Moses, in the beginning the surface of our globe was at first an entire sea; nothing visible but the waters, until the third day, when the dry land was ordered to appear.

"The question then is, How did Moses obtain a knowledge of this extraordinary fact? Observe, it is a fact that preceded the formation of man—a fact, therefore, that could not have been known by the sight or observation of any man—a fact that could not have been transmitted from one generation to another, as a state of things to which any human being had been a witness. How then did Moses obtain a knowledge of it? There are but two possible ways in which it could be known to any man. One is by scientific research, as it was ascertained by La Place and Cuvier, and other modern men of science; the other is, by a revelation from a Superior Being. Let people turn it in their thoughts, and reason upon it as they may, a fact like this, of what occurred *previous* to the *existence of man*, could not possibly be known to *man* but by one of the ways which I have mentioned. Not all the sceptics and infidels on the earth could point out any mode by which this ante-creation fact could be known to any human being except by one or other of these two ways. This, then, is the rock upon which I take my stand in this argument, certain that in standing on it I cannot be shaken. I ask, then, did Moses obtain the knowledge of this fact by scientific research, or was it by Divine revelation? I cannot suppose that there is any man who will ascribe it to scientific research. No one will maintain that the sciences were in such a state in the time of Moses, nor for numerous centuries after his time, as would by their light enable him to discover such a fact. He must, therefore, have derived his knowledge of it from Divine revelation. The conclusion is irresistible. The researches and knowledge which establish it at the present day were not only unmade and unthought of in his time, but were unmade and unthought of till near our own time. It is, therefore, clear as any demonstration in geometry, that his knowledge of it must have been by revelation. Whether that revelation was made to Moses himself, or to Adam, or to some other person at or previous to the time when Moses wrote, makes no difference in that part of the argument. To whomever it was made, it was still a Divine revelation: and therefore, this most important fact is established incontestably, that God did make, in this instance, a revelation to man. Thus the objection of those who deny or doubt of a revelation having been ever made to man, because they are of opinion that the reason of man was, from the beginning, sufficient for his instruction, is completely overthrown by the fact which is thus undeniably established.

"It may perhaps be asked, What then was the object of this revelation?—of what consequence was it to man to be told, that in the beginning, the sea formed the whole surface of our globe?—of what use could it be to man originally to know this fact? To this I reply, that, in the first place, the question for us is, whether such a Divine revelation was made, not why it pleased the Deity to make it. It might have been made for reasons in some respects transcending our limited view of things. But the following reasons may, perhaps, be alleged without presumption as some of the grounds for such a Divine communication: that this globe was made by God for an habitation for man, and that God caused the dry land to appear out of the waters, to render it habitable for him, and that it was God that made man, are all most important truths, constituting the first foundations of all religion; and therefore there could be no more necessary, no more worthy, subject of revelation. As God made us, we are bound to obey him, to be grateful to him, and to give him thanks; for to Him we are indebted not only for our existence, but for every other good which we possess.

"It was not, therefore, a barren fact which was communicated in this revelation; it was not an idle or merely an interesting curiosity which it proposed to gratify: it was a pregnant truth, of all others, perhaps, the most fit to be made a subject of a Divine revelation. And instead of its appearing, as some might lightly think it, one not of sufficient consequence for such a special communication, it is really of such a nature as in itself to carry on the face of it evidence of its Divine origin; so much so, that if man might presume to say what should be the first communication made to man by the Deity, it is that with which the first chapter of the book of Genesis commences.

"The case then is this. That book describes a particular state of things, which, at the time when it was written, could only have been known by a Divine revelation. It describes the world to have originally existed in a state totally dissimilar from the present: it describes it as having been originally all covered with sea, and no land any where appearing. What could be more improbable than this? It was such an improbable description, that the philosophers of Greece and Rome totally discredited it. Knowing, that as far back as the records of any history which they deemed authentic related, the world had been always described as having the same appearance as at present—the same mountains, the same rivers, the same continents and islands, the same seas—they thence concluded that it had never been otherwise from all eternity. Nor would any thing, seemingly so improbable, ever have occurred to the imagination of any man in those remote ages, as that it was formed in a liquid state. One great importance then of this early revelation is, that it disclosed a fact most improbable at the time, but which, after a long succession of centuries, science and research would prove to be true. Therefore this revelation bore within itself the remote proof of its own veracity—a proof which establishes itself decisively to be a revelation from the Deity; a proof which was destined to be hid for such a lapse of ages, but which finally, that is in our time, was to be established with such irresistible evidence, that no reasonable man can now deny or doubt that there was such an ancient revelation made by God to man.

"Here, then, I say is a fact which overthrows the reasoning of all the sceptics for a number of past centuries. It proves that an early communication had been made by the Deity to man, from which an obvious inference arises of the probability of subsequent Divine communications. The evidence of prophecies may be objected to by some persons in various ways: the evidence of miracles also may in various ways be objected to: but here is an evidence of a Divine communication, which cannot possibly be objected to or controverted in any way. A fact is related in confessedly the oldest book now extant on earth; a book of the authenticity of which there can be no question. It relates what occurred before the creation of man: it relates what, at the time when it was written, and for a number of centuries after, no man could have a knowledge of, except by a Divine revelation. The truth of what it thus relates, recent discoveries have incontrovertibly established. In what more satisfactory way, then, can we conceive that the Deity could have proved his having made a revelation than this, for the conviction of the present generation, and of all generations to come?"

I feel persuaded, that every candid reader must acknowledge the soundness of the reasoning, and the justness of the conclusion, contained in the above striking extract. To my own mind it affords complete demonstration. It leads me to adore the goodness of God, who, in an age when the evidence of miracles is no longer afforded, presents to us in the discoveries of science,

"our enemies themselves, in many cases being judges," a new and constantly accumulating series of proofs in favour of his blessed word. May every lover of Nature recollect, that Revelation also springs from the same blessed Source; and while he admires and investigates the *works*, may he with appropriate diligence investigate—may he love, read, and study—the *word*, of the Great Jehovah.

I am, Gentlemen,
Yours very Sincerely,
Spectator.

Calcutta, *Jan.* 14, 1836.

III.—*The Temperance Question.*

The Temperance question is one of the highest importance—a question that demands from every Christian and Philanthropist the most serious and dispassionate consideration.

The mere fact that a Society, springing up in the wilds of America a few years ago, should, like one of the magnificent rivers of the new world, steal silently from its birth-place, till it should arrest the attention of the thousands that crowd its banks, not merely for its grandeur, but utility—this alone should excite inquiry.

When we stand on the banks of such "sea-like streams" as the Hudson or Niger, the Ganges or Plata, a desire to know how, and from whence, their first waters sprung, naturally arises in the mind. Men have spent much of their time and talents in such enterprizes, not without the merited applause of their fellow creatures. When Bruce drank the waters of the Nile at the gurgling fountain head, and Lander solved the problem of the Niger's course, they were esteemed men of enterprize, and were rewarded with merited honors; they had however in their own bosoms, a satisfaction higher even than the praise of men could confer—the highest that human enterprize under Divine direction can obtain,—the satisfaction of successful enquiry.

When we see a Society opposed in its principles to one of the prevalent, most powerful, and most seductive vices of mankind, springing up in the silence of an American forest, conveying its principles and effects alike into the lowliest hamlet and house of legislation, into the rudest forms of society and the most polished circles; obtaining the approbation of the pious and sceptical, the man of letters and the illiterate; and like those rivers to which we have referred mixing with the ocean, washing distant shores, again commingling with other waters, and winning their way into the interior of islands and continents, causing verdure to spring up where steri-

lity had appeared, and beauty to supplant arid deformity;—witnessing such scenes, we should be led to inquire what was the origin, and what the principles of that Society which has arrested the impetuous passions of men, and laid them under an interdict, to promote the happiness and well-being of society? Trusting from the occasional papers that have appeared in these pages, that it is the desire of some in this land to be better acquainted with the principles of Temperance Societies, we shall endeavour to point out the principal objections urged against them, with such answers as may open up a source for more cogent and lucid trains of thought;—then exhibit the principles, and the present aspect of the Society;—speak of the past practical good which it has effected, and the wide field of promise which it yet unfolds to the mind's eye of the Christian and Philanthropist.

In attempting to form a calm and conscientious opinion on a subject like the Temperance question, it is well to lay down certain rules by which we may be regulated in our discussions. It is also of importance to define the terms which we intend to employ in the course of the inquiry, lest the harmony of the discussion be interrupted by a misapplication of the meaning of words.

We should bear in remembrance that we bring to this discussion all our early prejudices and impressions, which, to say the least, it is to be feared are not favourable to the principles of the Temperance Society: it should of course be our endeavour so far to dispossess ourselves of the influence of those early feelings, as to be enabled to act upon our convictions, though they should be materially opposed to preconceived notions.

We think too that the Society, the merits of which we desire to discuss, from its nature and importance, demands in the controversialists a peculiar forbearance towards each other, and as a matter of course, peculiar sobriety in all our discussions.

With these prefatory remarks we desire to give a definition of what we conceive a Temperance Society either is or ought to be. We understand it to be an association of persons of *moral integrity*, who are deeply impressed with the injurious nature of ardent spirits when taken for other than medicinal purposes, and who, acting under these impressions, and exercising mutual confidence in each other, have entered into a pledge to desist from their unmedicinal use; and further, that they will use every legitimate means to dissuade others from the practice.

If this definition of a Temperance Society be correct, it is a Society for the suppression of vice in one of its most monstrous forms, as well as a Society which stretches forth the hand of benevolence to ameliorate those miseries which inebriety entails on mankind.

If this be the true moral character and beneficial influence of such Societies, we might expect that they would be hailed by the Philanthropist and Christian, as one of those instruments which the intelligence and enlarged benevolence of the age (under the direction of the Divine Spirit) had raised up for the moral reformation and spiritual happiness of the world. This, however, is not the case; for many eminent Christians and other highly virtuous men, do not give Temperance Societies their cordial support, and to sustain their opposing views, have advanced many arguments which deserve our most serious consideration and respect. These arguments, when satisfactorily answered, (which we are sanguine enough to believe can be done,) will only serve to place the principles and claims of the Society on such a basis as will render it impregnable to all future attacks, until Temperance Societies, with all similar institutions, shall be superseded by the entire moral reformation of the world.

The opposition with which Temperance Societies have met should not be matter of discouragement to its friends, but rather act as a powerful stimulus to the advocacy of their principles. We should remember that almost all those institutions, which are conspicuous for their utility, were at the outset strenously opposed by some of the most energetic and virtuous men of the day, and this from conscientious motives. It is pleasing to think, that the opposition offered to such institutions was made by persons of a superior order, because the triumph when obtained is more complete, and once obtained, leaves nothing for minds of an inferior cast to attempt. Such we believe are many of the persons opposed to Temperance Societies; they are men of mind, men of energy, and what is more, men of high moral integrity; their objections, therefore, coming at the very outset of the Society's existence, must either subvert or establish its principles. Confident as we are of success, we hail their opposition with gladness. Our language is, let us have bold, uncompromising, and conscientious opponents, rather than half-hearted friends.

Before we proceed to consider the objections at large, it may not be improper to state our views as to what we understand by Temperance.

In reference to spirituous liquors, we conceive, in order to be consistent and beneficial, that the abstinence must be entire.

Foreign wines, possessing as they do a very considerable portion of alcohol, must be included, considering as we do that their exclusion cannot be defended, except on the ground of pampering the taste, and succumbing to the opinions of those in the higher walks of life*.

* This of course must be subject to medical advice; we allude only to persons in full health.

However much some advocates of Temperance Societies may oppose this view, we believe if the Society exists, and flourishes, this principle, and this alone must, and will be acted upon. If not, where is the line to be drawn? It must be by a general, desperate, and uncompromising measure with such a foe that it will ever be exterminated—or its influence diminished.

It shall now be our endeavour to consider the objections which are urged with no inconsiderable degree of ingenuity and force against Temperance Societies.

The first, and we conceive the most important, is, "That Christianity can produce the effects contemplated by Temperance Societies *without the intervention of such agency.*"

Now it is very evident that this objection, if carried out, may be urged against nearly, if not all, the Societies which the benevolence of the age has produced. It might with a great appearance of truth be said, that Christianity would cause the principles of truth to prevail without the aid of man's instrumentality beyond the simple preaching of the Gospel, and therefore, what need of Societies such as the Tract and other similar institutions? they are obtrusive and unnecessary. Such a mode of arguing would be considered highly utopian, and meet with its merited punishment.

But here we present to you a Society whose benevolence is universal, and whose principles are unsectarian—whose object is to effect a great moral good; and all this to be accomplished under the influence of Christian principles; and yet we are told, that Christianity can accomplish all these objects without our intervention: but as Christianity generally works by means, we merely put the question, May not Temperance Societies be one of those agents which it is employing to effect its glorious purposes?

This objection would appear to imply, that Temperance Societies are opposed to Christianity. It devolves, however, upon those who oppose them to prove, that they have not originated with Christianity; which, while they continue to breathe its spirit, produce its uniform effects, and are supported by its best and warmest friends, appears to be no ordinary task. May we not rather infer from their rise, progress, and influence, that they are a part of that Divine impulse by which the Great Head of the Church is stirring up the slumbering energies of his people to effect the reformation of a fallen world? But while they are thus based on Christian principle, and produce its beneficial effects, they enlist under their banners many who are decidedly opposed to its doctrines, who by this act are led to acknowledge the practical utility of a system, the theory of which they are disposed to contradict. It is very evident, that if you were to put it to them on the ground of Christian

principle, many such would reject your demands; but when you seek their aid on the ground of that benevolence which is the offspring of Christianity, you immediately enlist their best sympathies and most active exertions in the cause of suffering humanity. We do not of course say that Christianity in its simple form could *not* effect temperance in its largest extent; but it remains to be proved, that Temperance Societies are not one form of Christian benevolence, brought to bear in a remarkable manner on one of the greatest banes of the world.

Another and most singular objection to these institutions is *their novelty*. As though those who have been aroused to see the evils which intemperance is producing were responsible either for the supineness of those who have gone before them, or the inertness of those with whom they are surrounded. We believe that every thing, to have a beginning, must be new, and therefore we think it would be as prudent to say that a man could be neither wise nor useful because he was young, as that Temperance Societies are neither rational or beneficial, because they are novel. Our opponents reply, We admit that some good has been done; but we ascribe it entirely to the novelty of the object, or the agitation of the question; and we think when that novelty has passed away, and the question has become familiar to the minds of men, the Society will sink into disrepute, and become inefficient. From what data such a conclusion is drawn, it is not for us even to imagine; for on every principle of nature, reason, and religion, so far at least as our observation serves us, we think that it is generally admitted, when an object is vigorous and healthy in its early stages, there is some probability of its arriving at maturity. When a Society, which is opposed to one of the ruling passions of the mind, and one of the most prevalent and influential sins of mankind, receives such patronage, and is blessed with such signal success in its very outset, it is probable that when its principles shall be more generally known, and the influence of its consistent members more extensively felt, that it will not lose its support, nor its hold on the sympathies of men. As we cannot augur death from a vigorous constitution, nor defeat from triumph, no more can we infer the annihilation of Temperance Societies from their unparalleled success and present prosperity.

Still urging their objections, our opponents say, *If your principles be so excellent, why not apply them to every description of intemperance?* We do not object to this. It is our most earnest desire. But you will remember, that you have told us in a former objection that the doctrine is new, and the Society in its infancy—why then require that, which is in its infancy, to attempt an object which it will demand the powers

of manhood to accomplish? We believe it is not deemed a mark of wisdom in a military commander, in carrying on a siege against a powerful foe, to rush into the midst of the danger, especially if his forces be comparatively weak; but rather to undermine this part, to attack the other, to cut off the supplies in a third, and so compel his enemy to a complete surrender. It is deemed proper and wise, that he should watch that part which will prove most potent in the hands of his foes. This is precisely the present position of Temperance Societies. They have commenced an attack on the general intemperance of the world; in the onset they have attacked that which they consider the most productive of evil influence, in the hope that if they can succeed in overcoming this, the others will more easily be supplanted. It may be fairly inferred, that those who have been so sensitively alive to one species of intemperance, will not be backward to bring their principles to operate generally. Besides, it comes with but an ill grace from those who will not co-operate with us in one department, to charge us with neglecting all the rest. Strength in numbers and influence is all we need: come with us, therefore, and by the force of union we shall soon extirpate every species of intemperance from the world.

Some who appear to go with us to a very considerable extent, say they fear that while Temperance Societies *have done much good, they have done much harm;* because many, who have signed the protest, have not acted up to their profession; they are mere hypocrites, having joined the Society from a love of ostentation. This charge we fear will apply to nearly every state in society; would that it were less the case! But why should that which is general in its nature be brought to bear with all its force on this particular object? Is a man more an hypocrite, because while he subscribes to the Bible Society, he is not a true Christian? are all the upright members of such a Society to be censured, because of the delinquency of a few, or are attempts at doing good to be nullified, because some do not remain firm to their principles? If this principle be carried out, we think it will lead to the formation of an exclusively Evangelical Society on every subject, and leave the moral reformation of the world to a few self-elected individuals.

But it is replied, It is the test which constitutes the grand distinction between this and the Societies to which you allude. If we take away the test to oblige tender consciences, still moral integrity, which is the grand bond of union, will remain pledged against intemperance of every description.

Surely we should not be considered worthy of censure in attempting to make men sober. If even the principle were utterly to fail in producing the desired effects, the effort at least is

praise-worthy. If it had never been tried, it would have been doubtful; but we are told, "Dimidium facti qui cœpit habet."

When these defaulters are mere exceptions to the general rule, it is hardly fair to bring that to bear on Temperance Societies, which might and is brought by our enemies against the faith of Christ itself, saying, Because some who profess to be Christians are inconsistent, therefore Christianity is itself a fiction. We need hardly say, that any Christian would consider this an inference unjustly drawn, and so glaringly illogical, as to carry its negative on its very front.

It is objected further, that signing a test is *a reflection on our moral integrity*. If a man be a Christian, it is said, a test is useless; and if he is not, it will have no influence over him. We confess, we see no force in this remark, for it does not interfere with the profession of his faith; it is merely entering his vote against a crying evil, and giving his sanction and influence to endeavour to extirpate a bad practice from the earth. It may touch his pride, but we think cannot impugn his sincerity.

The other view of the subject displays a vast want of charity: it would assume that there are none but real Christians, on whom the morality of our faith has any influence, which we think is negatived by the daily transactions of the commercial world. As, however, this appears to be a stumbling-block to tender consciences, let them suggest some other mode, and not oppose the Society on a ground which may be modified or improved. We think that men would be as effectually pledged by giving their names to a Society, or a limited subscription, or by the simplest form, which would involve their approbation of the Society's object.

Our opponents continue to urge a further objection to the Society, by saying, *that all the creatures of God are good*; and further, *that the Saviour encouraged the making and drinking of wine*. The answer which we would render to the inference drawn from the sanction which the Scriptures give to the use of wines is, that it completely begs the question. It is assumed, that the wines used in olden time were similar to those used now, which every Biblical scholar must be aware was not the case; and that fermented wines are always spoken of in the Old Testament as a great bane. As it respects the Saviour's sanction, the answer which applies to the one, if it does apply, will apply to the other, with this addition, that from the short space of time which elapsed in its production, it could not be a fermented liquor, but merely a simple cooling beverage —a kind of *sharbat*. Still it is replied, all the creatures of God are good, and ought to be used by his creatures. This is true; but ardent spirits are not a creature of God, but of the devil: for it is by the destruction of the life-giving principle in that from which

alcohol is produced, that, that which is highly nutritious in its original state becomes a malignant poison.

It may be answered, Although a thing may have poisonous qualities, yet it may be a creature of God. Admitted; but it would not be a creature of God *for good*, if taken in other quantities than those in which poisons are usually administered.

Two more remarks, and we have done on this head.

First, we are asked, How are we to know when to take it medicinally? As you would know when to take a glass of rhubarb and water. Remove the idea of its being a palatable beverage, and the difficulty will be partially removed. It is to be feared, it is much oftener its palatable qualities, than its medicinal properties, that induce even temperate people to take it.

Secondly. It is asked, What is intemperance in temperate people? Taking wines or spirits, when they are not needed. How often, when we call on a friend, or are in company, do we take a glass or two of wine or spirits when we do not need them. How often, at the close of the day, is it done to drive away the cares of business, &c. In both these cases, with many others which might be enumerated, it is evident that we had no need of its influence to fit us for duty or enjoyment.

Thus have we endeavoured, however feebly, to answer some of the most prominent objections urged against the Society. We leave them with you. If we have failed to convince, we have the satisfaction which arises from well-intentioned effort, however feebly executed. We have sincerely and plainly expressed our personal sentiments on what we think to be a highly interesting and important subject—a subject which ere long must hold a prominent place in every man's creed, and be a prominent part of every man's practice; for the spreading influence of Temperance is great, and is even *now* felt both in the Church and the world—in the finance of the spirit-dealer and the exchequer—in the family circles, physical system, and mental habits of numbers who were formerly the votaries of intemperance. What then shall be its influence when all lands shall conspire to expel from the earth, that which is the exciter of the worst passions, and the stimulator to the worst deeds, that disfigure a ruined world?

Φιλος.

[The consideration of the Temperance Question having been revived in the above communication, we shall hereafter insert the additional paper on the same subject by L. as under these circumstances he has requested.—Ed.]

IV.—*Vindication of the System pursued by the General Assembly's Missionaries. By the Rev. W. S. Mackay.*

In the last No. of the OBSERVER appeared two papers on the subject of Christian Education, one signed L., and the other written by the Rev. Mr. BUYERS of BANA'RAS. They form part of a series of attacks on the manner in which the General Assembly's Indian Mission is conducted, which have been elicited by the speech of Mr. Duff, and on which I wish to offer a few remarks, with the view of pointing out certain mistakes into which nearly all have fallen in regard to that Mission, and, (as it appears to me,) in regard to the whole bearing of a most important question. It is to be lamented that the discussion, with one or two honorable exceptions, has been carried on in that spirit of special pleading, which supposes that one plan of operations can only be exalted at the expense of another. But it is not by pitting preaching against teaching, by numbering of converts, or by contending for systems, each saying to his neighbour, "Stand by, for I am holier than thou," that we are to arrive at the truth. The apostolic precept is, "Let each be fully persuaded in his own mind;" and though Mr. Duff, in his eagerness to shoot well, may have sent some arrows beyond, and some beside the mark, to this I can bear testimony, that no one rejoices more cordially in the success of his neighbours, or sympathizes more deeply in their trials and discouragements. He feels, as we should all feel, that "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." In regard to Preaching in particular, he holds, with his colleagues, that it is the most direct and powerful weapon of the ministerial panoply: and it is chiefly with the view of bringing it into play with increased and enlarged efficacy, that we have chosen our station on the Missionary field*. Our hopes and expectations in so doing I shall endeavour to explain in another part of this paper. TIME, that builds as well as destroys, will show whether they are vain; in the meanwhile we shall continue to plant and water, and look to God for the increase.

The paper of L. which I shall notice first, seems to have been written under strong feelings of irritation; so strong indeed, as not only to render his reasoning confused and inconsistent, but to draw from him certain hasty and incautious statements, which, I trust, in his calmer moments, he regrets.

After premising that it is far from his intention to depreciate Education, or the argument drawn from the Christian evidences, he goes on to say, that "*all the hue and cry about the necessity of Education is useless noise, and perhaps worse,*" (the chari-

* See Mr. Duff's speech, p. 18.

table *perhaps* being afterwards expressly withdrawn;) and concludes a labored attack on the usefulness of the Evidences, in the course of which he insists that the Bible is all over Evidence, with the assertion, that "*in dealing with the Heathen it is not at all necessary to touch on them*" in any way whatever. Does L. forget, that our Lord and his apostles did think it necessary to *touch on* them, as he expresses it; nay more, that they often laid on them the main stress of the Christian cause? Can he not see how they not only prepare the way for the entrance of the gospel, but are themselves truly and literally a part of the gospel; and that for both reasons, they are worthy of high honour and regard? It is true that many good men are not always ready to give a systematic answer, to every one that asketh a reason for the hope that is in them. They believe that the Bible is true, as they believe that the earth is round; not because they can prove it, but because they are persuaded that it has been proved, that the proof lies at their door, and that they may easily, if they choose, convince themselves of its truth. But this, even in those who have the inward witness, is culpable indolence, rather than an example for imitation; and in circumstances like ours, surrounded as we are by a population who have no such received faith, and whose opinions and prejudices are all the other way, we surely cannot be far wrong, if we follow the example of our Lord, and appeal in proof of his religion to the miracles which he wrought, and to the prophecies which went before him. I may observe, that the line of argument forced upon me here is extraordinary, considering that both parties are Christians; but I must take the ford as I find it.

I willingly concede to L. that Education is not *necessary* to conversion; neither is the Bible, nor the ministry, nor the preaching of the gospel, for the Spirit often works without them all: but it does not follow that it is *useless* or *worse* to teach "the wisdom that is from above," or "to train up a child in the way in which he should go," seeing that the Scriptures themselves encourage us to hope, that "when he is old, he will not depart from it." Now one great object of the Assembly's School is to give its pupils a full fair explanation of the word of God in all its largeness, in the hope that the Spirit from above will be given with it: so that L.'s arguments are best answered in his own words;

"Convinced am I, that the word of God has such power in itself, that no man, after having had it once fairly explained to him, will continue to be the same being as he was before. He may not indeed become converted: but never will he be able to obliterate the remarks that may have been left on his heart by the falling down upon him of the sword of God's Spirit."

The letter of Mr. Buyers is distinguished by its modesty, and that calm dispassionate statement of opinion, which, whe-

ther right or wrong, always commands respect. But even his good sense has not preserved him from the error to which I have already alluded. He will have Preaching not only to be the chief, as all agree, but, to use his own words, "almost the only means of conversion;" and he endeavours to establish this position by a formal attack upon other means, visiting with his especial censure the General Assembly's School in Calcutta. Without objecting at present to his classification, I may observe, that he, like many others, attributes too much to the mere preaching of the word, and too little to the circumstances which accompanied and preceded it. At the two periods to which, I presume, he alludes,—the Christian era, and the era of the Reformation,—mighty preparations had been made, in the providence of God, for the entrance and spread of the Gospel. The coming of their Deliverer was the hope and the faith of the Jewish nation, long before he appeared. The minds of men were prepared for a change, which had already become the theme of the poets at the court of Augustus, and was spoken of through all the East. The higher classes of society were given to literature and philosophy; and the old superstitions were in their dotage. And when the Word was preached, it was in far other guise than now; it came with power, with miracles, with the gift of tongues, with faith that counted all things loss and dross for Christ; and it was manifest to human sense, that the Spirit of God enlightened the minds, and spoke from the lips of the preachers. Thus, ere the seed was sown, the ground had been turned up to receive it. Again, the Reformation was, instrumentally at least, brought in by Writing rather than Preaching. It commenced, as is well known, in the *schools and universities*, and strangely enough seems to have been influenced in no slight degree by the re-discovery of the classics. It proceeded very slowly. Wickliffe came too soon, but he prepared; John Huss and Jerome came too soon, but they prepared; Luther came when "the pear was ripe," and succeeded. His sentiments spread like wild-fire; but surely not by the living voice in any pre-eminent degree. The Gospel was preached through the press; and it was in this way chiefly that he and his illustrious contemporaries influenced the public mind to the profession of Protestant Christianity. Indeed, I think that Mr. BUYERS greatly undervalues the efficiency of religious works. My experience at least leads me to the conclusion, that many among the educated classes owe their most powerful and permanent serious impressions to the perusal of books on practical piety, wherein, when the living voice is hushed for ever, the faithful man of God, "being dead, yet speaketh." Even if the writings of the Apostle were not so weighty and powerful as his living voice, we are not to look upon the last as "almost the only way" of being useful.

Before preaching can be efficient, we must have preachers, we must have an audience disposed to listen, and we must have a more or less complete medium of communication. The object of the General Assembly's Missionaries, is to secure all the three in the shortest time, and with the greatest efficiency; and if their scheme, in humble dependence on the Divine blessing, be founded on the usual calculation of probabilities, and followed up in the spirit of the Gospel, its success or failure will go far to show, whether it is to be classed among the 'direct' or 'indirect' means of conversion. It is yet merely in its infancy, and is proceeding, I may say it without boasting, far more rapidly than its projectors contemplated. Mr. BUYERS objects only to that part of it, which has reference to schools, and, as I shall endeavour to show, without due consideration. The distinction which he makes between the different kinds of schools, is not very accurate or well preserved; and besides, it is hard to conceive why we should be eager for the salvation of heathen men and women, but, like the disciples formerly, keep out, or at least leave out, heathen children. One who has himself been converted from idolatry, is surely on that account the better, rather than the worse, qualified for being a useful preacher. It may be true that we are to look for more fruit from Christian children; but this only proves, that while the one is done, the other should not be left undone: neither will it, when we have opportunity.

But Mr. BUYERS' chief objection to schools in general, is, that religion cannot be profitably taught in them, for the following reason, (which, he must observe, notwithstanding his exception, applies as much to a boarding-school as to any other,) viz. "that it comes in the following order, Arithmetic, Geography, Mathematics and Christianity." The mere juxtaposition is equally puerile, as if you were to describe a mother teaching her child to pray, thus;—"washing, dressing, prayers, breakfast:" but in so far as it has a tendency to degrade religion to the level of a mere routine study, it is worthy of consideration. The fact is undeniable; but it proves no more against the practice, than the corresponding fact against the practice of going to church, or family prayer. All, so far as human agency is concerned, depends upon the teacher. He it is, who, in other sciences, by his own enthusiasm, can clothe the most barren details with life and interest, give in many instances a factitious importance to his subject, and impress it on the minds of his pupils in characters that can never be effaced. And if in this most sublime and interesting science of them all, the teacher be full of zeal, be earnest in prayer, what hinders that the Spirit should speak from his lips, and write his words on the hearts and consciences of

his pupils? Mr. BUYERS meets this, I must say unworthily, by the *argumentum ad hominem*: "Mr. Duff's school is a failure, and its success in making converts is next to nothing." He might as well judge of a language by its alphabet, or of a building by its foundation. The Assembly's Mission has been in operation barely five years, and, even if success is to be estimated solely by the number of converts, has been tolerably successful. On turning with some curiosity to the last report of the Banáras Mission, which has been longer established and had more labor bestowed on it, almost, if not altogether, in the direct way of preaching, I was surprised to find the following statement by Mr. BUYERS himself, "With respect to the results of our labors, we have still to lament the want of direct fruit;" from which it appears that they have not yet made one convert. I adduce this to show how unfair such criteria are; certainly not in disparagement of the zeal, judgment, or talents of Mr. BUYERS, for whom, from intimate personal acquaintance, I have the highest esteem and respect; and as certainly not in disparagement of the direct publication of the word. May my right hand forget its cunning, when I forget that the chief duty, the glory of the Christian Ministry, is "to preach CHRIST CRUCIFIED, to the Jews a stumbling-block, and to the Greeks foolishness; but to all who believe, Christ the power of God, and the wisdom of God."

I am unwilling, for his own sake, to follow Mr. BUYERS into his comparison between our pupils, the students of the Hindu College, and the bráhmans of Banáras. Let him answer the following simple question: Is it wrong to teach that Hinduism is false, and Christianity true? If not, the sneer is unmeaning; if it be, on him lies the onus probandi. It is quite possible that he may have seen at Banáras several boys, who had attended the Assembly's School, living in the public profession of Hinduism: but surely that is no nine days' wonder. Did he never see, or hear of, not school boys, but baptized Christian men, equally guilty? and shall we therefore not baptize? We have never found any difficulty in destroying that "immense conglomeration of different systems known by the name of Hinduism," and in the way which Mr. BUYERS recommends, that is, by teaching them a purer system of religious truth, which takes hold on their consciences and common sense. Can it be possible that he has never read the speech which he criticises? for there this very point is insisted on at great length, and with uncommon clearness and force of argument. I shall return to this subject immediately, but, before leaving the objections altogether, I have to notice the only one of weight which remains. It is, that Missionaries should not leave their own peculiar duties in order "to teach children to read, write,

and cast accounts." This is only true when the task is unnecessary, or when they can have it done by others; no one need be afraid that they will cling to it from choice. Here if you wish little children to learn the word of God, there are no pious parents, no good Samaritans, to aid you in your heavenly work; you must put your own shoulders to the wheel, and teach them from their A B C upwards. Of course you leave the drudgery to others, as soon as they can be procured, and reserve for yourself all that is peculiarly Christian: and I for one have no sympathy with the over-squeamishness which would decline, or the hypercriticism which would condemn, such useful labor. The apostle wrought with his own hands for a livelihood. Was *that* the peculiar duty of a minister? does it not rather prove that we are to think nothing too low for us, which tends to spread abroad the Gospel of Christ more speedily, whether it be writing books, learning languages, or teaching children? Once grant that it is right to teach the Bible, and the rest follows of course.

I once intended to notice here the animadversions of the FRIEND of INDIA and the ENGLISHMAN on the speech of Mr. Duff; want of space however forbids, and I shall choose another channel. But I cannot pass from the subject without expressing my indignation at the attack made on him at a late public meeting, by one, whom common sense, if not common gratitude, should have kept silent. It is to be hoped that his conduct will render those who take the lead on such occasions more chary of pushing forward prematurely, youths whose knowledge and experience are far too limited to entitle them to the attention of the Christian public.

It is now time to take higher ground,—that ground on which Mr. Duff has established himself, and from which in the main he can never be dislodged. I have to show that the system followed by the General Assembly's Missionaries is, in all its departments, *within* the sphere of Missionary labour; that it is most direct in its results, and theoretically capable of influencing in a high degree the evangelization of India by the preaching of the word of God. Whether or not, it will be in the end successful depends on that Spirit, which, like the wind, cometh as it listeth, yet is never far from the voice of prayer.

(To be continued.)

V.—*Origin and present State of the Nizámat College at Murshídábád.*

[In the pursuance of our wish to make the Observer, as far as possible, a complete journal of Native Education, we have solicited from various correspondents brief accounts of institutions for this object, hitherto but little known. Among these, is the Nizámat Madrissa or College at Murshídábád, of which we have been lately favoured with the following short but interesting statement.]

The Madrissa of His Highness the Nizam was instituted by Government in 1824. It was designed to relieve the members of the Nizamat family, from the expence of private tutors; but more especially to insure them a good moral education. To render it more generally useful, other youths, not connected with the family, were gradually admitted, and an allowance of from six to ten rupees a month was allotted to some who were expected to persevere in a course of Arabic and Persian for seven years.

Maulaví Faizlurahmán, a man of integrity and erudition, was appointed first Mudarras, with eight professors. During the first two years, 500 students were in regular attendance; after which, their number diminished to 100, but never sunk below that standard. Twelve young men have been honored with certificates of proficiency, and an additional twelve having passed through the accustomed routine of oriental literature, are expecting the same reward of merit.

It must be a source of regret, that an Institution, supported by the highest native authorities, and patronized by the Government, has not produced that moral effect on the inhabitants of Murshídábád which the friends of education might have anticipated.

In 1833, two young men, who had been educated at the Hindu College, were sent up from Calcutta to form an English class. One died shortly after his arrival, and the other carried on the duties by himself. Though a person of good attainments, the circumstance of his being a Hindu, so excited national antipathy, that he could not obtain the esteem of the Musalmáns (for whose sole benefit the Madrissa was originally established), and consequently, in May last, he resigned.

The establishment is now under the general superintendance of Mr. Jones; the English department entirely so, in which he has the aid of two native assistants. At his appointment, the English class, in number about 30, (which consisted entirely of Hindus,) increased in one week to 80, and was composed both of Hindus and Musalmáns. Observing their prejudices, he divided them into classes: the first consisted of Sáhibzádas, the second of Mahammadans, and the third of Hindus. This arrangement gave general satisfaction.

Two causes, namely, illness and the festivals, materially reduced the English class during the months of September and October. It has, however, since rallied: 85 are now on the muster roll, and the number steadily advances.

It is pleasing to observe, that as they progress in English, their sectarian differences appear to decrease. In the first class, which is large, Mahammadans and Hindus now promiscuously assemble, and read together with as much good will as if they were all of the self-same caste.

The number of students in English consists of 55 Musalmáns and 35 Hindus. The first class read Marshman's Brief Survey of History, the English Reader, No. IV., and Grammar of History. They have commenced Arithmetic and Geography, and translate from Hindustání and Bangálí into English.

The students in the Arabic and Persian are 112: the first class read "Baizáví," "Hidáya" and "Sharaḥ Viqáya," in Arabic; "Ạllámí," "Bahár Dánish," "Niạmat khán Ạlí," with all the first authors, in Persian. They also study Arithmetic and Geometry in Arabic.

A.

[From the gentleman at the head of this promising Seminary we have lately seen a letter, in which he gives the following candid testimony in favour of Hindustání books in the Roman character.]

"I have just received from Calcutta a few copies of the first and second parts of the Romanized 'English and Hindustání Student's Assistant.' The Musalmáns can read it, apparently, with as much facility as if it were written in the Persian character. The small supply I had has been very greedily purchased; so that I think I may shortly have occasion to send down for a larger quantity of Anglo-Hindustání books. The effect this first trial had has tended greatly to take away that prejudice which I must confess I had to the new system; and I shall do all I can to introduce it here, since I think it may be productive of much good."

VI.—*The Lawfulness of Christians attending Fashionable Amusements.*

To the Editors of the Calcutta Christian Observer.

The present condition of the Christian world, the coldness of its members, their want of holiness, integrity, union, charity, and self-denial, is a constant theme of triumph to the enemies of Christ, and of bitter regret and deep humiliation to his riends. Many causes may be mentioned for this low state of he Church, but the two principal ones are, I think, its outward

prosperity, ease, and credit; and next, the tests by which it has pleased the evangelical world to try all those who wish to enter its body. On this unscriptural invention of "an outward and visible sign of an inward spiritual grace," which the very tendency of the test is rather to check than encourage; or in other words, on the question whether either reason or revelation forbid mixing with the world, and partaking of worldly amusements with sobriety and moderation, (for the word of God commands moderation in all things,) I wish to say a few words; and though my opinions will probably widely differ from yours, I trust you will not on that account alone reject my communication.

Surely all professed Christians are agreed in considering the Bible to be the rule of our opinions, our conduct; the standard by which we are to try ourselves, and, if need be, others also: but where, I ask, can any text be found from Genesis to the Revelations to sanction the opinion that those amusements usually designated "worldly" by the evangelical class are displeasing to God? The scriptures indeed abound in awful warnings to those who "living in pleasure are dead while they live;" to those who "loving the world and the things of the world, the love of the Father cannot be in them." But what is this world—of what nature are these feelings? Surely the worldly affections, desires, and cares with which the real Christian must sustain a constant warfare, assault him with no more violence in the ball-room, than in the senate, at the bar, in the fireside circle, at the Missionary meeting. Unless an act be expressly forbidden by the word of God, from which there is no appeal, we have no right to pronounce it sinful in itself, though finding it injurious to ourselves, *we* are bound to renounce it. Still less ought we to make it a test by which to try the religious state of the professed disciples of Jesus.

True it is, that every real Christian is ever most anxious to avoid any thing that has a tendency to cherish those feelings against which he is ever striving; but have balls, have concerts, has the theatre more, or indeed so much, evil in them as many amusements and employments against which the prohibition of the Christian world has not gone forth? Let us examine a few of the reasons usually brought forward in support of these opinions.

With respect to the theatre, conducted as it is generally, the objections both moral and religious are most reasonable and satisfactory; but these objections, in my opinion, would not in the least apply to theatrical entertainments conducted with modesty and decorum. As a Christian may innocently delight in the perusal of some great work of dramatic art, so I think he may enjoy the visible representation of the scenes which have charmed him; but

as I think no Christian can take pleasure in the study of either vicious or blasphemous books, so I think no Christian can take pleasure in the theatre as at present constituted; as a general attendant at least, for as God has not forbidden the act, so we should not condemn any good man who on selected occasions gratifies his taste and imagination by what is so eminently calculated to delight both.

One objection usually brought forward against public amusements is, that they excite the mind, and unfit it for religious exercises. It will, I believe, be allowed, that whatever is a novelty, or whatever is the MOST agreeable thing we allow ourselves, has this tendency. In a gay family, young people usually consider a ball or an opera in this light; in a serious family, they would look forward to a dinner party, to an excursion, or to the May meetings with much the same feelings. In a family where new books were rare, I once saw a young girl so excited by the present of one, that she could not sleep all night; and I have known more than one young person, after attending an animated debate in Parliament, absolutely ill with the excitement. But would any one in consequence pronounce books sinful, or make an eleventh commandment against attending the House of Commons? At any rate this reason can hardly apply to grown-up men and women, who must be strangely constituted indeed if they find excitement in a ball room. Tell a man hot from the House of Commons, or from his counting-house where he has been directing operations by which he risks his whole fortune, that it is a sin to join in any public amusement lest its excitement should unfit him for the exercises of devotion, and he would laugh at the idea; and I believe even the youngest among us have unavoidable cares, and hopes, and desires, to which the addition of a ball or a play would be but as a drop in the bucket.

It is often said, "How can religious people be dancing about in such a dying world as this? Only think of being summoned away in the middle of a ball!" Can any thing be more absurd? If a man be in an unconverted state; it signifies little where he dies, or whether he dances at a ball, or sits still at home; and if he be really a child of God, can it be seriously thought that his salvation is affected by keeping time with his feet to music? Unless the heart be entirely changed, worldliness will exist, and will shew itself, whether on the race course, or at the opera, at a Bible meeting, or at the household hearth. If any of these things be allowed to dissipate the mind, or unfit us for the service of God or man, to us they are not innocent. The place, the act, are alike blameable, alike to be avoided. The Quaker lady who calls the purchase of a gold chain a vain and sinful expense, will spend twice the sum on cobweb

muslin, and rich silks; and those who in order to enter the evangelical circle must assume its badges, find for themselves and their children many an amusement, not more innocent, nor less worldly than those diversions they have renounced.

Again, the sin of these amusements is sometimes said to consist in the association to which they lead with irreligious persons. Man must always be wiser than his Maker; but it was unerring power, love, and wisdom which declared, that the tares and the wheat *must* both grow *together* till the harvest, and that no attempt to separate them could succeed. "Why eateth your master with publicans and sinners?" was the cry of the Pharisees of the past times; and in these days the disciples of Christ would hardly dare to follow him to so gay a scene as the marriage of Cana in Galilee. "The Lord knoweth them that are his," and he will not the less fail to recognise us as such, because in submission to his will, "in the midst of," (not apart from,) "a crooked and perverse generation, we shine as lights of the world." Let us not deceive ourselves by fancying these new invented laws are at least harmless. The effects of no falsehood can be innocent, and it *is* false to assert that any such test as is now in use can be found in the Bible. Religion is now indeed become an easy yoke and light burden. The question is not, when we would judge of others, "Is he a good father, husband, master? Does he shew his love to Christ by our Saviour's own test, benevolence to man? Is he true, upright, humble? Does he restrain his temper, does he govern his speech by the law of love?" No, this the Bible asks; but *we* make far more important enquiries. "Does he go to balls? Was he ever seen at the theatre?" For one exhortation from our spiritual guides to root out worldliness from the heart; for one warning that pride, vanity, ambition, levity, envy, are to be found as much in the most retired hermitage as in the gayest palace; for one such reference to "the weightier matters of the law," we have exhortations without number to abstain from the ball room, and the card table; to avoid the opera, and attend the Missionary meeting; to pay our "tithe of mint, anise and cummin." "Surely in vain do they worship me; teaching for doctrine the commandments of men."

I feel no doubt that one great cause of the present low state and worldly spirit of the Christian Church is this very preference of the shadow to the substance. It is easy to wear the badge, and adopt the language, of a party; and many a man whose heart has been touched, but not changed by religion, has considered himself to have renounced the world when he has made the sacrifice of his former recreations, and ceased his attendance on what are absurdly termed "worldly" amusements: but the *world*, as the Bible speaks of it, is not so easily

driven out, and reigns undisturbed and unsuspected in many a heart under another name. A second bad effect of these most unscriptural notions may be seen in the conduct and feelings of young converts while still under control. They are told it is a sin, when in compliance with their parents' desire they attend "these scenes of iniquity." Perhaps they are forced to obey, their young minds become accustomed to act against the dictates of conscience, and this I firmly believe often lays the foundation of that want of uprightness which in after life may be seen in so many of the professed servants of God. To prevent the mind becoming used to the breach of the commands of God, while the outward conduct is under the control of others, is perhaps one cause why Christianity is so much more a religion of motives than actions, and its precepts directed rather to the thoughts and intents of the heart, than to the external act; but *our* blind guides, straining at a gnat and swallowing a camel, make the pure and perfect liberty of the Gospel of none effect through their tradition.

Again, it is so often asserted, though alike unsupported by Revelation and reason, that no child of God can be happy while in the midst of these denounced scenes of gaiety, that I have seen more than one young person, after engaging in such a scene with all the buoyant spirits of youth, and, I will add, with the secure cheerfulness which should ever be the portion of the real Christian, bitterly reproach themselves afterwards for this very enjoyment, and almost doubt if they were indeed one of the "children of the kingdom." On one such occasion, where an attempt was made to disturb the conscience of a youthful servant of God by one who had often "with lies made the heart of the righteous sad, whom the Lord had not made sad," the reply was, "I have turned to the law and to the testimony; they do not speak thus, and I shall not lose my peace." I must not omit to mention the direct tendency of *this* new commandment to cause offences against the law of love. On what is the censorious spirit of the present race of religious professors employed? Is it not on, "What! a clergyman at a ball?" "Dear! I thought Mrs. ——— was very religious, and she went the other day to Lady ——'s concert." "He did seem for a time to be an advanced Christian, but I understand he went last week to see Kean in Shylock." Where are these sins alluded to in that word which is to be "the lamp to our feet, and the light to our paths," by which alone we are to be judged? Happily the Christian can say, "It is a very small matter to me to be judged by you or by man's judgment. He that judgeth me is the Lord;" and it is well if we do not too often forget the God "who searcheth the hearts, and trieth the reins of the children of men," in our endeavours to square

our conduct by "the traditions of men, by the rudiments of the world, and not after Christ." Oh how it must grieve the Spirit of God to witness the zeal, the earnestness with which we defend and propagate the laws we have devised, and prefer such "weak and beggarly elements" to "the glorious liberty of the children of God."

This is not a light question—not to be put aside with the observation, "No man can be a Christian who makes a fuss about sacrificing such trifles;" and most true it is, no one can be a Christian; no one can have seen and tasted how gracious the Lord is, who would scruple to renounce for His sake all that the world can offer of pleasure and enjoyment. Nay, a real Christian will ever be ready to sacrifice his tastes, his amusements, all but the truth, rather than offend the ill-informed conscience of his "*weak* brother;" but for the honor of his God he will not hold his peace. He remembers the curse of those who dare to add anything to the word of life; he trembles when he can discern all around him tokens of the latter days, and when the mountains are beginning to sound with the coming of the Lord, to see that party names, party badges, party politics, are allowed to decide not only what we think of others, (that is of little consequence,) but what we think of ourselves. "Let us not be found," says our wise and Christian philosopher, Dr. Johnson, "let us not be found, when our Master calls for us, tearing the lace off our waistcoats, but the spirit of contention from our hearts and lives. Alas, the man who cannot get to heaven in a green coat, will not be found there in a grey." Oh how in one moment, when our Master does come, will vanish away all the distinctions, and terms, and laws invented by the Pharisees of the present day. The house of "many mansions" will not be monopolised by high church or low church—by the frequenters, or the contemners of the ball room. To one class, and to one only, among whatever sects or parties its members may have been divided on earth, will that everlasting home be open; to those who, forgetting or disregarding the words of man's wisdom, have taken their stand on the scriptures of truth alone; and formed, guided, and governed by them, are ever ready for the advent of Him, whose judgment alone they fear; ready at the theatre, ready in the ball room, ready in the house of God, ready on the bed of death, to say with joy and confidence, "Come, Oh Lord Jesus, come quickly."

PHILALETHES.

[PHILALETHES writes with spirit and ability on a subject of far more weight, than it appears to have at first sight. We agree with him, that it is injudicious to bring forward prominently, mere abstinence from amusements as a *test* of Christian character, particularly while addressing the young. A change far more radical is necessary to prove that the heart is given to Christ. But in regard to

the probability, that men, earnestly seeking for salvation, will frequent the theatre or the ball-room, and the propriety of their appearance there, we differ widely from our Correspondent. It requires but a little advance in Christian experience to estimate these things at their true value. "If any man be in Christ, he is a new creature. Behold, old things are passed away, and *all things* have become new unto him." Almost every Christian writer, ancient and modern, concurs in pronouncing these amusements worldly, seductive, and inconsistent with sober religious principles. Were they all Pharisees? We believe, notwithstanding a few incautious expressions, that this is far from the meaning of PHILALETHES. He wishes to guard against extremes; and so do we. We hope some of our Correspondents will favour us with a reply, founded on the basis of Scripture, to which he justly refers it.—ED.]

VII.—*Notices regarding Hindu Festivals, occurring in different Months.—No. 2. February.*

FEB. 15.—*Sibarátri.*

The Hindu system is very different from the Christian in the number and appointed times of its religious festivals. The Christian has one day in seven set apart for rest from labour and the worship of God; and the experience of all ages and countries has shewn this distribution of time to be the most perfect, and answering best the ends of such an institution.

The Hindus have no particular day of rest, but keep numerous festivals, which frequently last several days consecutively, and are held at the most irregular distances of time; so that often weeks together pass by without any; whilst at other periods, nearly a whole month is occupied by a series of holidays, which follow each other in rapid succession. It is scarcely necessary to observe, that such an arrangement cannot be beneficial to the people. It is injurious to their health, and tends to create the idle and dissipated habits so prevalent among the natives.

The only festival in this whole month, is *Sibarátri* (or the night of Sib). It is held on the 14th day of the decrease of the moon, which falls on the 15th February. It is celebrated in honour of *Sib* the destroyer, the third person of the Hindu triad. On the 13th the worshippers eat only once, and on the 14th they fast entirely, abstaining even from the use of water. The worship is performed at night, once at every watch; and is accompanied with singing, dancing, music, and feasting. Those who have a permanent image of the god in their possession, worship that; and such as have none, make one for the occasion.

All Hindus are very particular in keeping this festival, and if practicable attend to it regularly every year. If this however is found impossible, they endeavour at least to do it once in their lives; else all the religious merit they may have acquired by

other acts of devotion and penance is vain and nugatory. The following saying among the Hindus shows the importance they attach to *Sibarátri*. They say that there are four things which far surpass in excellence all others of their kind, viz. the *Ganges* among the pilgrimages, the *sacrifice of a horse* among the offerings, *Sib* among the gods, and *Sibarátri* among the festivals.

The benefits accruing from the performance of the worship of Sib on this night are, deliverance from hell and admittance into Sib's heaven; (for every principal God has a heaven of his own.) This heaven, the Srí Bhágabat says, is 16,000 miles from the earth on Mount Kailás. The god resides with his wife Párbatí, in a palace of gold, adorned with jewels of all kinds, and surrounded with forests, gardens, trees with all kinds of fruits, and flowers of every fragrance. The *Kalpa* tree grows here, from which a person may obtain not only every kind of fruit, but all other things he may desire. There is also a flower named *Parijatá*, whose fragrance is most sweet, and extends 200 miles in all directions. The inhabitants of this heaven, are Sib's sons Kártik and Ganes, and those of his disciples who have attained beatitude. The time is spent in festivities, sensual enjoyments, and abominations of all kinds.

To prove the transcendency of the merit of celebrating *Sibarátri*, the Hindus relate the following story, taken from the Puránas:

"A hunter of very low caste, and addicted to every kind of sin and wickedness, was once on this night overtaken by the darkness in a forest before he could reach his dwelling; and to protect himself from the wild beasts, ascended a wood-apple tree (Bel), whose leaf is always used in the worship of *Sib*. Underneath was a stone *linga*, the emblem of the god. During the night, the hunter happened by accident to strike off with his foot one of the leaves, which fell on the *linga* below. In the morning he proceeded home, and lived many years afterwards, one of the greatest miscreants ever seen in the country. On his death, the servants of *Yama* (the Hindu Pluto) took immediate possession of his soul, as being the lawful property of their infernal master. When leading it along to the lower regions, they were met by a number of Sib's delegates, who laid claim to the prize as belonging to their lord. Not being able to agree, a scuffle ensued, in which *Yama's* servants having had the disadvantage, the victorious party conveyed the soul to *Sib's* heaven, where it was admitted to all the privileges and enjoyments of the place.

"*Yama*, having heard of the loss of a subject whom he had fully reckoned upon, proceeded to *Sib*, and angrily inquired into the reasons of the injustice done to him. *Sib* granted that the hunter had during all his life been a most reprobate cha-

racter, and so far, certainly, had become liable to the punishment of hell; but added, that once, on *Sibarátri*, he having dropt a leaf of the wood-apple tree on the *linga*, this act, though unconsciously performed, was yet so deserving, that all his sins had been removed, and that, besides, such a transcendent degree of religious merit had been acquired, that in consequence he had become entitled to all the bliss of heaven. *Yama* acknowledged the propriety and justice of *Sib's* decision, and retired to his own dominions."

It must be plain to every one, that it would be vain to expect true morality in a people who hold notions like those set forth in this story, where a whole life spent in the commission of crime, is represented as so trifling a matter, that a leaf thrown by accident on an idol is sufficient, not only to remove all guilt, but to entitle the criminal to eternal happiness. How different are the doctrines of the Bible! There we see that sin is "that abominable thing which God hateth;" and that, instead of being so light a matter in his sight, it was necessary that his own Son should suffer and die to atone for it. There we see, that unless a man becomes a new creature, and is renewed after the blessed image of God in righteousness and true holiness, he cannot enter into the kingdom of heaven.

O! that all those who possess the word of truth, felt thankful for the privilege they enjoy, and would but remember in love the millions around them, who are still in darkness and the shadow of death!

L.

VIII.—*Case of Mahammadan Superstition.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The following instance of Musalmán superstition may possibly not be unacceptable for insertion in your valuable periodical; and as I can from ocular testimony vouch for its entire correctness, it may serve to exhibit in a pitiable but interesting light the gross condition, as to moral sense and feeling, in which the boasted worshippers of the one true God, under the dictation of the arch-impostor Mahammad, are so lamentably sunk. The clear fact, that not even a just knowledge of the spiritual nature and unity of the Deity will avail to satisfy the moral want and to renovate the moral character of mankind, unless accompanied by a revelation of some economy by which sin may be pardoned, divine grace communicated, communion with God opened, and a holy impulse given to the inward springs of conscience and the affections—this single fact is a satisfactory corroboration of the actual necessity, as well as the desirableness of such a Revelation. And when the characters proper to it are found eminently attaching to the Christian system, what reasonable doubt can remain as to its divine origin and authenticity? But if, *a priori*, this system should be expected therefore to be attended with the desired results upon the purity and

moral elevation of man, his happiness here and his hope of happiness hereafter, the ascertained historical *fact*, that such results *have* followed its dissemination and reception, goes to fix the absolute certitude that *Christianity is from God*, and is His duly appointed and effectual instrument for restoring His lapsed human creatures to "knowledge, righteousness, and true holiness." The daily contact with blindness and superstition and moral degradation in this country has doubtless a tendency to dull the keenness of the first sensations of wonder, commiseration, and zeal experienced by every true Christian, and especially by those whose object in visiting India is to impart the blessed Gospel of the Lord Jesus to perishing fellow-sinners and fellow-mortals. Instances like the following have therefore a valuable effect, in reviving the strong impressions of the misery and degradation in which all are without distinction involved, until they have come under the power of Christianity; and in stimulating to increased zeal, energy, and effort in the charitable work of evangelists, those to whom "this grace is given, that they should preach among the Gentiles the unsearchable riches of Christ."

About a quarter of a mile from Chinsurah, on the Húglí road, a Musalmán *faqír*, named Maharam Sháh, whose father had been also a faqír, had established himself for the performance of a long fast of 40 days during and after the Ramzán. He had wished, according to the ordinary mode, to undergo this austerity within the mosque at Húglí; but being of the Shiáhs, or followers of Ali, reckoned heretics by the orthodox Mahammadans, the Sunnís or followers of Omar, he had not been permitted entrance. He therefore, in order to withdraw himself from the eyes of men, which is deemed essential to the strictness and merit of this rigorous service, had caused to be dug for him a little off the high road, in a private garden belonging to a devout *darzí* or tailor, a spot of ground five yards long and three wide, to the depth of seven feet. Over this bambu rafters were laid, covered with *darmás*, on which the earth was laid to the height of a foot or more. Within, the space was partitioned by *darmás* into three compartments, the most distant of a small width, for the purposes of nature; the central for prayer and perusal of the Qorán; the third for his slight refection and the necessary ablutions.

When I saw the place, the man had been 10 or 11 days within it. For his admission a narrow space had been left uncovered, which after his entrance had been closed with earth, except a small opening about six inches over, for the supply of air and the introduction of his daily repast. Directly under this opening, was a stand for a small *chírág* or wick lamp, to enable him to see and reach forward his hand for the supply, consisting of two small plantains and half a seer of milk, taken each evening after the going down of the sun, and which, we were assured by the *darzí*, was his whole nourishment during the entire period of the 40 days. For the first three days, he told us, even this was not received. The faqír had taken a few *cloves* with him on his entrance, a single *one* of which daily, with as much water as would cover it in the hollow of his hand, was the whole amount of what he had swallowed; on the fourth day, however, he accepted the plantains and milk, and has continued to do so daily since. In receiving them he does not allow his face to be seen; although I watched close, at the introduction of the supply, to catch a glimpse of his person, I could perceive only his arm stretched from behind the first partition. He was covered with a woollen *chaddar* or cloth. When we called out to ascertain if he were really there, he answered by a simple affirmative, beyond which we could not succeed in eliciting a syllable. The garden was situated between two tanks. The grave of this living entombed, (for such too was its external appearance,) was dug to the level of the water, and below it, so that the water

speedily found entrance, and stood an inch or two above the floor; over which, however, had providently been erected a stage of bambus and darmás, a few inches in height, and upon which this poor wretch sat to his devotions. In the inner or prayer compartment was a lamp constantly burning. In addressing him, the darzí and others called him, *Murshíd* or spiritual teacher, and Khudáwand or Lord, a term of the highest respect, and even veneration. It appears that by the injunction of his own initiator or spiritual preceptor at *Dhákí* when yet a boy, he was engaged in the present austerity, now performed for the *fourth* time of *seven* originally directed. The first entombment took place when he was but 11 years of age, and from which he barely escaped with life, having been obliged to be lifted out of the cave, and restored by gradual supplies of milk and *snails*. He was now thought to be about 25 or 26 years old. The expense of the excavation was borne by charitable contributions from the surrounding Musalmáns, and the daily milk and plantains were supplied by the darzí, on whose homestead the austerity was practised, and who thereby thinks to perform a charitable and meritorious act, entitling him to divine favour and human repute; as the faqír himself was conceived to be in process of acquiring high supernatural powers, as well as extraordinary merit with the Deity. This is the first instance of the kind known in this neighbourhood; and being myself little versed in the opinions or practices of Musalmáns, having bent my chief attention to the Hindu system, language and people, I am not able to say how far it may be either a general or frequently practised austerity*. It is at all events a lamentable exhibition of human blindness and weakness, and an equally manifest argument of the natural want to man of *some form of religion*. Truly 'God made man upright,' with direct and elevated mind and affections; but since his dismal fall from equal intelligence and rectitude, he has yet 'sought out many inventions' for supplying this natural want, and reconciling himself to God and to his own conscience. How thankful ought Christians to be for the glorious light from Heaven, which has beamed so brightly upon their darkness, and for the equal and concomitant grace, which has poured its holy influence into the souls of all such as truly "walk in and by that light!" May it speedily spread over the still dark land of India, until Mahammadan and Hindu blindness, superstition, vice, and misery are exchanged for the truth, comfort, purity, and hopes of the blessed Gospel of God and the Saviour!

It is often made a matter of extreme astonishment to such as have little acquaintance with the nature of the human mind, that the votaries of a false or corrupted religion should so very much exceed, in devotion, zeal, exertion, and self-denial, the professors of a true one. The Musalmán, the Hindu, the half-civilized or untutored demi-savage of the various forms of paganism, and the ignorant professor of a corrupted and superstitious Christianity, as exhibited in the zealous papist, manifest similar earnestness and self-mortification in their austerities and other performances of a blind devotion. How is it that so many enlightened *protestant* Christians are so cold, heartless, and undevout? make so few or *no* personal sacrifices, refuse even the slight exertion necessary for ordinary attendance upon public or religious ordinances, or for private exercises of prayer and reading of the Scriptures? The answer is plain—the ignorant devotee of a blind superstition or perverted revelation, imagines his personal *services*, his self-denial and bodily exercises, to be in themselves meritorious, and the actual means of his salvation, and acceptance with the Deity. To perform even a rigorous penance, to practise the extremest austerities, to go through the most tedious round of prayers, genuflections,

* We understand that this religious austerity, denominated by the Musalmáns *Ramzán ká Chillá*, (or "Forty days,") is by no means unfrequently practised.—Ed.

ablutions, fastings and recitations—all this is tolerable under the belief, *actually in the mind*, that eternal happiness is thereby secured; and *all* is far easier than to subdue pride, to coerce passion, to mortify appetite, to forgive enemies, to purify the heart, to practise honesty and charity, and universal good will, and to perform all the duties of morality and true piety. The enlightened professor of a pure Christianity is aware of the utter worthlessness of all merely external services, the perfect unavailableness to his acceptance with God of all bodily or even mental exercises, 'that profit little' or nothing, except as they may and do become actual *means* to a far higher end of greatly more difficult attainment. He therefore practises *not* what he knows would indeed be "labour in vain." He rejects all superstitious austerities; for the same reason he equally neglects the reasonable performances of a pure but still external Christianity; because, conscious that he *does* not, *will* not bring his *heart* into them, he *knows* they will be rejected of that God who must be "worshipped in spirit and in truth," and on whom no grave or mortified or regular exterior can impose, or avail with him as a substitute for the "*new creature*, without which circumcision and uncircumcision," outward rites of every kind. or their abandonment, are alike *nothing*; for the true "kingdom of God," he is well assured, "is not meat and drink," or aught else of a merely external nature; but "righteousness and peace and joy in the Holy Ghost." Thence such general neglect of Christian ordinances and worship, or such heartlessness and irregularity in attendance upon them. The multitudes, thus equally cold and guilty, endeavour, it may be, to satisfy themselves with their deeds of supposed virtue, honesty, and charity, though indeed forgetful of "faith and the love of God." Some few, it is to be feared, seek a more miserable refuge still in an unbelief more wished for than confident; and others endeavour to stifle inward uneasiness by the promise of a futural repentance, ever uncertain and always progressively more difficult and more unlikely; while vast multitudes have only the vague consolation of *hoping* God will be more *merciful* than *just*, more indulgent than holy, more weak than wise or powerful. From all such "blindness and hardness of heart and contempt of his word and commandment, good Lord, deliver us!"

CINSURENSIS.

IX.—*Power of the Gospel, illustrated in the Conversion of three Political Partisans.*

Some two or three years ago, there was high political excitement in South Carolina, U. S. Parties were arrayed against each other—and many persons went armed. I recollect well (says a correspondent of the Western Luminary) the cases of three gentlemen, who lived not very far from each other, and who were brought to bow at the feet of the Redeemer about the same time. Two were lawyers, and the third a rich planter. In giving an account of what the Lord had done for them, one remarked: "I had a quarrel with a certain gentleman, and had made up my mind, that the first time I should see him, I would spit in his face; but oh! sir, as soon as it pleased God to reveal his love in my heart, the first thing I did was to pray for that man; and meeting him a few days afterwards, I went up to him, and gave him *both hands*, in token of cordial reconciliation." Another said: "I was about sending to Charleston for a brace of pistols, I thought I should have occasion for them; but now," added he, "I would be willing to kiss the dust upon the feet of the Union men, if they would come to Christ!" The third gentleman remarked: "Sir, you don't know the state of political excitement amongst us here. Why, sir, I felt myself as if I could just seize my gun, and go out to the road, and shoot down my own brother, if he belonged to the other party. Now I can take them *all* in my arms, and say, God bless every one of them!" What a blessed religion ours is!

Missionary and Religious Intelligence.

1.—Annual Examinations of Native Female Schools.

The annual examination of the children educated in the Native Female Schools in connection with the Calcutta Ladies' Society was held in the Town Hall, on Wednesday January 6th, and was very respectably and numerously attended.

In these schools are about 350 children, but the children of the upper classes only, in number 57, had been removed from the Central School, Cornwallis Square, and the Mirzápur School, for the convenience of examination, which was conducted by the Rev. Messrs. Sandys and Piffard. The *first class* of 16 girls read the 7th chapter of the Acts of the Apostles with fluency, and answered the questions which the examiners put to them so as to evince that they had acquired a considerable knowledge of the Bible History. The *second class* read and answered questions on the 3rd chapter of St. John's gospel. The *third class* read the 8th chapter of St. Matthew, and the *fourth* the History of Joseph. The manner in which the girls in these three classes answered the questions put to them was also very satisfactory.

A *sale of fancy articles* for the benefit of the *Ladies' Society* was held immediately after the examination, when the sum of 1500 rupees was realized. There were also received for sales on account of the female schools at Haurah and Alipur 580 rupees, and for the Indian Orphan Refuge 260 rupees. The sum total realized was therefore about 2340 Rs.

On Monday January 18th, the annual examination of the Ladies' Association Female School was held in the school room, Circular Road. In this school about 50 children, chiefly Musalmán, receive daily instruction under Native Christian teachers. The first class read the gospel of St. Matthew; the 2nd and 3rd read abridged Bible Histories, and repeated Catechism and Hymns. This school is supported by contributions of one rupee per mensem.

May the great Head of the Church shed abroad the influences of the Holy Spirit, that the instruction imparted to these native female children may be the means of their conversion; and that the females of this country, being raised from their present degraded condition, may enjoy the privileges of the gospel of peace, adorn the doctrines of Christianity by a holy life, and look forward with joy to the attainment of the eternal glories of the kingdom of heaven. S.

2.—Calcutta Bible Association.

The Fourteeth Annual Meeting of the Calcutta Bible Association was held in the Town Hall on Friday evening, the 15th January, 1839,—the Venerable Archdeacon Dealtry, President, in the Chair.

The Annual Report having been read by the Bible Secretary, it was moved by the Rev. Dr. Parish, seconded by Bábú Krishna Mohana Banerjeá, and resolved unanimously,

I. That the Report now read be approved, and that it be printed for the information of the friends of the Association.

Moved by the Rev. W. Yates, seconded by the Rev. Mr. Boaz, and resolved unanimously,

II. That this meeting views with satisfaction the circumstance, that during the past year the Association have been enabled to extend their operations much beyond the limits originally contemplated; and sincerely hopes that the Association may become increasingly useful in communicating the volume of divine inspiration, wherever there may be a probability of its being attentively perused.

Moved by C. W. Smith, Esq. seconded by Wale Byrn, Esq. and resolved unanimously,

III. That this Meeting earnestly invites the friendly co-operation, and the contributions, of all Christians, who are anxious to promote the circulation of the word of God in these lands, in order that the Association may not be subjected to the painful necessity of circumscribing its operations.

Moved by Bábú Mohesh Chandra Ghos, seconded by —— Banister, Esq. and unanimously resolved,

IV. That this Meeting records its conviction, that the Sacred Scriptures, under the teaching of the Holy Spirit, are the grand means for accomplishing the purpose of God in the salvation of a lost world.

Moved by the Rev. Mr. Boyes, seconded by the Rev. W. Greenwood, and unanimously resolved,

V. That the thanks of the Meeting be presented to the Committee and Office-bearers for their attention to the interests of the Association during the past year, and that the following gentlemen be the Committee and Office-bearers for the ensuing year.

President.—The Venerable Archdeacon Dealtry, L. L. B.

Committee.—Messrs. J. Richardson, W. Ryland, W. Balston, D. W. Madge, A. W. Hunt, P. Lindeman, T. W. Smyth, G. E. Henwood, M. D'Roxario, J. Muller, and Bábú Krishna Mohana Banerjeá.

Rev. T. Sandys, Bible Secretary.

M. W. Woollaston, Esq. Minute Secretary.

C. N. Cooke, Esq. Cash Secretary.

Treasurer.—J. N. Vant Hart, Esq.

Moved by the Rev. T. Sandys, seconded by W. Ryland, Esq. and unanimously resolved,

VI. That the thanks of the Meeting be presented to the gentlemen in charge of the Town Hall, for the use of the Hall on the present occasion.

Moved by the Rev. Mr. Boaz, seconded by W. Money, Esq. and resolved unanimously,

VII. That the thanks of the Meeting be presented to the Chairman for his conduct in the Chair.

The Chairman replied. A collection was then made, and a Doxology sung, after which the Meeting was dissolved.

The following gentlemen addressed the Meeting.

The Rev. Mr. Boaz, in rising to second the second Resolution, proposed by Rev. W. Yates, said—

The last speaker had borne us by his eloquence into fields of science, and made those sciences tributary to this great cause; he would be far from saying that he had not at the same time forced the subject upon their attention in a practical manner, yet there was one practical question which he desired by God's blessing to urge upon them. That question was—*What has been done in connection with the Bible cause?* There were periods in the history of individuals when it was important for them to reflect awhile, and ask, What have I done for God? There were periods in the history of the Church when this was necessary; hence have we days set apart for especial retrospection, and we can testify that those days were good. That which is conducive to individual benefit and the good of the Church, may not be unprofitable for Societies—for the Bible Society. Let us to-night then stand still and ask, What has been done?

Many of us can remember the early days of this Society, when its history was almost a fiction. We heard of the sylvan scenery and simple inhabitants of Polynesia—of the ancient mythology of India—of the rude sons of Africa—and the aborigines of the new world. We heard of them but to believe, that we had but to waft our

desires over seas and continents for them to fall down and worship Jesus. Has this been the case? No. Why, why has not the whole earth become a temple of praise to Him? It is to be feared that these efforts were based too much upon *excitement*, and required a continual supply of almost marvellous stories and fictions to keep them alive. Such aliment cannot always be provided: like the manna it has ceased to descend, and we begin to look at things in their true colours as sober men. This is good. It is to be hoped that future exertion will be based upon *true piety*, which is the only sure foundation. This is light, not evanescent as the lightning's flash, just passing through the darkness to display to us the fearful scenes around us, and leave us a prey to all the unhappiness which reflection can induce—no; it is a light, clear and brilliant, which shall steadily increase in brightness and power, until the whole world shall feel its cheering influence. When our exertions have this for their source, then may we expect an enlarged blessing.

He was far from saying, although entertaining these views, that nothing had been done. What has been done then? If we wish to have a lucid answer to the question, let us ask islanders of the Southern Pacific, and they would tell us that peace had taken the place of discord, social happiness had obtained where every cruelty had before prevailed, and that religion had cast its suavities over the whole civil and political frame of that society, which had been marked by every feature of the native wretchedness of man. Let us ask the debased sons of Africa, those that had been looked upon as a connecting link between the rational and brute creation, and they would tell us that religion had raised them to the elevation of men and Christians, and that these wandering children had obtained "a local habitation and a name," as well as the inspiration of that hope which is bright with immortality. Ask the slaves of the West, and they will tell you, that the Bible has removed their fetters, and made them free; nor in this land has it been without its trophies: though they may have been fewer in number and less bright in their appearance than those of other countries, yet have they still *been* trophies. Has nothing then been done? Yes. Satan has been despoiled of his prey—souls have been converted and saved, and new gems planted in the crown of our Mediator and Friend. And is this nothing? Yes; we hear the first notes of the Millennium. He had no sympathy with those who would throw the labor of the past into the shade, and look with gloomy forebodings on the future. If however, we put the question, again, What has been done? we shall have for an answer, but little. This would be the feeling of the Church, if she felt as she ought, when she looked at the means at her disposal, and the work to be accomplished—when she remembered that she had the promise of the Spirit, the aid of omnipotent grace, the presence of Jesus, and the approbation of Jehovah. She might well say, when looking around her, "How little have I done." "May I henceforth *feel more deeply and act more promptly*." When, Sir, I heard the resolution express pleasure at the enlarged measure of the Society's operations, I was ashamed—I could have wept. What, Sir, shall we feel pleasure in the fact that we have dispersed in the past year, a few hundred copies of the Sacred Scriptures in this great city? I think not. Are there not hundreds of British and American seamen entering this port every year, many of them without a copy of the Bible; hundreds of Roman Catholics, to whom it is a prohibited book; and of natives, how many thousands, who are altogether destitute of the word of life. Let us not boast or be satisfied, until we have put a copy of the Bible into the hands of all who can read and will accept it. Again, if we put the question, we shall have for an answer from many quarters, *Nothing* has been done. From the interior of injured Africa, from the vast lands of South America, from the western continents, from the islands of the seas, and from many parts of this densely populated country, the answer would be, "Nothing has been done." The spirits of the dying, as they enter the eternal world, may with truth say, "No man cared for my soul;" and as the realities of that state broke upon their vision, we might suppose them looking down and saying to us, "Go to our brethren." "Whatsoever thine hand findeth to do, do it quickly." It is our duty to work, God's to bless. If we are faithful to our trust, he will not withhold his benediction. If we distribute the Bible in the spirit of prayer, we need not fear the captivating errors of the Romish Church, the aristocratical and inert piety of many, the unlovely and uncharitable sentiments of modern Corinthians, nor the strongly intrenched superstitions of those around us: from *these combined* we have nothing to fear. If God be for us, who can be against us? If we distribute this word, it is great and must prevail; and though in our efforts we may meet with difficulties both from within and without, the consistent praying Church of Christ, who in obedience to her Lord's command gives to a perishing world the bread of life, shall appear "bright as the sun, clear as the moon, and terrible as an army with banners."

In rising to propose the third resolution, C. W. Smith, Esq. said,

My dear Christian Friends,

I esteem it a high privilege to meet you upon the present occasion, to celebrate the 13th Anniversary of the Calcutta Bible Association, to consider the operations of the past year, and to adopt fresh measures for that on which we are now entering.

When I consider the object for which the Association was formed, and which connects it with upwards of two thousand Societies of a similar nature in the four quarters of the globe; that it is a work of universal and pure Christian benevolence, without a limit, embracing equally the wants of all Christian communities and all heathen nations; I do again declare my joy in being privileged, however humbly, to assist in the furtherance of such an object. In the Report which has been perused this evening, we do not want evidence that the distribution of the Scriptures is going on steadily, and with increasing tokens of the Divine blessing resting on it, by the spread of true religion to the different portions of this vast empire.

Opposition we of course expected: it has been and will be made; the votaries of idolatry are not slow to discern that the very existence of their cause is threatened: but we have only to persevere, and, under the Divine blessing, we shall overcome the already faultering resistance which is offered to the benign and enlightening influence of the Holy Scriptures. The field of labour is indeed of mighty extent, our means are limited, and the labourers through whose medium the Scriptures are circulated, are confessedly few in number.

Do we then want encouragement: Surely as members of a Bible Society, we need to go no further for encouragement, than to trace from its small beginning the Parent Society, the British and Foreign Bible Society, to its present elevated position in the Christian world. There, the hand of the Almighty is plainly to be seen, bringing to pass things which appeared impossible.

Let us emulate the example of our brethren in the West, and animated with a Redeemer's love, let us think nothing impossible which Christian Benevolence prompts us to undertake. To the friends of the Bible Association we would say, Assist us with your prayers, your efforts, and your contributions, and let your assistance be commensurate with the exigency, remembering that he who soweth plentifully shall reap abundantly.

On rising to second the third Resolution, Mr. Byrn observed,

That if the Christian acted up to his duty, he would act up to the spirit and letter of the Resolution. If there was one duty more than another that was obligatory upon the Christian, it was the duty of dispensing the word of God; for the command that enjoined, "Go ye into all the world and preach the gospel to every creature"—the injunction, "Freely ye have received, freely give;" were equally as obligatory as every precept of religion to which Christians paid implicit obedience. In what a pitiable state would Christians be, if those who had been their instructors in Christ, had been as indifferent to their spiritual interests, as they are generally found to be with respect to others. It was perhaps a principle of human nature, that the possession of advantages led Christians to under-estimate their value; when a thing was in prospect, there was a great anxiety and care in regard to it: the possession of it was followed by comparative indifference. With feelings of complacency of this kind, the Christian was disposed to view his advantages and privileges. Such were disposed to recognize and act up to many of the obligations that devolved upon them; but their advantages and their privileges, which elevated them so greatly above their heathen fellow-creatures, did not induce them in a spirit of humility to act up to the sentiment of the great Apostle of the Gentiles when he was addressing the Athenians—men led away by the same feeling of vanity and superiority, for God hath made of one blood all nations of men to dwell on the face of the earth.

With regard to the difficulty which prejudices in this country opposed to the reception of the Bible, as stated in the Report, Mr. Byrn thought that this must be expected, but ought to be no ground for discouragement. As the waters wear the stones, as repeated strokes upon the hardest metal will make it malleable; so perseverance in this cause will accomplish the object in view.

Mr. Byrn proceeded to remark, that the Bible had done all the good now seen in this world. All the good done in India, was done through the Bible. It was the Christian, the friend of Bible Associations, that first commenced the work of improvement and education in this country; and these efforts were followed up by the labours of others, who do not recognize their obligations as Christians. According to the means at their disposal, much had been done by these Societies; and as these means increased, there was every reason to hope, that much more would be effected.

On rising to second the fourth Resolution, the Rev. W. Greenwood said,

I rise to second the Resolution which has just been proposed to you.

Our good friends who have performed the duties of the past year, I am sure, richly merit the thanks which it is now proposed to offer to them: and I feel con-

fident that those thanks will be as freely and as generously awarded to them as they are deserved. But I would suggest to them for their encouragement, and for the encouragement of those who may succeed them in their labours, that however pleasing it may be to secure the thanks of our Christian brethren, and to stand high in their good opinion, a much nobler reward awaits them than mortals can give, even the approbation of Him in whose favour is life. For, as Christians, we should ever recollect, that even the Almighty himself is not unmindful of the work of faith and labour of love; but will render an ample recompence for whatever is done for the furtherance of his cause, and the promotion of his glory.

I will only add my fervent prayer, that the Divine blessing may rest upon this and every similar institution, that both they who sow and they who reap may rejoice together.

3.—Christian Institution, Kidderpur.

The annual examination of the pupils of the above institution was held in the school room at Kidderpur, on the 17th November last. It may not be improper to state, that the object of this institution is to take the children of Native Christians from the demoralizing scenes connected with their homes, and endeavour, under the Divine blessing, to implant in their minds those principles which shall have a moral influence on their transactions with their fellow men, be the earnest of their new birth, and evidence of their title for heaven. The object is one of the highest importance, one which demands our liveliest sympathies and most fervent prayers. The examination was highly creditable to the respected superintendants, Mr. and Mrs. Campbell, and not less to the diligence of many of the *youth*, especially when we remember that they have been but a short time under instruction; the girls, we believe, only ten months. The boys were examined in the Scriptures, in the English and Bangálí languages, geography and several other branches of useful knowledge; the girls were examined in Bangálí, on religious subjects, and in several departments of knowledge which may be brought to bear on their domestic usefulness in future life. With the whole of the subjects they displayed a very considerable acquaintance.

There were some features of this examination which gave us sincere pleasure; there was no attempt at display, the knowledge which the children manifested with the Holy Scriptures, with their own language, promptly translating English into Bangálí and vice versâ, the practical tendency of all their studies, with its evident adaptation to the circumstances in which they were likely to move, together with the cheerful and healthy appearance of the children, made us think, that, though humble in its aspect, it was likely to prove a great blessing to that class of society in which these children would move. Some of them have, we believe, given indications of real piety, which is the strongst recommendation of the school, and the highest source of encouragement to the teacher. The institution, though primarily designed for the children of Native Christians, is open to the offspring of the heathen, many of whom attend. Several were present on this occasion from neighbouring schools under the superintendance of the Rev. Mr. Piffard, whose acquaintance with the Scriptures reflect great credit on the zeal and perseverance of their devoted teacher. There are in the institution 33 boys and 17 girls, boarded, clothed, and educated by the Bengal Auxiliary Missionary Society and the Ladies' Female Society. There were present, Rev. Messrs. Boaz, Hæberlin, Gogerly, Leechman, Macqueen, Messrs. Hough and Woollaston, and other friends to native improvement. We wish our friends all possible success in their work in the new year on which they have entered. B.

Shipping Intelligence.

Dec. ARRIVALS.

4. Syed Khan, (Schooner,) J. McKinnon, from China 7th, and Singapore 17th November.
5. Symcoonheen, (Brig,) Che Lean, from Mergue 4th November.
— Bombay Packet, J. Garnock, from Bombay 25th October.
Passengers.—Mrs. Woollaston, Mr. Henry Woollaston, Masters Henry Woollaston and Edwin Woollaston.
— Hero, (Barque,) R. J. Morris, from Moulmein 23rd November.
Passengers.—Mr. J. Darwood, Merchant, Messrs. Gibson, Maycock, Giddons, Cockburn and McCann, belonging to the Hospital Department.
9. Lady Grant, (Barque,) W. Jeffry, from China 7th, and Singapore 19th Nov.
Passenger.—Mr. F. Norris, Mariner.
— Duke of Bedford, W. A. Bowen, from London 4th, and Portsmouth 11th August.
Passengers.—Mrs. Skipwith, Mrs. Handyside, Mrs. Atkinson, Mrs. Wilson, and Mrs. W. Wilson; Misses Turner, Robison, E. Kennedy, H. Kennedy, and Atkinson; F. Skipwith, Esq. Civil Service; Lieut.-Col. Ward, Bengal Cavalry; Dr. Handyside, Medical Service; Lieut. Pinean, B. N. I.; B. Wyburn, Esq. Barrister; Mr. W. Wilson, and Mr. H. Fandon, Merchants; Mr. A. Onslow, and Mr. A. Kennedy, Cadets; Mr. A. Walker, Mr. Lemarchand, Mr. Sutherland, Mr. H. J. Wilson, Mr. Charles Wilson, Mr. Thomas Atkinson, Mr. B. Cooper, and Mr. Luke Burkie.
10. Red Rover, W. Clifton, from China 13th, and Singapore 20th November.
— Comtafait, (China Junk,) from Mergue 4th November.
12. Hope, (Amr.)W. Fleming, from Philadelphia 22nd July, and Madeira 28th Aug
13. Euphrates, A. Hanny, from Liverpool 10th August.
15. Lord Hungerford, Fergusson, from Portsmouth 30th July.
Passengers from London.—Mrs. Oldfield, Mrs. Caulfield, Mrs. Russel, Mrs. Garden, Mrs. Prinsep; Miss Russel, Miss Bennet, Miss Young, Miss Hawkins; Mr. Oldfield, Civil Service; Col. Caulfield, Bengal Native Cavalry; Col. Persse, H. M.'s 16th Lancers; Captain Hicks, Bengal Native Infantry; Lt.-Col. Oldfield and Lt. Kennaway, Bengal Native Cavalry; Mr. Prinsep and Mr. Bell, Merchants; Mr. Hurford, Veterinary Surgeon; Messrs. Larkins, W. Larkins, Caulfield, Campbell and Hicks, Cadets; Master and Miss Oldfield; Miss Prinsep, and Master Caulfield.
— Dalla Merchant, (Barque.)H. M. Potter, from Rangoon 26th November.
Passengers.—Stephen Aratoon, Esq. Jacob Aviet, Esq. Aga Shaik Mahomed, Esq. and Aga Jaffer, Esq.
17. Broxbornebury, A. Chapman, from London (no date), Portsmouth 9th Aug. and Cape of Good Hope 16th October.
Passengers from London.—Mrs. Mackenzie and infant; Mrs. Baddeley; Misses Smith, Andrews, E. Costley, C. Costley, Mackenzie, Rose, and Stuart; Lieut.-Col. G. W. Mackenzie; R. B. Garret, Esq. Civil Service, Messrs. H. Starchy, R. Franklin, T. Blackwood, and G. W. Duncan; 50 H. C. E. I. Recruits, three women, and one child. *From the Cape of Good Hope.*—Mrs. Cragie, Mrs. Campbell; Misses E. Cragie, M. Cragie, and Judge; Lieut.-Col. Cragie; Charles Smith, Esq. Civil Service; Major Barlow.
— Diana, (Barque,) J. Hawkins, from Liverpool 22nd July.
— Adelaide, A. Steel, from Hobart Town 11th October.
Passengers.—Mrs. H. Stewart, Mrs. Robertson and two children; three Misses Bells; four Master Bells; Captain Woodburn, Madras Army.
— Washington, (American,) H. J. C. Taylor, from Philadelphia 3rd August.
Passengers.—Mr. Thos. N. Richard, Supercargo; Messrs. A. D. Bois, and E. Johnson.
— Florence, (American,) L. Russell, from Boston 19th July.
Passengers.—Mrs. Lock; Mr. Lock, Supercargo; Mr. G. E. Channing, Clerk.
— Alexander, W. Ramsay, from Sydney 11th October.
18. Salamandre, (Barque,) J. Debia, from Bordeaux 1st July, and Pondicherry 23rd November.

18 Water Witch, (Barque,) A. Henderson, from China 23rd November, and Singapore 3rd December.

Passengers from China.—J. Coobedge, and J. A. Durran, Esqs. merchants. *From Singapore.*—R. Jack, Esq. merchant; Mrs. Sutherland, Mrs. Reynell.

19. Collingwood, (Brig,) J. Hookey, from China 7th, and Singapore 21st November, and Penang 4th December.

Passengers.—Mahomed Sadah, and Rajaballa Sadah, Moguls.

— Thistle, (Schooner,) T. Spence, from Rangoon 8th December.

21. Kim Shin Him, (Brig,) John Britto, from Mergue 5th November.

22. Isabella, David Brown, from Liverpool 17th July.

Passengers from Liverpool.—Mrs. Knyvett; Misses Knyvett, F. Knyvett; Lieut. W. Knyvett, 38th Regt. N. I.; Lieut. C. D. Colly, H. M.'s 26th Foot.

— Rebecca, (Brig,) R. A. J. Roe, from China, 30th October, and Singapore 16th November.

Passengers.—H. T. Blandford, Esq., E. Andrews, Esq.

23. London, (Brig,) W. McClean, from Liverpool 9th August.

25. Duke of Northumberland, W. L. Pope, from Portsmouth 13th August, and Cape of Good Hope 21st October.

Passengers.—Mrs. Swinhoe, Mrs. Lyall, Mrs. Pope, Mrs. Landells, and four Misses Landells; Miss French; Rev. Mr. Withers; C. Lyall, Esq. Merchant; —Plunket, Cadet; G. Candaam, Esq. Merchant; — Maring, Esq. Merchant; Mr. French. *From the Cape.*—Colonel Shubrick; Dr. Macintyre; Mr. Davidson; Lieut. Smith; three European and four Native servants.

26. Indien, (F. Barque,) Truquetel, from Havre de Grace 9th August.

27. Resolution, (Barque,) John Seager, from Padang 26th November.

Passengers from Padang.—Mrs. Butler; Misses E. Craigsman, C. Craigsman, and L. Rapsey; Capt. W. Butler, country service; Mr. E. Boyle, Merchant.

Dec. DEPARTURES.

1. Barretto Junior, R. Saunders, for London.

3. Will Witch, (Brig,) J. D. Bristow, for Madrass and Pondicherry.

7. Marion, J. Richard, for Singapore and China.

9. Sir Herbert Taylor, (Barque,) D. Wemyss, for the Mauritius.

Passengers for the Mauritius.—Lieutenant Jack, B. N. I.; — Healy, Esq.

— Solon, (American,) B. L. Allen, for New York.

13. Mountstuart Elphinstone. W. Toller, for London.

Passengers for London.—Mrs. Benton and four children; Mrs. Gogerly and five children; Mrs. Leighton and two children; Mrs. Martin and two children; Mrs. Hobson and four children; Miss Marnell; Samuel Denton, Esq.; Lieutenant Audain, H. M.'s 16th Regt.; Lieut. John Graham, N. I.; Rev. Mr. Gogerly; two Misses Ferris, and two Misses McDormond.

14. Fairlie, H. Ager for London.

— Halen, (Brig,) R. Macallister, for Penang and Singapore.

Passengers per Bland.—Mrs. Callan; Misses Byrne and Craigie; Captain Marsden; Lieut, A. Scott, of the Artillery; Lieuts. McDonald and Hepburne; Dr. Duncan; Mr. Duce, Pilot.

15. Bolton, W. Compton, for London.

— Virginie, (Barque,) J. Willie, for Moulmein and Rangoon.

— Fathel Curreem, (Arab,) Nacoda, for Malabar Coast, Judda and Mocha.

— Hydroos, Abboo Bauker, for Judda.

20. Georgiana, T. Thomas, for London.

— Fortitude, (American), W. Lambe, for Boston.

Passengers per Exmouth for London.—Colonel Hopper; Mrs. Hopper and Mr. Hopper; Col. and Mrs. Bird, and Mr. Bird; Mrs. Sherer; Dr. and Mrs. Chalmers and family; Mrs. Phillips, Mrs. Warren, Mr. G. Betty and family; and Captain Warren, late of the Sherburne.

Passengers per London for London.—The Honourable Mrs. Forbes and children, Mrs. Dealtry; Mrs. W. Stalkart; Miss Stalkart; Major and Mrs. Kingston; Mrs. W. Jackson and children; Mrs. D. Ross and children; Colonel Sterling; Rev. Mr. Gilson; John Browne and W. Thacker, Esqrs.; Lieutenants Fisher and Chilcott; Masters Shakespear, Griffin, Stalkart, and Watts; Misses Davidson and Janes.

Passengers per Duke of Buccleugh for London.—Mrs. Greenway and two children; Miss Stone; Master Davidson; Captain Seaton; Mr. Mellish. *For Madras.*—Captain and Mrs. Stokes; Mrs. and Miss Russell; Captain O. Drescoll.

(Domestic Occurrences unavoidably postponed.)

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of December, 1835.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Lower Rain Gauge, (New.)	Upper Rain Gauge (Old.)
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	30,016	63,2	59,7	60,2	N.	,070	69,	71,6	68,7	N.W.	,048	71,3	74,	70,	N.	,996	72,	74,3	71,7	N.W.	,984	72,	73,7	71,	N.W.	,000	71,	70,3	69,	N.W.		
2	29,964	61,5	57,3	57,	N.	,026	67,7	70,4	67,	N.	,000	69,3	73,	69,	N.W.	,936	71,	74,	69,7	N.W.	,924	71,4	73,	69,4	N.W.	,930	70,5	70,	68,	Nbyw		
3	,980	58,4	56,2	56,	N.	,032	64,9	67,8	64,5	N.W.	,002	67,5	71,3	67,2	N.W.	,964	68,5	71,6	68,6	Nbyw	,960	68,7	70,8	67,7	Nbyw	,972	67,5	68,	65,7	N.W.		
4	30,006	56,3	54,5	55,2	N.	,084	65,	68,4	65,	N.	,046	66,	71,	68,	N.	,016	69,	72,5	68,7	N.W.	,010	68,4	71,7	67,7	N.W.	,020	67,3	68,3	65,4	N.W.		
5	,058	55,7	54,	53,7	N.	,112	64,7	67,5	63,	N.	,076	66,5	71,4	67,4	NbyE	,030	68,4	72,9	69,7	N.	,024	68,6	72,5	69,	N.	,034	67,3	68,8	67,2	N.		
6	,054	60,5	57,2	57,6	N.	,106	65,	68,3	64,	N.	,096	67,	71,	68,6	N.W.	,046	67,5	72,7	71,	wbyN	,026	67,7	72,	70,3	wbyN	,040	66,	68,6	67,5	N.W.		
7	,014	58,	55,4	55,	N.W.	,084	66,2	69,2	65,	N.W.	,068	68,2	71,8	68,	N.W.	,028	69,7	73,8	70,6	N.	,020	70,	73,	70,	N.	,034	68,8	69,5	68,	N.		
8	,008	56,5	54,3	55,	sh.N.	,078	66,3	69,2	64,9	sh.N.	,040	69,7	72,7	68,5	N.	,006	71,4	75,	71,	N.	,994	71,7	74,3	70,	Nbyw	,002	69,7	70,5	69,3	N.W.		
9	,002	56,2	53,	53,5	N.	,054	65,2	68,8	64,6	N.	,014	67,5	72,	68,2	N.	,976	69,3	74,	70,5	N.	,966	69,5	73,3	70,2	Nbyw	,980	68,	69,8	68,	N.		
10	,016	61,5	58,	57,4	N.	,056	65,	68,5	65,3	N.	,036	67,2	72,	68,	Nbyw	,990	68,3	74,6	70,2	N.	,980	68,6	73,7	70,	N.	,994	67,8	70,7	69,2	N.		
11	,044	63,	58,7	58,7	NbyE	,092	67,	69,5	67,7	N.E.	,056	68,7	72,3	69,	N.	,112	69,6	74,5	71,3	N.	,000	69,7	73,5	70,5	N.	,010	68,7	70,	68,6	N.		
12	,020	57,9	56,	57,3	N.	,084	64,7	67,	65,	N.	,034	66,6	70,	68,	Nbw.	,996	67,3	72,7	70,4	N.	,984	68,5	72,4	69,8	N.	,992	67,5	69,6	67,3	N.W.		
13	29,984	58,	57,	56,6	N.W.	,042	63,8	69,	65,8	N.W.	,022	65,5	72,	69,4	N.W.	,974	66,4	74,4	73,	N.W.	,960	66,5	73,6	72,	N.W.	,970	65,4	70,	69,8	N.W.		
14	,984	58,4	57,	58,	calm.	,066	66,	69,7	67,5	N.W.	,042	68,4	72,3	70,	N.W.	,986	70,	74,5	73,	N.W.	,980	70,3	72,8	72,	N.W.	,980	69,4	69,7	69,	Nbyw		
15	30,006	58,	56,7	56,7	N.	,060	66,4	69,5	67,5	N.	,030	68,6	73,7	71,5	N.E.	,984	70,	75,	73,	N.	,976	70,2	74,	72,	N.	,984	69,3	70,8	68,8	N.		
16	,010	60,	57,5	59,5	N.	,074	66,3	69,7	65,	Nbyw	,050	68,	73,5	70,	N.W.	,998	70,2	75,8	73,3	N.W.	,986	70,5	75,5	73,3	N.W.	,996	65,6	72,	71,3	N.		
17	29,998	60,	57,7	57,7	Nbyw	,056	66,8	70,5	68,	N.	,034	68,5	74,6	70,5	N.	,986	70,7	75,6	72,5	N.W.	,974	70,5	74,8	71,7	N.W.	,982	68,7	70,3	69,2	N.		
18	30,022	60,5	58,4	59,2	N.	,064	66,2	71,3	68,5	N.	,026	67,7	72,7	70,4	N.W.	,958	70,5	74,8	72,3	N.W.	,994	69,9	73,	72,3	N.W.	,950	68,1	70,	69,3	N.W.		
19	29,978	60,7	58,6	58,	N.E.	,020	67,	70,7	67,6	N.E.	,980	67,6	74,3	70,5	wbyN	,924	68,7	74,3	72,5	N.	,910	68,7	73,7	72,	N.	,918	68,	70,5	70,	N.		
20	,952	60,3	59,	60,	W.	,014	66,8	70,	66,5	W.	,982	67,3	72,8	71,	W.	,938	68,5	75,	72,4	W.	,930	68,7	74,3	71,8	W.	,930	67,5	71,	69,6	W.		
21	,970	62,	59,	58,6	wbyN	,012	67,3	71,5	69,3	W.	,978	68,7	74,5	71,6	W.	,934	70,2	75,4	72,	W.	,930	71,4	74,5	72,	W.	,942	69,8	71,2	70,2	N.		
22	,976	65,7	58,5	59,8	W.	,018	67,2	71,7	69,6	W.	,982	67,7	75,2	72,1	W.	,934	69,5	74,9	74,	W.	,920	70,3	74,	73,1	W.	,930	69,4	70,8	71,6	W.		
23	,920	65,	58,	58,	wbyN	,040	66,8	72,5	69,8	W.	,008	69,4	75,6	72,4	W.	,976	69,8	76,7	74,6	W.	,960	71,2	75,5	74,4	W.	,966	70,	71,6	70,6	W.		
24	,960	65,3	60,7	61,7	W.	,996	67,1	71,4	68,5	wbyN	,960	70,	74,8	72,2	wbyN	,920	71,2	77,8	75,	N.W.	,910	71,5	77,	74,7	N.W.	,920	70,4	72,7	70,7	N.W.		
25																																
26	,934	65,2	60,4	61,8	S.W.	,968	68,3	72,8	69,3	S.	,952	71,8	77,	73,	S.	,898	73,5	79,	74,6	SW.	,894	73,	76,2	73,	SW.	,906	72,6	73,6	72,7	SW.		
27	,950	63,	60,	60,	N.	,986	63,7	61,8	60,7	N.	,974	64,4	62,	62,5	N.	,942	67,9	68,7	65,2	N.	,926	67,8	67,5	65,6	N.	,934	67,2	66,	64,5	N.		
28	,960	57,2	52,3	53,8	N.W.	,014	60,6	61,5	58,8	N.W.	,976	63,3	64,4	61,5	N.W.	,950	65,4	67,7	64,8	Nbyw	,936	65,4	66,8	64,5	Nbyw	,946	64,8	64,7	63,2	N.W.		
29	,960	56,8	52,2	53,5	W.	,034	61,8	63,5	60,	W.	,004	63,5	67,3	63,5	S.	,950	65,3	69,6	66,5	W.	,942	64,7	68,7	66,	W.	,950	64,	66,3	64,3	W.		
30	,956	57,	52,8	53,7	W.	,996	62,	65,5	62,	SW.	,970	65,	70,3	65,3	S.W.	,948	65,8	73,2	68,7	W.	,934	66,	72,	68,7	W.	,942	65,2	69,4	66,8	W.		
31	30,028	57,5	53,	53,	N.	,090	63,7	68,	64,7	N.	,070	65,7	70,	65,	N.	,000	66,3	72,2	70,	NbyE	,990	65,8	72,6	70,2	Nbyw	,994	65,	69,5	68,3	N.E.		

THE

CALCUTTA CHRISTIAN OBSERVER.

March, 1836.

I.—*Additional Notices regarding the Karens of Barmáh.*

[We have been repeatedly favoured by the American Missionaries labouring in Barmáh with interesting notices of the Karens, which will be found in preceding volumes of our work [see Nov. 1833, May 1834, and Feb. and July 1835.] We have just received from the Rev. Mr. Mason of Tavoy, the following additional particulars, and shall be most happy to insert the remarks on Karen customs at marriages, funerals, &c. which that gentleman has kindly proffered.—Ed.]

What has been already published proves, that the Karens regard God as the Creator of all things, as Omnipotent, and Omniscient. The following saying shows that they also regard

God as Omnipresent.

"God is not far off. He is among us. He has only separated himself from us by a single thickness of white cloth. Children! it is because men are not upright that they do not see God."

PRAYERS.

To this God many of the Karens are in habits of daily prayer. Like Christians they can pray without "a form;" but the following have been given me as specimens of the character of their prayers.

(1.) *For a King and City.*

"O Lord, we have had affliction for a long succession of generations; have compassion, have mercy upon us, O Lord. The Talaing kings have had their season, the Barmís kings have had their season, the Siamís kings have had their season, and the foreign kings, all have had their season; the Karen nation remains. Let our king arrive, O Lord. Thou, O Lord, whom we adore, to whom we sing praises, let us dwell within the great town, the high city, the golden palace. Give to us, have compassion upon us, O Lord."

(2.) *For Righteousness to come to Earth.*

"O righteous Lord, with thee are the sources of life and death, and perfect art thou in divine attributes. The people that dwell on earth have no righteousness, O Lord. Have compassion then upon thy children, and let righteousness come to them, O Lord."

(3.) *For Holiness and Happiness.*

"O Lord, that I may obtain happiness, that I may be delivered from my sins; now while my eye winks and my heart beats, let my unholy heart be destroyed. When I die, cast me not into hell, but on the contrary let me arrive at happiness."

(4.) *For Holiness and Superiority.*

"O Lord, my wicked heart, my anger, my covetousness, my impurity, my dissipation of mind, do thou utterly destroy. When I die, let me be more holy than others, possess more praise-worthy qualities, and be exalted above them."

(5.) *For the City and King.*

"O Lord, the God whom we adore, have compassion, have mercy upon us. Let us have kings, and let the city, the town, the great town, the silver city, the new town, the new city, the palace, the royal residence arrive to us all, O Lord. Have compassion, and grant unto us, O great God."

SAYINGS.

The Karens abound in sententious expressions, which, although not so curious perhaps as the aphorisms of many other nations, are remarkable as being generally of a religious character. The following are offered as specimens.

Road to Heaven.

"There is a great road to hell; a very small one to heaven."

Sin.

"The winking of the eye we say is quick, but we sin quicker; the running out of water we call quick, but we sin quicker."

On hiding our own sins, and charging sin to others.

"We shut up corruption in our mouths, and leave a corpse against other persons."

Bad Associates.

"One bad fish spoils all in the boat."

Shortness of Life.

"A cubit behind, a fathom before."

Uncompromising Character of Truth.

"We may cross a great hill, we may cross a lofty mountain, but we cannot cross a single strand of the cord of truth."

Using mild words to an angry Man.

"Although fire is very hot, pour cold water upon it and it goes out immediately."

Pure Doctrine.

"When pure words arrive, few will receive them. When purity comes, kings will not be able to buy it; the poor alone will be able to purchase."

PROPHETS.

There is a class of persons among the Karens who are professedly possessed of "familiar spirits." These spirits give information to their possessors relating to any future event concerning which they may be questioned, but more especially in relation to the sick. The process has been described to me as follows:—The necromancer, for such he may be called, sits down cross-legged, and placing his hands on his knees, shakes himself until he trembles all over, at which time the spirit enters him, and speaks through him in a manner which seems to make real the poetical description of the Sybil when visited by Eneas. The following is what really occurred, as related to me by a spectator. The persons who came to visit the

oracle having erected themselves, the necromancer and his spirit held the following dialogue in verse.

Necromancer.	"My Lord, O my Lord, Behold difficulties beset me, Look and assist; This person, O Lord, Is sick, very sick."
Spirit.	"My disciple, O my disciple, A demon has seized his guardian spirit; Thou can'st not effect any thing."
Necromancer.	"What shall I do, O Lord! Speak, assist, I intreat."
Spirit.	"Eat a hog, and thou shalt be delivered, My son, O my son."

Here the affair closed, and the people returned to offer a hog as they had been directed. These offerings are made to malignant spirits, many of whom are designated by name.

These necromancers are regarded as wicked men, and, like the spirits which they serve, are feared by the people.

Tradition however says, that formerly God gave the Karens a succession of individuals, who were instructed by himself to give occasional information in relation to future events; but the instructions of these pious individuals being neglected, he deprived them of their aid. "Had we not," they say, "in ancient times disobeyed the instructions of the persons God sent us, He would have continued to afford us their assistance in each succeeding generation; but because we did not obey, unholy and wicked necromancers abound among us." These are said to derive their knowledge from evil spirits, but the pious ones of antiquity from communicating with God himself, and were therefore *prophets*. They are called *Wee*, and the word for prophet in Chaldee is נְבִיָּא *Nâ-Wee* or *Nâ-vee*.

The people are evidently conscious in their hearts, and most of them acknowledge, that offering to evil spirits is wrong; which feeling is perpetuated by another class of persons that are constantly rising up among them, who uniformly condemn the practice. These persons come before the people in the character of extraordinary prophets or teachers; as forerunners of their salvation. *One declares, that God is about to raise one of their fathers from the dead; another, that the "sufferer" immortalized in their legend is about to appear again; and a third, that God himself will quickly take a human form and descend to earth.*

When one of these individuals has gathered a few followers, a shed is erected for him, where he assembles his disciples around him every night, and after praying with them he recites verse by verse some of the hymns that he has composed, which are sung by the congregation, usually accompanied with instrumental music. These hymns are disconnected compositions of

religious sentiments, allusions to popular traditions, and incongruous thoughts that suggest themselves to the prophet's mind at the moment. The following is a specimen :

"O Lord my great God,
Greater than thou, there is not.
My great God, my Lord,
Greater than thou, there is none.
My Lord, great God,
Have mercy upon us, O Lord.
Spirit ! in heaven,
Every night praise God.
Spirit ! in the midst of heaven,
Every evening sing praises to God.
Come up and worship,
This is the leaning place of God ;
This worship is not vain worship,
It is the worship God established.
This worship is proper worship,
Worship that God ordered ;
The longer, it is the nearer*.
Constantly do, constantly worship,
The longer the quicker,
Constantly act, constantly adore.
Ava says, I am great,
Not so large as the heel of God ;
Ava says, I have become very great ;
Not so large as the sole of his foot†.

Sometimes these prophets address the people as follows : "Children of earth, justification has arrived. Let every one worship. If you believe and obey God, and do not neglect worship, you will obtain justification, O children ! Disciples ! let all act righteously unremittingly. May we dwell in the silver town, the silver city. That we may enter the golden palace, deceive not, steal not, speak not falsehood. When the mouth opens, let it be a rock ; when it shuts, a precipice ; one word, one print of the foot. In every way pray and sing praises to God. Our parents on earth are not our parents: our parents are in the state of existence before us. Now we call things at random ; we know nothing whatever. Disciples ! Satan keeps a strict watch over us—pray fervently to God. God will watch over us. Fear not, disciples ! Demons are enemies to God, and have no agreement with Him. Pray and beseech God to be delivered from suffering."

BLESSING OF CHILDREN.

The Karens have a singular practice of blessing and naming their children when a few days old. The oldest member of the family, with a wisp of seven different kinds of bambu,

* That is the expected redemption, which will arrive at the appointed time. Hence the longer they have waited, the nearer is the period of its arrival.
† By this language it is meant to imply, that Ava will be destroyed.

brushes from the child, and says, "Brush away poverty, brush away suffering; brush away bad luck, brush away want of success; brush away dwarfishness, brush away thinness; brush away sleepishness, brush away laziness; brush away impurity, brush away contamination; brush away, wholly brush away all." He next brushes towards the child, and continues, "Brush up integrity of character, brush up successfulness of character; brush up stores, brush up property; brush up dependants, brush up followers; brush up good things, brush up things that are fitting and proper."

As among the Hebrews we find that the child was named in many instances from the circumstances of its birth, or from some peculiarities in the history of the family to which it belonged; so a similar practice prevails among the Karens. The assistant at my elbow was called *Hope*, because his father, suffering from the oppressions of the Barmáns, hoped to derive aid from his son to meet their extortions.

"The Arabs make court to their superiors by carefully avoiding to address them by their proper names." The Karens have a similar practice, and do not consider it respectful to designate people by their proper names. In the absence of epithets, which are very common, a person is designated as the son of another, after the manner of the Hebrew expression, "son of Pharoah's daughter."

It is very common in Karen, as in Hebrew, to avoid the use of the pronouns of the first and second persons, their place being supplied by nouns.

The First-born.

Among the Hebrews, "the first-born was the priest of the whole family;" and he is such among the Karens. When an offering is made to a malignant spirit, the victim is slain by the first-born, who also offers the prayers and performs the other ceremonies required. The first-born is regarded as a superior among his brethren, and the Karens call themselves "the first-born" of nations.

Astronomy.

The astronomical systems of all the nations around the Karens teach that the sun, moon, and stars revolve round a great north mountain, in planes parallel with the surface of the earth; while the Karens retain the old Jewish idea, that the heavenly bodies go round the earth, descending under and rising above it.

Hades.

Under the earth, the Karens suppose, that there is another world, where people go at death. It is enlightened by the same heavenly bodies as the earth; but its days and nights are the reverse of ours, the sun rising there when he sets here.

It is regarded as an intermediate state, where all the dead go, and where the inhabitants are employed much as the inhabitants of the earth, corresponding to the Jewish idea of Sheol.

Connected with this subject, the Karens have an obscure notion of a final resurrection. One of their old prophecies says,

"O children and grand-children! you think the earth large. The earth is not so large as a bean! When the time arrives, people will be more numerous than the leaves of the trees, and those who are now unseen, will then be brought to view. O my children, there will not be a hiding place for a single thing on earth."

The Karens explain this by saying, that the earth is as large as a bean when compared with the whole of God's works. Concerning the numerous people that are to appear, they confess their ignorance, but think that the inhabitants of Hades are intended, whom God will cause to come up on the earth.

LANGUAGE.

The Karens do not speak Hebrew, but they have a vague tradition of having formerly had an ancient language, that is now lost. Moreover, they believe that they formerly had books of *skin*; yet they have no idea of a book of skin, never having seen parchment. Tradition says, that these books were made of skin, and here is the extent of their knowledge on the subject. An old couplet, and the only one that I have been able to gather from a long story, says,

"The written book, the court-book of skin,
The book was lost before dark."

The present spoken language of the Karens is not however without strongly marked features of an Arabic or Hebrew original, so far as its alphabetic powers are concerned.

Adopting the notation of Alpha, the consonants of the Karens are as below:

b	chh	ạ ą́ į ǫ	n
p	ḥ or h	gḥ	w
ph	ḳh	k	y
t	d	kh	q or kw
ṭh	r	l	
ch	sh	m	

By turning to the two separate tables of the two parent alphabetic stocks, with the derivatives principally employed in "Eastern India," as given in the *Observer* for June, 1834, the letters are *all* found in the one denominated "The Arabic, and its branches." Your correspondent therefore is my testimony.

Professor Stuart says, "No language possesses so many distinct vowel signs as the Hebrew now exhibits. The reason of this may be traced to the anxiety of the Hebrew grammarians or Rabbins, to perpetuate the nice distinctions of the ancient pronunciation, which had been traditionally handed down to

them. No *living* language needs so many vowel signs, and none probably ever had so many." Now the Karen possesses exactly as "many distinct vowel signs as the Hebrew now exhibits," which, according to the Professor's testimony, no other living language does. Following the notation of Alpha as before, the Karen vowels stand thus:

á	a
é	i
í	u
ó	ai
ú	au

The vowel sounds, as given above, do not correspond *exactly* with the sounds given them by Alpha. The five long vowels and two diphthongs have longer and shorter sounds, corresponding best with the Hebrew vowels, as represented by Professor Stuart; while the three short vowels resemble in a good degree the Shevas in Hebrew.

The conviction then is irresistibly forced upon me, that the alphabetic powers of the Karen language are of Arabic or Hebrew origin.

II.—*Manipur.*

Among the extensive efforts which are being made for the elevation of the character of the people of India, it may be doubted whether sufficient attention is paid to the education of those native children whose situation points them out as destined to take the lead among their countrymen. The proper education of a poor child may benefit himself, but the proper education of a rich one is likely to benefit also ten thousand others. The rich have leisure to continue the cultivation of their minds in after life. Their example is powerful to recommend. They have means at their command to carry into effect the plans which their superior information may have recommended to them. Not that poor students do not occasionally rise to this eminence:—the difference is, that those who are born to the possession of riches always do, and we may therefore calculate with much greater certainty upon their being able to render effectual assistance to the cause after they grow up.

When to hereditary riches is added hereditary power, the case becomes much stronger. The native rulers of India have more in their power in regard to the improvement of the character of their countrymen than any other class of people whatever; and what have they yet done towards it? Nothing. Worse

than nothing. For the most part, they have set examples of profligacy, meanness, cruelty,—of every vice which their high station enables them to practise with impunity, at the same time that it ensures the fullest publicity being given to it. Nor can we be surprised that such is the case. The children of the native princes are generally brought up in a way which would demoralize a cherub. It is unfair to expect manliness of thought from those who are brought up only among native women and eunuchs; or enlightenment from those who have never been taught to consider literature among their means of enjoyment; or morals from those whose minds have been accustomed to every sort of impurity from their earliest childhood. The education of the children must be improved, before men of a different stamp from the present can appear upon the stage.

If some of the youths who are brought up in our schools and colleges could be made Rájás, I should not despair of the appearance of more than one Peter the Great. But this is not to be anticipated. We must take things as they are, and do what we can with the children of the existing chiefs. Although zenána influence will often baffle us, yet some good seed may be sown. If the native princes and aristocracy of the rising generation can be induced to substitute intellectual enjoyments for the pleasures of sense even in a moderate degree, something will be gained. The arm of the rich is heavy. An elephant makes a deep impression every step he takes. A fifth part of what a single native sovereign has already lavished on unworthy favourites would constitute a fund, yielding a revenue greatly exceeding that which the Education Committee has at its disposal.

It is pleasing to be able to record an instance, in which the course above adverted to has been successfully adopted. The mother and guardian of the young Chief of Manipur, a small but influential native state on our eastern frontier, have agreed that the education of their Ward shall be conducted under the superintendence of the Political Agent, Captain Gordon. A native Tutor, brought up at the Chitpur school, has been provided at the joint expence of the British and Manipur Governments. A school room has been built in which the young Rájá daily takes his lessons, and the foundation of an English library has been laid by the liberality of our Government. "All obstacles," Captain Gordon observes, "founded on ignorance and bigotry, may now be considered as removed, for none here dare cavil against a system of education which has been adopted by their young prince, and the children of him who now holds the reins of Government." This observation points at the *peculiar* advantage of making those who will hold the reins of Govern-

ment a few years hence followers of our learning. It is, in popular phrase, taking the bull by the horns. When the head goes our way, the tail must follow. When the sovereign learns English, the Court must not only acquiesce, but imitate. The Regent at Manipur, with wise foresight, is fitting his sons to become companions to their future Chief, by educating them with him; and even a young Gosáin, who, the Tutor says, is reverenced there as a God, receives secret lessons in English, no doubt with a view to the same object.

This subject is one on which we may with pleasure dwell for a few miuutes. The following extracts from private letters from Manipur will lay it before our readers in all its interesting details.

"The month of October has been fixed upon for the commencement of the young Rájá's English studies. During the interview I had on the subject with the regent, I told him that I hoped he would allow me to fix upon the month, leaving to him the determination of the *lucky* day therein. To this he agreed, and I named October.

"The young Rájá will then have completed his third year. The regent will have time to build a suitable school-house, and the rains will have ceased. I am very anxious that the Rájá should attend regularly after he once begins, and I thought that the rains might prove an excuse for irregularity.

"During the above mentioned interview, and immediately after the regent agreed to my proposition regarding October, I reminded him of his promise to build a proper school-room. He agreed to do so, and you may depend upon my doing my best to keep him to his promise, and to keep the young Rájá to his studies, after he once begins them. One method of effecting this will be to make the tutor send to Calcutta, for the information of Government, a monthly report of the young Rájá's attendance and progress, and to let all here know that this is regularly done.

"I feel a little apprehension about the regent's sons, but none whatever as regards the young Rájá; although I was told only the day before yesterday, that some Bráhmans had been to the Mahárání, for the purpose of persuading her to put every obstacle in her power in the way of the young Rájá's learning English. My informants told me that the Bráhmans entirely failed, and a message I yesterday received from the Mahárání, convinces me of (what I never doubted) her anxiety to interest the British Government in favor of her son, by teaching him English. She sent to say that 'she hoped I had written for the velvet she had requested me to procure for the Máhárájá, as she wished to receive it before October, so as to enable her to make up a dress, in which he might commence his English studies.' I wrote for what she required some days before she sent the message. This conduct on the part of the Bráhmans is (if true) nothing more than what is to be expected. But they cannot succeed, and the young Rájá shall attend regularly to his English studies. I have great hopes that the Regent's sons will do so also."

"*Manipur, 27th Oct.* 1835.

"I have very great pleasure in writing to inform you, that the Rájá, as also the regent's two sons, yesterday commenced their English studies.

"Arrangements have been made to insure the regular prosecution of these by the former, and our prospect as regards the two latter are as favorable as can be expected. All obstacles founded on ignorance and bigotry may be considered as removed; for none here dare now cavil against

a system of education which has been adopted by their young prince, and the children of him who now holds the reins of government."

"*Nov. 3rd*, 1835.—"I am happy to inform you, that I began with the Mahárájá on Monday the 26th October last, at 12 o'clock at noon. Captain Gordon was present. I also began with the two sons of the regent at his own house. I gave the first lesson to the Mahárájá at the above-mentioned time; and when the Rájá went home, I went to the regent's house, and gave his sons their first lessons. I attended there a week continually; then the regent said himself, 'It is great trouble for the Bábu to come here every day after school;' so he told one of Captain Gordon's persons, who knows the rudiments of the English language, to come to his house every day, and teach his sons, which he can do very well; adding also, that the Bábu will come twice in a week to examine and correct their lessons. On this, Captain Gordon said to the young man, 'Tell the regent, you will have great pleasure to go there every day to teach his sons; and you will also attend the school every day to learn your own lessons.' Captain Gordon fixed the time for attending the school from 12 o'clock to 3 P. M., which is the most convenient time for the Manipuris. The Rájá attends the school every day, excepting Sundays. He has learnt now eight or ten letters of the alphabet; sometimes he reads, and sometimes he looks at the picture books, and asks me what is the name of this and of that picture, and so on; sometimes he lays down on his bed and eats something, and then again reads and looks at the pictures; he has become quite familiar with me. The regent's sons are older than the Mahárájá, and they have learnt almost the whole of the alphabet. I have not begun yet with the other boys except Captain Gordon's old pupils, because he told me to wait for some time. He will ask the regent to appoint a day to begin with the other boys. I act according to Captain Gordon's advice."

"*Nov. 15th*, 1835.—"I trust before this you have received the letter which I sent you just after the commencement of the Mahárájá's education. I am happy to inform you that the Mahárájá is going on well with his studies: he has learnt all the letters of the alphabet, and also his nurses and maid-servants and men-servants have learnt all the letters of the alphabet, by hearing his reading. I believe they will learn more and more, as the Mahárájá proceeds in his study. The Mahárájá attends the school regularly, and likes to read; he says to his nurses on Mondays, as soon as he takes his dinner, 'Let us go to school, let us go to school; I have not read yesterday, I must read to-day.' When his mother says, 'It is not time yet to go to school; your master is not come yet:' he says, 'Never mind that; I may go now, then my master will come afterwards.' He says also, 'My master told me long since, that the Government will send playthings for me.' Yesterday the Mahárájá came to my house after school. I shewed him some books, the pair of globes, the Phenakisticope, the Microscope, &c. and said to him, 'The Government has given you all these things. I will give you all of them when you know the use of them.' He was very glad to see all the things. I presented him a pair of cards, and a pair of green spectacles, and a fan, and some other things: he was very glad indeed.

"As to the regent's sons, they are reading now syllables of two letters; their progress in their studies is very well. I go there now and then; but the young man stays there always and teaches them. The regent requested Captain Gordon to give another man to teach one of his sons, because he said, 'One man cannot teach two sons at once; it will be better that two men shall teach two sons:' so Captain Gordon told one of his men to learn English; therefore I teach him now. After some days he will be very good to teach one of his sons. Here are two Goswámis, whom the Manipuris

respect as their gods. I made friendship with one of them, who is a fine young man, and I began to teach him English, with which he gets on very well."

"*Dec. 5th*, 1835.—I am happy to inform you, that the young Rájá's progress in his studies is going on very well. He has learnt all the letters of the alphabet perfectly well, the capital as well as the small letters, and the figures to 10, though he does not know the Manipurí numbers. His nurses and men servants have learnt them also; they know as far as the Rájá knows; he has learnt also some English words, and two or three English sentences. He can say, 'Shut your book and open your book,' and 'man, woman, lady, boy, couch, dog, cat, horse, and buggy.' He has learnt all these words from the picture books. He has become very familiar with me: he reads when I tell him to read, but does not read when any other persons tell him to read, except the Mahárání: sometimes he reads himself at home when he pleases. He presents me every day with a flower string to put on, as he uses always. After school, when he takes leave to go home, he stands on the outside of the school for some minutes, to see me going home. A few days ago, the regent came to see the Mahárájá's progress in his study. He also has learnt some of the letters of the alphabet, by hearing his sons' reading."

"*Dec. 24th*.—He is very much pleased when I say to him, 'Shut your book, open your book,' which he shuts and opens a hundred times; I also do it with him, because if I do not, then he is not pleased. After finishing his lesson, when I say to him, 'Let us go home;' immediately he shuts his book, and stands up, and orders his servants to be ready, and repeats himself the sentence a hundred times, and says to his nurse and others, 'Let us go home, let us go home.' Then he comes with me for some way, and says, in his own language, 'I will see my Master going home.' I teach him all these things in a playful manner; I should not be severe upon such a young child; I make him pleased, and at the same time I teach him. I am happy to say, that the Regent's sons have made good progress in their studies. They are now reading the 10th spelling lesson, and the 3rd reading lesson, and have learnt also a great many English sentences. I go there twice a week, and the two men are always there. A few days ago, both of the Regent's sons came to my house, and I took them with me into the school, to shew them the progress of the Mahárája; and they also repeated their lessons in the presence of the Rájá, who was very much pleased."

Manipur is a fertile mountain valley. The population does not exceed 30,000, but they are an united and spirited people, and they exercise rule over all the hill tribes from Árácan to Ásám, on one side, and from Kachár to Barmáh on the other. They therefore furnish the only channel, through which we can approach races of men whose very names are at present unknown to us. By civilizing them, we shall in time civilize those over whom they bear sway. The hill tribes will take their tone from the dominant valley. They will see what knowledge has done for the Manipurians. They will be disposed to imitate them, and to regard us as benefactors.

In this point of view the small extent of the Manipur populations is a great advantage. It makes this people a more convenient, because a more ready instrument of good. Two or three dozen schools would educate the whole nation. The

smallest concentration of means on this favoured spot would be indirectly productive of very important effects upon a far more extensive tract hereafter.

Another very favourable circumstance is, that the Hindu religion and literature have a very feeble hold upon Manipur. They were introduced there only about seventy years ago. They grew into importance solely in consequence of their being patronised by the Court, and they seem likely to fall into neglect owing to the Court ceasing to care about them. If the measures which have been adopted are properly followed up, English, and not Sanskrit, will soon become the sacred language of Manipur. The ground is in this instance almost entirely unoccupied. The Manipurians have a language of their own, which is quite distinct from any of those derived from the Indian stock. It is at present poor and uncultivated, and there are scarcely any books in it. For some time to come the people must be educated from the stores of some other language, and the question is, whether that language shall be English or some other. Captain Gordon's remarks on this subject in the following extract are deserving of the most serious attention. We quite agree with him, that for some time to come we ought to direct our principal attention in that quarter to imparting instruction in the English language. We must plant the tree before we can hope to reap the fruit. The knowledge acquired through the medium of English will soon be transferred by means of translations into the vernacular language.

"*Manipur, Dec. 25th*, 1835.

"I felt highly pleased at Mr. —— having formed so favourable an opinion of my account of operations as to term it 'very interesting and gratifying;' yet I could not help regretting the opinion he has formed as to our efforts being worse than useless, unless the vernacular language be also employed as a medium of communicating general knowledge. I regret this because, as regards Manipur, it is my firm belief, not only that our efforts will be more successful, if directed towards the communication of such knowledge, through the English language alone, but also that every attempt made by us to do so through any other medium will for a long time to come only tend to impair our endeavours towards the regeneration of the people. This has been my belief, ever since the day on which I gave my first lesson to a Manipuri pupil. I have never yet attempted to shew reason for this belief. But my anxiety to do so, and my endeavour to collect my thoughts on the subject, kept me awake during the greater part of last night, and I now entertain great hopes of being enabled to shew that my belief is not altogether unfounded. If by 'English Pandits,' be meant men so far versed in the English language, as to enable them to understand, and appreciate the vast store of general knowledge which will be opened to their view, or even the most simple and elementary works on English literature and science; and if amongst these Pandits be numbered the despotic ruler, and many of the chiefs of an inquisitive and energetic people, who follow their present system of faith chiefly because their superiors do so; such Pandits will, I believe, soon succeed in

their endeavours to render their studies fashionable, and thus open the eyes of their benighted countrymen. Their first efforts will probably be directed towards communicating what they have learned through the medium through which they acquired it; but in time native talent will be employed in communicating this knowledge in the language of the country, not so effectually by servile translations of English authors, as by works of original composition, far better adapted to the capacities of their countrymen. Then European assistance will be advantageously employed in directing such endeavours to convey general knowledge in the vernacular language; but until then it appears to me, that all our efforts had better be confined to the doing so through the English language. But I have much besides to say, before I can hope to succeed in shewing good reason for my belief. It will be necessary for me to enter into explanations with regard to the present system of education in Manipur, the estimation in which the vernacular language is held, the effect likely to be produced by any translations we could make, &c. &c. With the English language imparted in early youth they will acquire English ideas and feelings; they will learn to *think* as well as to speak like Englishmen.

"The interlinear you propose will afford much assistance in the acquirement of the English language, and I shall have much pleasure in filling in the Manipurí sentences. I would however wish to finish the Dictionary before I begin. My eldest Manipurí pupil, Ganissor, would probably without any assistance be enabled to understand all you would in the first instance send for translation. He translated the whole of the first number of the English Instructor off-hand, and with very little assistance from me; and he can translate several pages of more difficult books after hearing me do so once before him. He also understands all the Bábu's translations in Bangálí. My English writer also translates from English into Manipurí very tolerably. The Brijbásí and the Hajárí will be able to keep before all beginners, so there is every prospect of our getting on very well until the interlinear translations be prepared, even supposing that not to take place until after the Dictionary be finished.

"The Bábu, Ganissor and the Brijbásí are getting on capitally with both parties. My assistance is now little required, and as I said before, I think it better to let well alone. As the Rájá advances in years and knowledge, my visits and interviews with him will gradually increase in frequency and duration, until I feel that I can give him daily, and long lessons, sometimes at his house and sometimes at mine; and this too without causing jealousy or any other unfavourable feeling. It is a long time to look forward to, but I nevertheless do look forward with the fullest conviction that our efforts will be crowned with success. Most certainly they will, if the young Rájá be spared to us:—and God grant that he may. I am too so well assured of the solidity of the grounds on which I found my belief, that these efforts directed to the communication of general knowledge, through the medium of the English language alone, will lead to the regeneration of the people of Manipur, even supposing us to do no more than to include the Rájá, and some of the chiefs, amongst the few English Pandits we by this means make,—I am so assured that I have good reasons for what I now say,—that I feel I shall be enabled to make Mr. ——— a convert to my opinion, if I but succeed in expressing clearly my thoughts on the subject."

A Dictionary is being prepared in English, Bangálí and Manipurí, which will be a great help to the young people of the country in learning English. Those parts of Captain Gordon's letters which describe the process by which this work is being compiled, present such a just picture of the true way of

employing leisure, time and talents in this country, that I cannot forbear giving some extracts from them.

"*Manipur, Aug. 23rd*, 1835.

"I do myself the pleasure to forward the Dictionary, completed as far as the letter C. I send two copies, as before, to prevent any mistakes in printing the Manipurí words.

"I and my assistant proceed more rapidly with the work, as we get accustomed to it; and I have every hope that it will be completed in time for those who commence their studies with the young Rájá. I do my best to spell and translate as correctly as possible, and admit few words or phrases into the Dictionary, until I have embodied them in short sentences, and thus seen that they bear as nearly as possible the same meanings as those of the equivalent English words. The great comparative poverty of the Manipur language makes circumlocution in many instances unavoidable."

"I and my assistants resumed our tasks to-day at 12 o'clock. Ganissor held the manuscript, the Brijbásí, Pearson's Dictionary, and the Hajárí, a book in which my English writer had written out the English words, leaving space for the Hajárí to insert translations of the same in the Manipurí character. On the table lay open before me Hamilton's Edition of Johnson's Dictionary, and Hough's English and Burman Vocabulary."

"*Jan.* 1, 1836.—To give the first word on the list as an example of our method of proceeding, Ganissor read off the English word 'dalliance,' and the corresponding Bangálí one, 'Kriŕa.' This latter he and the Brijbásí translated by words in the Manipurí language, signifying 'gaiety, enjoyment, diversion.' These appearing to me to be somewhat wide of the meaning of the word, I explained to them Johnson's interpretation of the same, and after some discussion, we fixed upon the Manipurí words, 'Launaba, Kenaba, and Konnapaenaba,' as the most fit to convey the idea expressed by 'dalliance.' The two former mean something like flirtation, but I am not quite satisfied with either of them as exactly conveying the idea I attach to dalliance, for that appears to me to betoken something more fond and tender. I could not bring to mind a Manipurí expression exactly equivalent. Konnapaenaba means caressing, but this again may be applied to persons of the same sex, which 'dalliance,' as it seems to me, cannot properly be. The true meaning may, however, I think, be gathered from the three words placed as they are in juxtaposition; for the two former show that the parties differ in sex, and the third betokens an act of fondness and endearment between them*.

"So much settled, the Hajárí wrote down the three words selected in the Manipurí character, and on we went, word after word, discussing the dubious and dispatching the obvious, until between 3 and 4 P. M., by which time we had translated, and the Hajárí had written down as far as 'degenerate,' more than seven pages. At fifteen words a page, about 110 words. This done, Ganissor and the Brijbásí went off to give the regent's son's their afternoon's lesson. I told my Khidmatgár that I would henceforth dine by candle-light, and I, with the Hajárí's assistance, immediately set about writing out our day's work in the Roman character. The Bábu came in, and found us hard at it. He sat by till near sunset; when my task having been completed, we took a short walk together, and then retired, each to his own abode. I have since dined, and I now (about 9 P. M.) finish this, the journal of my first day's proceedings; and I arose with the hope that this, the 1st day of the new year, may prove the first of a long series of days, to be passed happily by you, and industriously by me."

* The *na* in each of the three words renders the action mutual.

There are other interesting points of view in which Manipur might be viewed, particularly in reference to Barmáh. It borders on what has hitherto been considered the most inaccessible frontier of that country, exactly opposite to the quarter from which it has been generally approached. But this paper is already sufficiently long, and we shall put off the expression of our views on this subject till another occasion.

We will however add, that if any of our readers in America or elsewhere wish to throw in their mite to this good work, they could not adopt a more pleasing or effectual way of doing it than by sending us contributions of entertaining and instructive English books or scientific apparatus of any kind for the young Rájá's library at Manipur. They shall be carefully forwarded to him, and besides the use they will be to the Rájá and his people, a salutary impression will by this means be produced on the minds of the inhabitants of that quarter, that their efforts for their own improvement are known and regarded with interest at a distance.

III.—*Attendance on Fashionable Amusements not justifiable in Christians.*

[In reply to a paper by PHILALETHES, in the No. for Feb. p. 85.]

To the Editors of the Christian Observer.

There is just enough of truth mixed up with the fallacy that forms the staple of PHILALETHES' arguments in defence of the propriety of attending fashionable amusements, to give currency to those arguments with the class of wavering unstable Christians in whose hearts the love of dissipation still exercises a large dominion, and who desire *that* to be true which they feel to be accordant with their own tastes.

But I do not think that PHILALETHES himself belongs to this class. On the contrary, his letter bears to my judgment, an evident impress of sincerity; whilst the ability with which he has maintained a cause essentially erroneous, is by no means incompatible with a liability to self-deception from partial truth amalgamated with error (as far as such elements will coalesce) in certain proportions, or viewed in a particular light.

The delusive medium to PHILALETHES on the present occasion has been the fallacy, that the extreme opposite of error is necessarily unmixed truth: that, for example, because attendance on fashionable amusements cannot properly be made the test or criterion of the regeneration of others, by those who are commanded to judge not that they be not judged, and are taught that every servant must stand or fall to his own Master,

and to Him only, therefore the regenerate may safely attend such scenes: nay more, that the frame of mind which finds excitement and delight in those pleasures which, as even PHILALETHES must admit, are most congenial to persons undeniably living without God in this world, and as if there were no other world, is one in which a child of God and an heir of immortality may securely rest.

I admit with shame and sorrow, that there are many absurd Shibboleths of religious party. I admit, to the full, that the going or not going to a ball or a concert, is almost in like manner as the wearing of ornaments, or the colour or fashion of a bonnet or a coat, mere "mint, anise and cummin," when compared with the weighty matters of the law, with truth, mercy, justice, probity. But as the error of the Pharisees of old was not that they demanded or paid tithes upon pot-herbs, (for this our Saviour distinctly says they "ought to have done,") but that they *trusted* in those minute observances, and left the others,—the sacrifices well-pleasing to God,—undone; so we shall fall into sad, and, it may be, fatal delusions, if we suffer the repudiation of a false test to induce the persuasion, that a doctrine which has been abused or perverted is necessarily and inherently unsound. Paying tithe upon mint was not doing justice; paying tithe upon anise was not visiting the widow and fatherless in their affliction; paying tithe upon cummin was not loving and honouring whatsoever things are true: nevertheless, the payment of the tithe was a divine precept. It is alas! but too possible that a person may most rigidly abstain from plays, balls, and concerts—from the race-course and the hunting field—and yet be self-indulgent, sensual, selfish, censorious, uncharitable, unjust in public life, and a tyrant in his own family: nay, he may be hypocritical and vicious. But it may notwithstanding be perfectly true, as I maintain it is, that one far advanced in "the narrow way that leadeth unto life;" one who really knows and loves the attributes of God, as manifested to fallen man "in the face of Jesus Christ;" one who is graciously permitted to hold communion, through the Spirit, with the Father of spirits; one who feels what the curse of sin is, both from the plague of his own heart, and the sight by faith of the cross of Christ, whom sin crucified—it may be, I repeat, and is, nay must be, true, that such a one will derive far more pain than pleasure from scenes which tend, at least, to moral intoxication, and to generate forgetfulness of the one great business and end of life.

But where, asks PHILALETHES, "can one text be found to sanction the opinion, that those amusements usually designated 'worldly' by the evangelical class are displeasing to God?" The answer is involved in the very spirit of the religion which

we profess. It is not, except in broad and leading points, a religion of dry precept or prohibition; you shall do this, or you shall not do that. It does not even expressly forbid either polygamy or slavery. The Gospel does not say, with the Korán, drink no wine; nor impose, with Hinduism, an intolerable burthen of petty observances. But it does say, and that, in different words, a thousand times over, "My son, give me thy heart;" and all that any but the merest formalists have ever maintained in regard to fashionable amusements may be compressed into one sentence, to wit, that a heart really given to God, seeking His glory, hungering and thirsting after righteousness, and therefore, dreading all snares and occasions of falling, and fearing to lose the slightest scintillation of the light of His countenance, will find it most irksome to attend scenes from which all thoughts of God and eternity are studiously excluded; where the great majority of the votaries of pleasure are, as PHILALETHES will admit, utterly regardless of the state and prospects of their souls; and where, as all know who know what fashionable amusements are, not only the sweetest accents of spiritual wisdom would be scouted as a presumptuous and hateful intrusion, but the conversation of all parties is purposely brought down to the level of frivolity. Can heavenly-mindedness find any thing congenial in such a scene?

Our business, however, is assuredly not to judge others, but to watch our own hearts. But the man who feels that he should tremble for his own safety if he could delight to partake in the conversation of the ball-room, with all its concomitant excitement and mental intoxication, cannot but fear that those who take pleasure in such fashionable amusements, *and attend them because they do derive pleasure from them*, are "lovers of pleasure more than lovers of God."

But our blessed Master, it is written, frequented the society of publicans and sinners, and even honoured the festive marriage at Cana with his presence. May we not safely, nay advantageously, follow his example?

Yes: when we are armed with his panoply; when we, like him, have received the Spirit without measure; when we have foiled, with him, the most insidious wiles that the Father of Lies could devise. Yes, also, when our *object* in attending such scenes is the same as his; when we go to the ball-room to call sinners to repentance, and offer to the publicans of modern dissipation the simple gospel, from which sanctimonious Pharisees turn away. We may go, wherever we can reasonably hope to do more good than we can suffer harm. We are bound to visit the hospital, where we are permitted to tender the balm of life to those who feel their disease; but we have no warrantry for daring the contagion of those who are unconsciously infected by the plague-spot of sin, and who will not listen to the disci-

I know that the doctrines which I maintain are unfashionable. They will be thought by many, amongst whom are some as sincere Christians as I willingly believe PHILALETHES to be, ascetic and gloomy. The question is, Are they Scriptural? Are they in accordance with the "spirit" of the Gospel, which alone "giveth life?" for the "letter," to which PHILALETHES would exclusively appeal, but which we are told "killeth," is silent regarding balls and plays, as it is with respect to still more important points. As to gloom—the cheerfulness, the gladness of countenance and heart which become Christians, have nothing of identity with the merriment, be it coarse or refined, of the ball-room, supper table, or the laughter excited by the loose jest of the theatre. Such an atmosphere would be fatal to it. The Christian, as a moral and intellectual being, finds the field of relaxation and enjoyment wide enough, without seeking participation in mis-called pleasures, which, if they delight him at all, must leave a sting behind, acute in exact proportion to the depth of the intoxicating delusion.

One word to PHILALETHES at parting. I respect your abilities much; your manifest sincerity, your love for the truth, and your reverential appreciation of "the weighty matters of the law," still more. Search the Scriptures, the whole analogy of divine wisdom revealed to man,—not the literal meaning of particular and isolated texts,—in a spirit of prayer, and bring your opinions to that infallible test. If you do this, as I humbly trust that I do in regard to all my opinions, we shall not differ long or widely. I will even venture to predict, that a year hence you will not think as you thought when you wrote your letter. May the Lord "open your understanding to understand the Scriptures," and give you such light that you may "receive the truth in the love of it," and be thus set free from every error*.

PHILO-PHILALETHES.

IV.—*Influence of Religious Instruction in diminishing Crime.*

The Rev. Dr. Philip, of the Cape of Good Hope, states, that the Honourable Justice Burton informed him, after a circuit tour, that he had made three journeys over the colony as a circuit judge; that, during these circuits, he had nine hundred cases before him, and that only two of these cases were connected with Hottentots who belonged to missionary institutions, and that neither of them were aggravated cases. On a comparison of the population at the missionary stations with that of the rest of the colony, which was under the jurisdiction of the circuit court, the fact stated by the judge makes the proportion of the crimes as one only to thirty-five.

Query, Would crime have been thus diminished, had *religious* instruction been totally omitted?

* Would our intelligent correspondent favour us with a paper on the subject of those relaxations, which may justly be regarded as lawful and innocent? The subject is almost untouched by Christian writers, and would be generally interesting.—ED.

V.—*Emblematic Morals.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Subjoined is a curious specimen of the parabolical or figurative moral instruction mentioned in the Quánún-i-Islám of the late Dr. Herklots, as frequently given by religious teachers among the Musalmáns of India to their disciples. I have conceived it might appear curious in itself, as illustrative of native character and thought, and at the same time, prove not a little instructive in a moral point of view. Maxims of excellent morality are not wanting among any people on earth; what is deficient is *moral motive, impulse*, and *aid* adequate to urge to and assist in the acquisition of moral principles, and the exertion of moral acts. This Christianity alone furnishes, and therefore Christianity alone *can* be effectual to the spiritual regeneration and moral reformation of mankind of every nation, under all religious systems, and in every stage of advancement towards a civilized condition, or in the highest attainments of such a condition. Dr. Herklots says, p. 302—"Some Darveshes have enjoined (on their disciples) the imprisonment within one's self of the five following *Mauzían*, or noxious things, alias *vices*, viz.

"The 1st Mauzí is the *snake*, (technically the ears,) who on hearing any thing, without sufficient investigation, immediately takes revenge. The 2nd Mauzí is the kite, (eagle? a technical term for the eye,) who covets whatever he sees. The 3rd is the bhaunrá, (or large black beetle,) whose habitation is the nostrils, and who envies every thing that smells sweet. The 4th is the dog, whose seat is the tongue, who delights in nice and savoury articles. The 5th is the scorpion, (the emblem of concupiscence,) necessarily inclined, in its destructive virulence, to sting its object. These it is necessary to restrain." In the following I have attempted a metrical paraphrase, to which, if deemed suitable, you will gratify me by giving insertion.

I am yours, &c.

CINSURENSIS.

The five noxious things, the enemies of man.

In figur'd style, his fancy to engage,
Thus to his Marid* sang a Darvesh sage,
As on his ear he urg'd, with holy aim,
The precepts pure his yielding heart that claim.

My son, he sang, if vice thy soul detest,
Then list submissive to my last behest.
Deep in the body lurk man's foulest foes,
His aptest tempters and his deepest woes;

* A disciple or religious pupil.

Than forest beasts more noxious far aye found,
Save when imprison'd close in narrow bound:
Within himself five fruitful ills are born,
Once loos'd from discipline, all rule they scorn,
And carry rage and ruin through the soul,
And waste and desolate and mar the whole.
In each strong sense they harbour, there distil
The subtlest poison through the mind and will;
Corrupt the conscience, weaken reason's power,
And work the misery of life's latest hour.
Be warn'd, my son, and still, with prudent hand,
Direct, control, and hold in strict command
These five incipient evils—else the foes
Of early virtues and of late repose.

First is the *snake*, with constant *ear* erect,
To list each tale; impatient to detect
If true or false, it on the instant fires,
And angry threats and hot revenge inspires;
Quick, at a word, to blast the utterer's bliss—
Watch thou, my son, O watch a foe like this!
Not deadlier poison serpent fangs propel,
Nor keener miseries prove its rancour fell,
Than from this inbred *listener* wont to flow,
More prompt to wound, than cause for wound to know.
Guard well its seat, the *ear*; be dull to heed
Each idle word of slander or ill deed;
Nor let each rumour own a power to vex
Thy eager spirit and thy soul perplex.
Be slow to practise evil, nor believe
Than thou another prompter to deceive:
To doubt is safe, whilst heedless heat but works
The mischief of this wily snake that lurks,
Intent to sow dissension between friends—
See thou subserve not his malicious ends!
And e'en if truth, as rarely, stamps her sign
On rumour's tale, be calm, and still resign
Vengeance to God—strive thou more blest to live
In peace with all, to bear and to forgive!

Nor less the *kite*, with piercing *eye*, restrain,
That covets all he sees on shore and main;
Insatiate of each object, whose desire
Will, restless 'mid abundance, still require;
Whose largest gains, magnificence, or ease,
Yet fail its vast voracity to please.
Let not its gaze at pleasure range the world;
Else thou from peace and virtue shalt be hurl'd.
The happiest lot is his, whose moderate wish
To no vast efforts doth his purpose push;
Content with little if enjoy'd with *peace*,
While truth and virtue in his soul increase.
On such the face of Providence shall smile,
Since far from him or selfish aims or guile;
His bliss is sure, within himself it lives,
Bliss which all else nor takes away nor gives;
Beyond or accident or theft it lies,
Of treachery or of falsehood ne'er the prize.

But roving eyes that wander far and wide,
Let in concupiscence and vicious pride;
Thence impious murmurs with the lot assign'd
By Him, alike benign to all mankind;
Thence *robberies*, *murders*, and a host of sins,
Whose wasting flow in this small source begins.
Close then the curious *eye* of fond desire;
Be humbly wise, to no high aims aspire;
Whate'er is giv'n receive with thankful heart,
And thence to feed the hungry glad impart;
In modest guise, not pompous gaud array'd,
Be no contempt of others e'er display'd;
Act well *thy* part, and leave the rest to Heav'n,
So shall true peace and constant bliss be giv'n.

Third in the list of foes, guard well the *bee*,
Voluptuous ever in variety;
Whose seat upon the nostrils aye is found,
Whose eager scent snuffs every sweet around;
Who, now of this, and now of that, draws in
The honied poison of each luscious sin,
And lulls with buzzing murmurs to repose
In soft indulgence, (bed of after woes!)
The yielding mortal who, with thoughtless hand,
Lets loose the roving sense from his command.
Luxurious softness ill befits the man,
Who forms his mind to act on virtue's plan;
And small indulgences too sure beget
Desire for larger ones and larger yet,
Till lost at length to each more manly aim,
Callous to self-esteem and dead to shame,
The *soul* forgot, to *flesh* the man is turn'd,
All loftier ends and holier impulse spurn'd.
Let not the envy, then, of mean delight,
Have force to make thee purer joys e'er slight;
Above each sense thy greater aim to rise,
Apt to bear hardship for the great emprize,
And wont to spurn, with just and pious thought,
All joys but those by virtuous efforts sought.

Next is the *dog*, with lolling *tongue* aye seen,
Each savoury dish and nice repast between;
Eager, whose greedy appetite is set
On viands sweet his watery taste to whet;
And ready still to barter for a meal,
Fair name and virtue, truth and future weal!
Wallowing in low delights of grosser sense,
Conscience a satire, virtue mere pretence,
To every end of life how lost is man!
To eat and drink and die, his impious plan!
Hence rancourous hate to all of *more* possest,
And envious selfishness that cannot rest—
Hence strife and battle and perpetual woe,
Brother of brother, man of man worst foe;
Of means regardless, forceful or unfair,
Each eager to engross the larger share
Of gifts, by nature's equal hand, design'd
To prove enough for all of human kind.

Check the voluptuous *dog*, the greedy *tongue*
Restrain, my son! The warning Darvesh sung;
Ask not for savoury meats or luscious wine;
With temperate meals, the feast of soul be thine!
Regardless of the baits of tempting sin,
Confine the doggish appetite within;
Nor e'er become the slave of sensual joy,
Blest with delights that neither die nor cloy;
A healthy frame to constant vigour strain'd,
A mind in peace serene and calm maintain'd!

Last in the list, the *scorpion's* sting beware!
Conceal'd it lurks; observe it still with care!
It waits but for an object to inflame
Its subtle rage, to work thy sin and shame!
Unlawful is the spot where wont its fangs,
Once deep infix'd, to cause the sharpest pangs,
That vex the humbled soul of man or maid,
Whom wounding sore it hastens to upbraid
For yielding to the impulse of desire,
Stirr'd by *its* subtle, restless, sleepless fire.
Call off the gaze of the voluptuous eye,
Close up the entrance of impurity;
Employ the thoughts, engage the active mind,
And plan to act aright the part assign'd.
The scorpion's rage by listless ease is fed;
Lust of intemperate indolence is bred;
And once the blood infected with its glow,
Each burning joy is bought with future woe;
Truth, honor, virtue, all cry out in vain;
No power on earth the scorpion may restrain:
Its raging fires at work the fiercer burn,
Till rapture at the last to torture turn;
And the curst sting with which fierce lust is armed,
Infixt within the soul, too late alarm'd,
Attest the vengeance of insulted Heav'n,
And prove small bliss to lawless joys e'er given.

These five, my son, the sage's warning ran,
These five the chief of all the foes of man;
Yet God has plac'd them, with benignant aim,
Within the power of each to guard and tame;
And by due discipline, their service bend,
To work a high, a blest and holy end.
The embodied soul to exercise and prove,
Inform, delight, and healthy action move,
For this the senses have been given; and these
To regulate, as God and reason please,
To watch, to guide, and each just end pursue,
This to the *mind's* supremacy is due.
See then, my son, the part by Heav'n assign'd
To thee, to all, to each of human kind;
Thyself to work thy misery or bliss—
Be wise, be firm, nor, warn'd, perversely miss
The *end* of life, and rest and glory given,
To every duteous candidate for Heav'n!

January, 1836. CINTHERNAM.

VI.—*Sketch of the City of Madura*, by Rev. A. C. Hall.*

Madura may be considered one of the strongholds of Satan. The people are as firmly set in their idolatrous ways, as it is possible for any people to be. There is here much to attract the gaze and admiration of the ignorant multitude. The structure of the principal pagoda (Mín Átcha) defies description. The compound is about 800 by 600 feet, surrounded by a wall of stone 30 feet or more in height. On each side is an entrance through a gate-way, 30 feet high; the pillars are of one stone, which the people say were placed there by the assistance of their gods. The gate-ways lead through as many towers, 50 or 60 feet square at the base, and rising to the height of 150 feet or more, the outsides of which are covered from bottom to top with men and animals in bold relief. Within the compound are large rest-houses, magnificent porticoes, open squares, dark recesses, a tank and small garden. The entire number of stone pillars may be estimated at ten thousand. One structure is supported by one thousand stone pillars, ornamented with men and beasts, in bold relief, cut in the same stone that forms the pillars. One pillar has 14 smaller shafts, bound together at the top and bottom, all cut from the same stone.

Some of the pillars are formed of three stones, side by side, so nicely joined as to appear one. One of these pillars is ornamented by a king and his family of five or six persons, as large as life, all cut in the stones which form the pillar. In passing through these vast structures, you are gazed at by men and animals of every description. The attitude of many of them is such as to suit the taste of a people given to licentiousness—an attitude not to be described.

This temple supports from 300 to 400 Bráhmans, and their families, say 2000 persons. There are also 1000 dancing girls, who were at their birth consecrated to the temple, who are never married except to the gods; and as the gods are not present to take care of them, the Bráhmans are their agents. As the Bráhmans are so fond of gratifying their own bellies and their own passions, and as these are so well fed from the temple, it is not to be expected they will quietly renounce their present course for the purpose of following Him, who requires purity of heart and uprightness of life in his followers.

There are frequent festival days, when great display is made; and frequently the idols are carried in procession around the walls, and through the streets, escorted by 14 large elephants, richly adorned. Every thing in connection with this establishment seems well calculated to please the eye of an idolater.

* Anciently called the Southern Mathura, Lat. 9° 55′ N. Long. 78° 14′ E. 130 miles N. by E. from Cape Comorin, (Hamilton.)—Ed.

When the interest of the 2000 supported by the temple is taken into consideration, nothing is more evident than this, *that the Lord only can overthrow it.* It will require strong faith to demolish this structure, often encompassing the walls "seven *times*," though we pass around once a year, or indeed once in seven *years:* but *it will be demolished*, and the temple of the living God take its place. This idolatrous city shall yet be given to Christ for his inheritance, notwithstanding the boasts of the Bráhmans in the following language: "We have destroyed the former college, and with it learning; and what can you expect to do with your schools?"

VII.—*A new Attempt at Usefulness proposed.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I rejoice to hear of the extended operations of the Calcutta Tract Society, and am persuaded that the publications which it is continually sending forth, will do much towards promoting the moral regeneration of this dark land. There is, however, one circumstance which must have been remarked by all persons who are acquainted with the native character, viz. that but a small proportion of the tracts which are put into circulation are *attentively perused.* The great aim, therefore, of all who are engaged in preparing these little messengers of mercy ought to be, to prepare them in such a manner, as to secure as far as possible the attention of the natives, and induce them to read them; because in proportion as this is done, so in proportion is their value increased.

It is a remarkable fact, that in the present day a very large number of young men, not only in Calcutta, and the large towns, but likewise in the villages all around, are labouring hard to acquire the English language; and the Missionary, on going amongst them, is perpetually asked for English books, "a Grammar, a Dictionary, &c." Hence I am strongly impressed with the idea, that an English Grammar for gratuitous distribution, having all its illustrations, examples, notes, &c. &c. &c. of a religious tendency, all expressing some sentiment to shew the folly of Hinduism or the excellency of Christianity, would be exceedingly useful. (Take for instance Cobbett's Political Grammar as an example.) If, at the end of the Grammar, 80 or 100 pages short Bengálí and English sentences could be given, keeping the same principle in view, its value would be greatly increased; and it would, I have no

doubt, not only be eagerly sought after, but in numerous instances be so attentively perused, that its sentiments would be thoroughly enwrought into the mind of the student, and never be forgotten. If, therefore, any gentleman amongst your numerous readers could find time to prepare such a work, and the Tract Society would print it for gratuitous circulation, I think much good might reasonably be expected from it.

I am, Gentlemen,

Feb. 1, 1836. Your's, &c.

A Constant Reader.

VIII.—*The Proper Sphere of Missionary Labour.*

To the Editors of the Calcutta Christian Observer.

Gentlemen,

I have been informed that a discussion took place at the last monthly Breakfast Meeting of the Missionaries in Calcutta on the above subject, in which the sentiments expressed were somewhat of a conflicting nature. I was not present on the occasion, and therefore beg permission to offer an observation or two on the subject through the medium of your valuable periodical.

Every person who has duly considered the subject must, I apprehend, admit the wisdom and propriety of partially dividing Missionary labour. This principle seems clearly to be inculcated by the Apostle, Rom. xii. 6—8, "Having gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." And again he informs us, 1 Cor. xii. 4—6, "That there are diversities of gifts, but the same Spirit. There are differences of administrations, but the same Lord. There are diversities of operations, but it is the same God which worketh all in all." If the question therefore be proposed, In what way ought the labours of Missionaries to be divided? the answer is, "As every man hath received the gift, so let him minister;" 1 Peter iv. 8. that is, let every man's proper gift be wisely considered in assigning to him that portion of the field which he is required to cultivate; or in other words, let his peculiar forte, predeliction, and talents, be taken into due consideration, and as large a portion of that for which he appears most adapted, and which chiefly accords with his inclination and habits, be given him as possible, and his attention only subordinately directed to other branches of labour.

When a Missionary's forte appears to be preaching, I should by all means say, fill his hands with it as far as it can be done, and let him attend to schools, preparation of tracts, &c. no more than is absolutely requisite: but if his ability and powers appear chiefly to lie in the superintendance of schools, and he be not at home in preaching, it then seems desirable, that his attention should primarily be directed to that part of the work, and subordinately to preaching, although it ought by no means to be entirely neglected. The same remark will apply to one whose predeliction and talents appear to be most in favour of translations, preparation of tracts, &c. In such a case, labours of this kind should occupy the chief portion of his time, whilst to the others he gives a more limited attention. Divine grace does not divest human nature of its constitutional infirmities,

and it seems expedient to make some allowance for these. Our Lord evidently advocates this principle, when he refers to the impropriety of putting new wine into old bottles; and nothing can be more unwise and improper, than the attempt to *force* a man upon any particular department of the work, contrary to his own inclination; to force him upon that for which he has no predeliction, which is not his forte, and for which, as to qualifications, &c. he is not adapted, and to insist upon his giving *that* his primary attention, whilst there are other departments of the work towards which his mind verges, and for which he appears in many respects much better suited.

In the discussion referred to above, attention to Mission Schools was, I understand, censured by some persons present in no very measured terms. A writer, I was looking into the other day, says, "Every man I meet with seems to have swallowed a pope." This is surely not true of every man; there is, however, much of this temper manifested when "Pope Self," forgetting the spirit of Christian love and the courtesy due to a brother, unceremoniously stands up, and says of his labour, "it is nought," "it is nought." There are indeed some well meaning persons who would put down schools entirely, and who insist upon it that the only legitimate and proper work of a Missionary is to preach the Gospel; their arguments are chiefly founded upon our Lord's commission to his disciples, to "Go into all the world, and preach the Gospel to every creature:" but with all due respect to the parties in question, I beg to ask, whether they are not laying too much stress on the word *preach*, and whether they are not sometimes in danger of taking it in rather too literal a sense? The words in the Evangelist Matthew are, "Go and *teach*," or as the meaning is, disciple all nations; and may not this refer to some method of teaching or discipling distinct from what is commonly called preaching? I rather think the sentiment intended to be conveyed is, that *all* means ought to be used: that we ought to do the one, and not to leave the other undone. The Scripture saith, "Blessed are they that sow beside ALL waters, that send forth thither the feet of the ox and the ass;" and whoever has duly attended to the subject must, I think, admit, that schools are a most valuable auxiliary to the Missionary in preaching the Gospel to the heathen:—indeed, I very much doubt whether any mission can properly be considered as complete and efficient without them.

1st.—Schools give to the Missionary a moral influence amongst the people. which he would not experience without them; and produce in the neighbourhood in which he resides, an impression in his favour, which he would not otherwise possess. To illustrate this position, I will suppose two Missionaries, each occupying a large station in the same or the adjoining district, say if you please Kálná and Sántipur. The Missionary at Kálná has a number of schools. The Missionary at Sántipur has none, but is wholly occupied in preaching. Now what would be the reasoning of the people at these stations, in reference to the proceedings of these Missionaries? Surely the people at Sántipur would say, The Missionary here professes to be our friend; but what proof have we that he is so in reality? He talks to us enough, it is true, gives us plenty of good words, but he *does* nothing for us: but with the Missionary on the other side the water it is otherwise; he speaks by actions as well as words; he feels an interest in the children of the people at his station, collects them together, instructs them, and is a real benefactor to them; he gives substantial proof that he is their friend, and intends to do them good; we have no evidence that the motives of the man who resides here are of the same benevolent character. Such, I say, would be the reasoning of the people on the conduct and labours of these two Missionaries, and the one at Kálná would, I am persuaded, in consequence of his schools, have 25 or 30 per

cent. more influence amongst the natives generally than the one at Bántipur, provided he were his equal in other respects.

2nd.—A Missionary cannot be employed all day long in preaching, more particularly in the hot season of the year; in fact, some Missionaries of a feeble constitution (and many such there are) find it a great effort to preach much during the extreme heat. If I am not greatly mistaken, there are Missionaries to be found, whose predeliction is decidedly in favour of preaching at all times; and who, if their own feelings could be gratified, would like to be entirely absorbed in it; but who have not physical strength equal to it. Such Missionaries, therefore, if they would be useful at all, are obliged from necessity to spend a portion of their time in the superintendance of schools; and it is a fact, that a Missionary, suffering partially from sickness, and contending with many bodily infirmities, may, if he be so disposed, even at the worst season of the year, turn his time to very good account by means of schools, and at a much less expence of health and strength, than could possibly be done by direct preaching. He may, for instance, go to a school morning and evening, take out the first class, seat them on the road side, and proceed to examine them; and if the situation has been well chosen, (and the situation of school-houses ought always to be chosen with a view to this exercise,) he will soon have a number of people around him, and though he is professedly examining the boys, he may in reality be preaching to the people, and in some respects make the boys themselves preach to them: indeed, I am not quite sure, from the colloquial style which he then adopts, the ease and familiarity with which he speaks, and the interest which the people often appear to take in the exercise, whether this is not one of the most valuable methods of preaching the Gospel; at any rate, it is so valuable, and affords the Missionary so many opportunities of turning to account portions of his time which would otherwise in a great measure be lost, that I think no station, and especially the stations at a distance from Calcutta, ought to be entirely without them.

3rd.—The Mission Schools certainly do good, in partially removing the prejudices of the rising generation, in enlightening their minds, and preparing them better to understand and appreciate the word of life in maturer years; and surely this is something. Some time ago I visited a village in the interior, where the face of an European is very rarely seen, and in the course of conversation with the people, a man said to me, We like your schools, sir, very much; they are much better than ours in many respects: but we have one serious objection to them. Indeed, I said, pray tell me what it is, and I will remove it if possible. Why, he said, the boys in your schools pay less respect to our gods than the others, and get in many instances a decided leaning towards Christianity. I am, I replied, very glad to hear it, and if that be the objection, I certainly have no wish to remove it, though I am not aware that any of the boys have embraced Christianity. No, no, he said, they have not openly embraced it, I know; but they have a drawing that way, and become very sceptical, and this is a very serious objection to our children being taught there, much as we value them in other respects.

4th.—Schools are admirably calculated to give efficiency to the operations, and render more extensively useful the labours of the Tract Society, by raising up a class of young men, who are capable of reading and understanding their publications. I some time ago put a tract into the hands of a young man in a distant village, and told him to read: he read half a dozen of lines; and I said to him, If I am not greatly mistaken, you have been instructed in some of the Mission Schools. He replied, Yes, Sir, I was so many years in such a school. I am fully convinced, that you may know this in almost every instance: put a tract into the hands of

any young man, and you may at once tell, whether he has been in a school under the superintendance of an European: in fact, children of ten and twelve years of age, in these schools, read infinitely better than most of the learned Pandits of Bengal: the former read with ease and fluency, whilst the latter stammer and stick, and can scarcely put two sentences together.

It must be allowed on all hands, that prayer and preaching (and what we chiefly want, is a much larger spirit of the former) should ever be considered as the primary work of a Missionary, (Acts vi. 4,) and as far as active labours are concerned, preaching, as I have before stated, ought principally to be attended to, whenever it can possibly be done; and yet the zeal of a Missionary, and his love to the souls of men, must and will be estimated by the Lord of the Vineyard, not by the amount of labour which he performs, either in this, or any other respect, but by the sacrifices which he makes, and the extent to which he denies himself, and crosses his natural inclinations in the pursuit of his avocation. I can imagine a Missionary, apparently a very zealous active man, perpetually itinerating and preaching from village to village without experiencing any thing self-denying in these labours; and if it be asked, How can this be? I answer, He is perhaps a man of a healthy robust constitution, is naturally averse to sedentary habits, and possesses, it may be, a roving turn of mind, so that this perpetual movement is his element, and quite accords with his natural disposition. I think it is the excellent John Newton, who observes, that if God were to commission an angel to visit our world and bring into his presence the most exalted Christian he could find, he probably would not find him writing a body of Divinity, nor holding forth from the pulpit with zeal and eloquence to admiring thousands; but he would find him in a work-house, a poor, despised, afflicted man, a burden on society, and one whom the parish officers were perpetually wishing dead. And if an angel were sent to select the Missionary most approved of God, perhaps instead of selecting such a man as the one described above, he would fix upon one separated from civilized society, and who attracted but little public notice—one who perhaps appeared to be greatly lacking in zeal and energy; but who, notwithstanding this, often deeply sighed in secret over his inability to do more in his Saviour's cause, and whose labours, though insignificant compared with those of many others, were probably, by reason of his infirmities, made at a much greater expence of bodily pain and suffering.

Suppose again, two Missionaries, both naturally of the same roving turn of mind described above, occupying the same station; one follows the dictates of his feelings, consults his inclinations, and in accordance with them, travels from village to village, preaching the word of life; but the other, though he would like to be employed in the same way, thinks, that he can do more for the cause of God generally, by labouring in his study; he therefore sits down to the work of translations, &c. and is seldom seen abroad. The world might perhaps call the former an active zealous man, and the latter, a lazy inefficient Missionary. But God, I am persuaded, would take a different view of the case; and it is a query, whether the labours of the latter would not be more approved by Him than those of the former: because, in the latter case, the man denies himself, crosses his natural inclination, and that on principle, with a view to promote, as he hopes, more extensively the glory of his Lord; but the other exercises none of this spirit; he merely falls in with the dictates of inclination, and does that, which from his constitution, and the peculiar turn of his mind, is most agreeable to nature.

Perhaps it may be said, that I am here professedly approving of a line of conduct which I have before stated to be unwise, by supposing a Missionary to be shut up in his study, and labouring there, when from his

natural turn of mind he appears better adapted for more active engagements. But this is a mistake. I here suppose the individual to act freely, and of his own accord, while that which I have before stated, refers to the inexpediency of urging a man to any particular department of labour, when he does *not* so act, but rather shrinks from it, feeling perhaps that he is not adapted for it; and to the injustice of censuring him, as a man wanting in zeal, or "ashamed of the cross of Christ," because he confines his efforts chiefly to what may be deemed a subordinate department of the general work. I hold it as an incontrovertible truth, that no man will succeed to any extent in cultivating any part of the field on which he is urged to enter contrary to his wishes; when he does not act *freely*, and feels a distaste for that peculiar branch of labour which has been assigned him.

The Apostle tells us, that "the saints shall judge the world;" but as one of our old writers remarks, they are very apt to get upon the judgment seat before the time. How much better it would be for them, if, instead of doing this, they would attend more to his admonition, and "forbearing one another in love," endeavour to keep the unity of the Spirit in the bond of peace: for "we shall all stand before the judgment seat of Christ; and why judgest thou thy brother, or why dost thou set at naught thy brother? Who art thou that judgest another man's servant? to his own Master he standeth or falleth. Therefore judge nothing before the time; until the Lord come, who will both bring to light the hidden things of darkness, and who will make manifest the council of the heart, and then shall every man have praise of God."

A Looker On.

IX.—*Notices regarding Hindu Festivals occurring in different Months.—No. 3, March.*

March 3.—*Dola Játrá.*

This festival is held at the full moon of the month of Phálgun, falling this year on the 3rd March, in commemoration of the sports of *Krishna* and his mistress *Rádhá*, who, on this day, tradition says, amused themselves with rocking, and throwing red powder at each other. Some Hindus perform also this pújá on the 1st, 5th, 7th, and the 9th day after the full moon.

On the night before the worship, fire-works are let off, dances with most immodest gestures take place, and indecent songs are sung; after which, towards morning, *Krishna* and *Rádhá* are placed in a chair suspended by ropes in the form of a swing, and then rocked, amidst music, shouts, laughter, and frantic expressions of all kinds: old, grey-headed men taking as active a part in these fooleries as the most giddy and thoughtless youths.

During the day, the worshippers wander about the streets, throwing red powder *(Phágu)* at the passengers, with their hands, or through a syringe, in imitation of the god, who himself, when incarnate, took a particular pleasure in this sport. In the afternoon, Bráhmans, frequently to the number of 500, are regaled with sweetmeats and other delicacies. Dramatic exhibitions, in which sundry passages of the history of *Krishna* and *Rádhá* are rehearsed, subsequently take place; and although some parts are indelicate and obscene in the extreme, the

Hindus do not scruple to take their wives and daughters to these shows, thus initiating them in the practice of vice. Of course, when such things are done, it cannot be a matter of great astonishment that chastity is almost an unknown virtue among Hindu females. The festival closes at night with illuminations, music, and songs; after which, *Krishna* and *Rádhá* are replaced in their temple.

The god and goddess, having, it is thought, during the above ceremonies, been polluted by the touch of so many persons, must on the following day be purified. This is done by washing and rubbing them with a mixture of the five things which proceed from the cow, viz. milk, curds, ghee, urine, and dung.

The five great sects of Hindus, viz. the *Shaktas* (worshippers of the female deities), the *Shaibas* (worshippers of Shib), the *Vaishnabs* (worshippers of Vishnu), the *Ganapattyas* (worshippers of Gonesh,) and the *Shauras* (worshippers of the sun), all celebrate this festival, which is held as extremely meritorious, and so pleasing to *Krishna* and *Rádhá*, that they will, in return, reward the worshippers with every thing they can but ask for, whether it be wealth, pleasure, honor, or heavenly bliss.

The Dola Játrá is among the native festivals one whose tendency is most demoralizing; and indeed, the same may be said of all the festivals kept in honor of *Krishna*, who is the most profligate deity of the Hindu pantheon; and nevertheless, would one believe it, reckons as his particular disciples, at least three-fifths of the whole population of Bengal!

MARCH 11.—*Ghetu Pújá,*

Is held on the last day of Phálgun, corresponding this year with the 11th March. *Ghetu*, (in Sanskrit *Ghanta Karna*,) is an inferior *debtá* much beloved by *Shib*, and residing in Shib's heaven. A *black boiling pot!!!* is worshipped as the emblem of this subaltern god, whose favor is omnipotent for removing the itch, scurvy, and any kind of blotches from the skin. The worship of this boiling-pot deity, in which women especially take a part, is accompanied with much noise of conches and other equally sonorous instruments.

MARCH 15.—*Báruni.*

This is a bathing festival, and takes place on the 13th day of the decrease of the moon, being this year the 15th March. When it falls on a Saturday, and the star *Sota Bhissa** is then on the meridian, it is called *Mahá Báruni;* and again, if the star *Shuba Jug* is in conjunction with *Sota Bhissa*, it is called *Mahá Mahá Báruni.*

The benefits of bathing in the Ganges at the *Báruni* are equal to those resulting from bathing in that river at the time of 100 sun eclipses; the fruits of bathing at the *Mahá Báruni*

* λ Aquarii.—ED.

equal to those of bathing at a million of sun eclipses; and those of bathing at the *Mahá Mahá Báruni* are so great, that three millions of generations of the ancestors of the bather are saved from hell by this single act of piety of their progeny.

At these bathing festivals, the natives from the remotest parts of Bengal, and even Orissa, proceed to the Ganges to perform their ablutions. *Tribeni*, six miles above Chinsurah, is especially resorted to by immense crowds; that place being held very sacred on account of the junction of three rivers, and called for that reason by the natives the "little *Prayág*."

MARCH 23.—*Ashok Shashti*,

Is held on the 12th of Chaitrá, or 23rd March. Those women who have children attend to this púját to obtain the protection of the goddess *Shashti* on their offspring, and also to be delivered from all domestic troubles and evils. *Ashok Shashti* means, Shashtí the destroyer of sorrow. The worship is usually performed before the Sálagrám, or sacred stone.

MARCH 24.—*Básanti Pújá*.

Básanti is a name of *Durgá*. The worship, which commences on the 7th of the increase of the moon, lasts four days. The same ceremonies are gone through, and for the same purposes as at the grand festival in October, but not with such pomp and universality.

MARCH 26.—*Srí Rám Nabami*,

Is held on the 9th day of the increase of the moon of Chaitrá, or 26th March, in honour of *Rám*, who on this day became incarnate, to destroy the giant *Rábana*, who had stolen his beautiful wife *Sitá*, and carried her to his kingdom of *Lanká*, or Ceylon. The history of this god, who is an incarnation of Vishnu, his wars, and his final victory over *Rábana*, with the aid of an army of monkeys, form the subject of the celebrated epic poem called the *Rámáyana*.

A very strict fast is kept at this period. On the day before the festival, the worshippers eat only once. On the day itself, they touch no food whatever, and abstain even from the use of water. Every Hindu who breaks this fast is threatened in the Shástras with the hell *Kumbi Pák*, whose chief punishment consists in being whirled about on a spit in eternal fire. Multitudes of clay images of *Rám* are made on this occasion, and worshipped much in the usual manner, with offerings of sweetmeats, fruits, wearing apparel, golden ornaments, &c. which are appropriated by the officiating priest. The image of *Rám* is painted green. He is represented as sitting on a throne, or on *Hunumán*, the monkey, his faithful auxiliary in all his wars, with a crown on his head. He holds in one hand a bow, in another an arrow, and has a bundle of arrows slung on his back.

N. B.—Of all the festivals of this month, only the *Dola Játrá*, *Báruni*, and *Srí Rám Nabami* are observed in public offices.

X.—*Vindication of the System pursued by the General Assembly's Missionaries. By the Rev. W. S. Mackay.*

[Continued from p. 83.]

"Our fixed and solemn purpose is, in the midst of evil and of good report, to move on in the even tenor of our way, until we demonstrate to the world, *that our main design and ultimate object is, as speedily as possible, to render 'the preaching of the Gospel' ten times more efficacious than it has ever been in India.*"—Speech of the Rev. A. DUFF, p. 18.

The duty of a Missionary is to make known the Gospel of Christ. That is a false and narrow view, which would confine it to addressing a multitude in a set speech. In the school, in the pulpit, in the family circle, in the study, in his daily walk and conversation, a man is never without opportunities of bringing others to the knowledge of Jesus. Between these there may be a question of degree, but there is none of contrariety. "There are diversities of gifts, but the same spirit;" and he does most effectual service, who cultivates most of all "the gift that is in him." "If ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." Our Church, indeed, like others, makes a distinction between the *preaching* elder, and the *teaching* elder; but while she sometimes, for wise and necessary purposes, assigns their separate work to each, the example of the Apostles* teaches her, that both are within the legitimate field of the ministry.

It is a vain attempt to establish an antagonism between preaching and teaching. Man cannot put asunder what God has joined. I appeal to facts. If the Missionary is confined to preaching alone, in the common sense of the term, at one blow forty-millions of souls, the whole female sex of India, are excluded from the benefit of his labours. Another sweeping blow strikes off all the youth, or, at least, all who are not sufficiently advanced to profit by preaching. Add to this nearly all the richer and more respectable classes of society, all who despise the Gospel, all who are too proud to mix with the crowd of the bazar;—and what is left, but the refuse of the people? True, that even because they are wretched, and ignorant, and degraded, it is most needful, most merciful, to offer unto them the consolations and the happiness of religion; and he who gives himself to this work is bound to carry it on with all his soul, and all his heart, and all his strength, and all his mind. But is it the duty of the Christian minister to pass over the *majority* of the nation, the women and the children, the learned men and the honorable, and leave them to die in their sins? There can be no plea of necessity. Through the press, and in other ways, but chiefly in our schools, God has given us in some sort the means of communicating with them all. The highest and most influential classes, the native princes even, are willing that we should instruct their children. They come to us, asking for knowledge. They do not refuse to learn our religion; and that religion is able to save their souls. These youths will soon be men. They will be the guides and leaders of their countrymen. If we refuse them, they will draw from other cisterns; and knowledge without religion would be a

* Acts xv. 35, &c.

dangerous gift for India. It burns up the abominations of idolatry, but it leaves behind a moral waste. The unclean spirit may be cast out; but is there not fear, that when he finds the house *empty*, swept, and garnished, he may return with seven other spirits more wicked than himself, and so the last state of that house be worse than the first? If so, there are evil days in store for this land, unless Christians exert themselves to direct that torrent which they cannot check. What is more terrible than intellect unchecked by conscience? It is the state of the fallen spirits. And yet it is the state, unto which knowledge *may* conduct India; for in the present case, by the very clearing of the ground, it unsettles or destroys every previous religious impression. Thus in the first place we have evil; and, though the religious feeling can never be eradicated from mankind, and though after the transition state is over, the only religion of enlightened minds must be Christianity, yet the result may be distant, and the intermediate state is pregnant with danger and suffering.

On the other hand, the Christian teacher avoids the evil, and retains all the good. He too elevates the intellect; but he also directs it aright. The Dagon of idolatry falls prostrate before him also; but the temple of the soul is not left empty: it is filled with the ark of the Lord. The religious feeling, the conscience, the sense of accountability are not unsettled or destroyed. They acquire new force; they are enlightened, purified, and renewed. The man may defy them, or flee from their voice; but he flees with the arrow in his side. The words of the gospel are like nails fastened in a sure place, and the man, who has once listened to them, is ever after constrained by the irresistible force of truth to judge every action by the Gospel standard. Thus far at least we *must* succeed. The spirit of God converts the soul; and, we trust, it will not be withheld from us: while we have the satisfaction of knowing that *every youth, educated in our schools, leaves them with the law of Christ written upon his conscience, and a belief in the truth of Christianity seated deep in his convictions.* And thus, knowledge becoming the handmaid of religion, we have good reason to hope, that India shall be pervaded by the spirit and influences of Christianity, even though there were not a single instance of direct conversion. Does not the evident finger of God seem to point out to us our duty in relation to this mighty work? ought it not to be the joy, I will not say of the Missionary alone, but of every Christian, to throw in his mite, and to offer up his fervent desiring prayers, for its success? So far as human means are concerned, those who, in a crisis like this, are entrusted with the education of the young, hold the destinies of India in their hands.

II. For the argument is cumulative, the *direct* work of a Missionary is to win souls to Christ, and the elementary school is a *direct* instrument of conversion. The influence of education is proverbial. To prove this formally would be almost as absurd as to doubt it. The mind of youth is most of all fitted to receive and retain pure and generous impressions. Then it is that we have the most reasonable hope of finding an entrance open for the Gospel. Samuel, Josiah, and Timothy show forth the fruit of training up.

a child in the way in which he should go: and our Lord himself says, "Suffer little children to come unto me, and forbid them not," which might be a lesson to many in our day, as it was to the disciples before. Now, in every Christian school with which I am acquainted, the chief object is to explain, and instil into the youthful mind, the doctrine of the Redeemer; and to *preach* to them, in the only way in which they are capable of understanding it, Christ crucified. And the effects, which might be anticipated, have followed. Passing over our Sunday schools at home, abounding with instances of conversion, and in many respects the nurseries of the Church, I come at once to the Heathen. From the 25th Annual Report of the American Board of Commissioners for Foreign Missions, I find nearly 300 converts (most of them) from the Jaffna schools*; I find about two years ago, there were three native preachers, 35 pious catechists and readers, 40 pious school-masters, and more than 50 baptized pupils in the Mission seminary, training for future usefulness. Yet for the first six or seven years, the Missionaries had little, or no success. To come nearer, I find Mrs. Wilson labouring among the females for seven years with comparatively small success; but now the blessing has come from on high, and twenty converts, chiefly from the school, are the fruit of her labours. Other instances abound; but these are sufficient. And when it is demonstrated, that the young may be brought to Christ,—that such will hereafter be the most valuable class of converts,—that they flock in crowds for instruction, and that there is no one else to care for their souls, shall I, for fear of compromising the dignity of my office, leave them alone? I trust, "I have not so learned Christ!" The man, who gathers in these little ones into the kingdom, preaches the Gospel as directly,—is as much a Missionary, as the best of us. It is said, that this is more properly the work of school-masters; and so it is. But where are they? Instead of talking about them, we are now training them up in our schools; while on the principle of the apostle, who became all things to all men that he might win some to Christ, in the mean time we are acting in their place. The Missionary societies at home find it as much as they can do to support their Missionaries; to expect from home school-masters sufficient for the wants of India is a mere chimera. Common sense, as well as universal experience, points to the employment of native agency. Due attention has never yet been paid to this subject; but it will soon assert its own claims to consideration.

III. The elementary school prepares an audience for the preacher; and opens out to a large class the whole range of English devotional literature. The internal evidences act with less power, and the external with scarcely any, on the mind of an idolatrous Hindu? In regard to the latter, it is unreasonable to expect, that a man, growing up amidst falsehood, and surrounded by it on every side, should feel the force of historical evidence. This has been our uniform experience; and any one, who thinks for a moment, will see that a considerable degree of knowledge and thought is required even to understand the bearing of

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the argument. The internal evidences are far more generally impressive; but surely a mind brutalized by idolatry, and a conscience perverted, darkened, almost blinded by a false standard, are not the soil in which they are best fitted to take root. I need scarcely remark, that by enlightening the intellect and moral sense, a larger door of entrance is opened for the arrows of the Spirit: and that a class of hearers is provided, differing but by a hair's breadth from a nominally Christian audience. ***Indeed many of our more advanced pupils, not only come to our houses, but are regular attendants upon the preaching of the word, in another department of the Mission.*** So that already teaching, not only prepares for preaching, but the two go hand in hand. I may appeal on this head to the testimony of the enemies of religion; their constant outcry against our schools is, that in them the mind of youth is unduly prejudiced in favour of Christianity.

I know that all this will be met, I will not call it answered, by the question, Did the Apostles establish schools? as if we were to be guided by the letter, rather than by the great principles, of the Gospel. If so, where is the Scriptural example for Sunday schools, Bible, Tract, and Missionary Societies, Hospitals, and other Charitable Institutions, which adorn the Christianity of the present day? Let those, who will do nothing without the warrant of apostolical example, follow it throughout. Let them go forth, and heal the sick, cast out devils, prophesy, work miracles, and speak with tongues. But they cannot: and one reason why the Apostles did not establish schools such as ours, is very evident:—they could not. Science, as then taught, was not confined to the Christians, was not useful, was not true, did not destroy idolatry, or prepare the way for the Gospel, and could be better taught elsewhere. The Christians, so far from standing on vantage ground in regard to knowledge, were beneath the Heathen: and a Greek, or Roman, or Jewish parent would laugh with scorn at the idea of sending his child to a Christian school. Indeed, if we were to follow the Apostles literally, we must not even learn the native languages; but, like the followers of Irving, wait until we be inspired. Will any man in his senses say, that the case is not altered now? I firmly believe, that if an Apostle had seen this large and interesting class brought within the reach of the Gospel, he would have thanked God for it on his knees. Shall we exclude ourselves from the benefits of the Press, of Education, and of Literature, because in them we possess advantages, which the Apostles did not enjoy? O that we had thousands more to bridge over the vast gulf between us and them!

To the young then, that field so bright with hope and promise, we have turned for a time our chief efforts; and to it we look not only for converts, but for teachers and preachers of the gospel. The Lord, I trust, will hasten the time when native agents, trained in the school, shall be able to relieve us from the more elementary part of our labours; but I confess, I shall leave it with regret, for it is very delightful to see childhood imbibing the congenial purity of the Gospel; and the chaos introduced by knowledge into the more mature mind, gradually subsiding into order and beauty, under the influence of the Spirit of God.

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a child in the way in which he should go: and our Lord himself says, "Suffer little children to come unto me, and forbid them not," which might be a lesson to many in our day, as it was to the disciples before. Now, in every Christian school with which I am acquainted, the chief object is to explain, and instil into the youthful mind, the doctrine of the Redeemer; and to *preach* to them, in the only way in which they are capable of understanding it, Christ crucified. And the effects, which might be anticipated, have followed. Passing over our Sunday schools at home, abounding with instances of conversion, and in many respects the nurseries of the Church, I come at once to the Heathen. From the 25th Annual Report of the American Board of Commissioners for Foreign Missions, I find nearly 300 converts (most of them) from the Jaffna schools*; I find about two years ago, there were three native preachers, 35 pious catechists and readers, 40 pious school-masters, and more than 50 baptized pupils in the Mission seminary, training for future usefulness. Yet for the first six or seven years, the Missionaries had little, or no success. To come nearer, I find Mrs. Wilson labouring among the females for seven years with comparatively small success; but now the blessing has come from on high, and twenty converts, chiefly from the school, are the fruit of her labours. Other instances abound; but these are sufficient. And when it is demonstrated, that the young may be brought to Christ,—that such will hereafter be the most valuable class of converts,—that they flock in crowds for instruction, and that there is no one else to care for their souls, shall I, for fear of compromising the dignity of my office, leave them alone? I trust, "I have not so learned Christ!" The man, who gathers in these little ones into the kingdom, preaches the Gospel as directly,—is as much a Missionary, as the best of us. It is said, that this is more properly the work of school-masters; and so it is. But where are they? Instead of talking about them, we are now training them up in our schools; while on the principle of the apostle, who became all things to all men that he might win some to Christ, in the mean time we are acting in their place. The Missionary societies at home find it as much as they can do to support their Missionaries; to expect from home school-masters sufficient for the wants of India is a mere chimera. Common sense, as well as universal experience, points to the employment of native agency. Due attention has never yet been paid to this subject; but it will soon assert its own claims to consideration.

III. The elementary school prepares an audience for the preacher; and opens out to a large class the whole range of English devotional literature. The internal evidences act with less power, and the external with scarcely any, on the mind of an idolatrous Hindu? In regard to the latter, it is unreasonable to expect, that a man, growing up amidst falsehood, and surrounded by it on every side, should feel the force of historical evidence. This has been our uniform experience; and any one, who thinks for a moment, will see that a considerable degree of knowledge and thought is required even to understand the bearing of

* These are boarding schools: but the question is not, what form of school is best? but whether the young may be converted by means of a Religious Education?

the argument. The internal evidences are far more generally impressive; but surely a mind brutalized by idolatry, and a conscience perverted, darkened, almost blinded by a false standard, are not the soil in which they are best fitted to take root. I need scarcely remark, that by enlightening the intellect and moral sense, a larger door of entrance is opened for the arrows of the Spirit: and that a class of hearers is provided, differing but by a hair's breadth from a nominally Christian audience. ***Indeed many of our more advanced pupils, not only come to our houses, but are regular attendants upon the preaching of the word, in another department of the Mission.*** So that already teaching, not only prepares for preaching, but the two go hand in hand. I may appeal on this head to the testimony of the enemies of religion; their constant outcry against our schools is, that in them the mind of youth is unduly prejudiced in favour of Christianity.

I know that all this will be met, I will not call it answered, by the question, Did the Apostles establish schools? as if we were to be guided by the letter, rather than by the great principles, of the Gospel. If so, where is the Scriptural example for Sunday schools, Bible, Tract, and Missionary Societies, Hospitals, and other Charitable Institutions, which adorn the Christianity of the present day? Let those, who will do nothing without the warrant of apostolical example, follow it throughout. Let them go forth, and heal the sick, cast out devils, prophesy, work miracles, and speak with tongues. But they cannot: and one reason why the Apostles did not establish schools such as ours, is very evident:—they could not. Science, as then taught, was not confined to the Christians, was not useful, was not true, did not destroy idolatry, or prepare the way for the Gospel, and could be better taught elsewhere. The Christians, so far from standing on vantage ground in regard to knowledge, were beneath the Heathen: and a Greek, or Roman, or Jewish parent would laugh with scorn at the idea of sending his child to a Christian school. Indeed, if we were to follow the Apostles literally, we must not even learn the native languages; but, like the followers of Irving, wait until we be inspired. Will any man in his senses say, that the case is not altered now? I firmly believe, that if an Apostle had seen this large and interesting class brought within the reach of the Gospel, he would have thanked God for it on his knees. Shall we exclude ourselves from the benefits of the Press, of Education, and of Literature, because in them we possess advantages, which the Apostles did not enjoy? O that we had thousands more to bridge over the vast gulf between us and them!

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IV. Naturally rising out of the school, comes the higher department of our educational system. It is that which is intended for the preparation of Christian preachers. It is that to which, I trust, with the blessing of God, the chief strength of the Mission will be speedily directed; and by which the Mission itself will chiefly be fed. NATIVE AGENCY is our watch-word. Already in every Mission, a great proportion of the converts (in most a majority) are brought in by their baptized fellow countrymen. And yet hitherto in this country the Baptist Missionaries alone have made any considerable effort to render this arm more efficient. Here, even more than before, we stand on ground that is inexpugnable. Experience is with us; scriptural example is with us; every thing is with us. Setting aside, as minor considerations, the advantages of cheapness, of being inured to the climate, of acquaintance with the vernacular language, and the manners and habits of the country, who so well qualified to preach Christ with effect, as he who has been delivered by Him from the horrors of idolatry, who knows what is passing in the hearts of his hearers from his own experience, and can answer the objections which he himself once felt, by the arguments which convinced himself? Such too was emphatically the scriptural plan. Our Lord himself taught and prepared the twelve for the ministry. The Apostles, wherever they came, set apart native converts to preach the Gospel, while they themselves passed on. They certainly did not teach them as we propose to do; but they laid their hands on them, and said, Receive the Holy Ghost. Other teaching they needed not. But it was not so before, and it has not been so since. Under the Mosaic dispensation, we find the Schools of the Prophets. When these ceased, the Synagogue was both a church and a school; and the same men conducted both. Again, under the Christian dispensation, towards the end of the age of miracles, we find from Ecclesiastical History the Evangelists Mark and John founding schools for religious instruction; and from these schools came the ornaments of the Christian Church. In one word, whence came the *body of the Ministry* from that time until this? It was from the schools and universities; wherein such men as Calvin and Melancthon laboured in the service of their Master. It is in this sense that Mr. Duff says, We hope to render the preaching of the Gospel ten times more efficacious than ever it was in India. We must have native preachers: they must be prepared for their work; and that preparation can be entrusted only to ministers of Christ. And he who, by the blessing of God, is enabled to train and send out many native preachers, though he engage in no other department of labour, is in the strongest, the highest, sense of the word, a *Missionary*.

Before leaving this subject, I may observe, that the Assembly's institution in both its departments has been favoured with the approbation of nearly all the Calcutta Missionaries, and that they have pledged themselves to lend it their warmest support. Indeed, I appeal confidently to friend and foe, whether, so far as human agency is concerned, there can be any more certain, direct, and expeditious method of spreading the Gospel in India.

V. Prayer and the preaching of the word to adults form an essential part of the duty of every Missionary. These, as Mr. Duff has already stated*, with all other approved plans of usefulness, fall within the scope of the Assembly's Mission. His own lectures will not have been forgotten; nor the fruits of them among that very class, who, by previous education, were prepared to listen to them with advantage. A similar series is now in preparation; and an English service is regularly held for the benefit of the thousands of promising young men, who can, in no other way, be brought under Christian influence. Nothing but Mr. Duff's illness prevented him from preaching to the natives in their own language; indeed, he had even made arrangements to begin on a particular evening. The attempt will be made again, if it please God, at no distant period; and it is not the least advantage of the system, that while a Missionary is studying the language, he may be profitably employed in the school from the very day of his arrival.

As there is some misapprehension in regard to this point, it may be well to observe, that none of the Missionaries is employed in the School more than three hours at a time, and that he has all the remainder of the day to employ in any way he may think most profitable. So that, even were we permanently engaged in the elementary school, there would still be ample time for all the other departments of the Mission; and preaching, teaching, the raising of a Native ministry, the study of the Native language, &c. might go on harmoniously at once. It is not so now in any considerable degree, because the Mission is yet in its infancy; but all are in progress: and we look with confidence for the prayers of the Church, that our hands may be strengthened, and that the Spirit of God may set the crowning seal on our labours.

To conclude, our Lord commands his disciples to preach the Gospel, not to the adults alone, but to "every living creature." We preach the Gospel chiefly to the young, because they have souls to be saved; because they had previously been almost neglected; because they are the most influential class of the community; because they are more open to religious impressions; and because, even when not converted, their minds and consciences are enlightened, and, with souls that can never lose the impress of Christian influence, they go forth among their countrymen to leaven the whole mass. Preaching to the young, seems to us, more effectual than preaching to adults; not only because it is more likely to be successful, which does not require proof, but because its effects are more lasting, and more direct. Conversion is plainly common ground; and the Spirit of God is as likely to visit the young, as the old: while between the after-usefulness of an educated and an uneducated convert, there can be no comparison. But, as we are aware that much of this can be accomplished afterwards by other agents, the *leading* object of the Assembly's Mission is to prepare and train up such agents, and to send them forth in the shape of Tutors, School-masters, Catechists, Preachers, and intelligent and well-informed Christian men, to spread knowledge and Christianity

* See CALCUTTA CHRISTIAN OBSERVER for December, 1835.

throughout their country. As for the adult population, it was never intended to neglect them; and, amongst them, if God should bless us with success, our native preachers will chiefly labour. Thus by the system pursued in the General Assembly's Mission, (I quote the American report,) "while the Gospel is preached to the adult, we may gather the youth, the child, and even the infant into schools; and before the mind has been blinded and enslaved by superstition, it may become pre occupied by the truth, and renovated by the spirit of holiness."

In these remarks I have left out much, to avoid repetition, as the same views have been stated, and the same ground gone over by Dr. Bryce and Mr. Duff. As to the course followed by my colleagues and myself, we are "fully persuaded in our minds." We believe that thus we will best advance the cause of our Redeemer: but we seek not to attack other plans. We recognize their fitness, and honour those who engage in them for their zealous labours, though in the exercise of the same Christian liberty, we have chosen for ourselves, a wider, and in some respects, a different path.

XI.—*Progress of Education in India.*

The first thing which requires notice, is the change which we have made in the title of this paper. The former title of "Progress of the English language and of the Roman letters" is not, under present circumstances, sufficiently catholic. It has led some to imagine, that we view with indifference instruction imparted through any other medium besides the English language and letters. The fact, however, is far otherwise. We regard the *progress of knowledge* with equal interest, whatever may be the channel through which it advances. From the Bangálí lessons taught to Mrs. Wilson's little girls, to the Greek of the Martiniere, we care not what language is used. provided the end of propagating truth is obtained. Our objection to the Sanscrit and Arabic was founded on their containing very little of that precious commodity, and on the value even of that little being much diminished by its being mixed up with errors of various kinds. Our preference of English is owing to its possessing an immense stock of pure unadulterated truth. The false glare which used to surround the former languages is now well nigh dissipated, and English is beginning to assume that prominent place among the means of raising India from its fallen condition to which it is so well entitled. There is therefore no longer any occasion for urging this point in preference to many others which, although highly important in their degree, were not forced upon our attention by any present necessity.

Exactly the same remark applies to the Roman character. We considered the gradual application of this character to the various languages of India certain to be productive of many advantages to the progress of native literature, and we therefore spared no pains in urging the point. The object has now been happily attained. The Roman character has taken its place among the other Indian alphabets. Its superior advantages have been generally acknowledged by those who have made the experiment of using it. The sphere within which it prevails is steadily becoming more and more enlarged. The plan therefore no longer stands in need of extraordinary support, and we shall hereafter only notice it in its place among other means of raising the moral and intellectual condition of the people of India.

In the arrangement of our extracts, we shall commence with our native land, which, we ought to be thankful to God for the distinction, is the fountain-head of nearly all that is doing in the East in the way of improvement. Few will fail to recognise the spirit of the man who penned the following paragraphs:

"*Edinburgh, 12th June,* 1835.

"I have been advocating the claims of India in various parts of Scotland, and have the prospect of doing so in every corner of it, if health and strength permit. The introduction of the English language in place of the "barbarous" Persian, &c. is a very popular theme, when properly explained. Some enemies, and also mistaken friends, have at times raised the hue and cry, that we wanted to *extirpate the languages of the East!* and have in consequence pronounced us dreamers, visionaries, &c. &c. But when set in its true light, I find no theme more captivating to the enlightened part of our community.

"The General Assembly of our Church has taken up the cause of India more warmly than ever, and I do not now despair of returning to India, with some additional co-adjutors.

"I send you some copies of my Address before the General Assembly. 10,000 copies of it have been printed, and the greater part have been already disposed of. India and its claims have at present become almost *the fashion,* in conversation, &c. throughout Scotland. May God bless all our labours. For blessed be his name, we have not laboured in vain. It is my intention, D. V., to leave no stone unturned:—and I find on the whole abundant reason to be thankful for the prospects that are opening before me."

When we last saw the writer, he was reduced by sickness to the brink of the grave, and his mind was filled with despondency at being obliged to abandon, as it appeared to him, for a long time to come, all hope of forwarding the progress of the cause which he had so much at heart. But God chose better for him than he would have done for himself. As it has turned out, he has done far more good by going home, than he would probably have done by remaining here.

We now proceed to the correspondence of a Reformer of another kind, the scene of whose benevolent exertions is Central India.

"*8th Nov.* 1835.

"You will be happy to hear, that I am making great progress in civilizing my Rájpút Grassia Chiefs. I have now got half a dozen of them with me, and W——, Mrs. W——, and myself are uniting our labours to soften their hearts and elevate their tone of moral feeling. At present they are a barbarous set. Two of them cruelly killed their daughters about eighteen months ago. And the others, who are older, set them the example some years ago. One of them told me yesterday that he could not estimate the number of murders by Infanticide in Malwá and Rajputána at less than nearly 20,000 per annum!! What a state of brutalized inhumanity does this bespeak! I delay writing the report you suggested, till after my present circuit: I anticipate making additions to my present stock of information, which will add vastly to the interest of my communication.

"I now inclose a Tale from Real Life, written by Rám Bháo Pandit, English Secretary to Rájá Khushwaqt Rée, the present Bhopál minister. The Thákur, who cruelly murdered his infant after it had reached the age of four months, is an uncle of Hanwant Singh, the Nursingar Rájá. When he ordered his wife to murder a second daughter, she swore she would never be guilty of such an enormity, and ran off with her babe to her father's house, where she resided with it till grown up. This tale, relating facts well known in this part of Malwá, and written by a Brahman who commands a good deal of respect, will, I feel assured, do a vast deal of good. Get three or four hundred copies printed for me in a plain and easily read Hindí character. Others may also find it exceedingly useful. I am getting curiosities and chemical and philosophical apparatus from England and Kalkattá, and have many other irons in the fire, to promote my design of working a quiet and sure, but even a rapid, change for the better in Malwá. I forbear from seeking co-operation, till the sight of what I have effected shew what may be done by the application of judicious means, and create a spontaneous desire to learn by what means it has been effected.

"To —— I have applied to get printed for me a little Treatise by two Káyaths of this place, in favour of the second marriages of widows, and shewing the ruin entailed by the heavy expenses of marriages, and recommending by high examples the establishing of a sumptuary law in castes, fixing the cost of all marriages at a sum within the reach of the poorest. These several essays will tend to work a great change on questions of great moment to the well-being of society.

"I am thinking of giving my Thákurs a translation of part of Voltaire's Life of Peter the Great, particularly of that part detailing his travels, his studies, and labours as a mechanic, in England and Holland; the reforms he introduced into his government, the discipline he established in his army. I know of no example better calculated to cause these barbarous chiefs to exert themselves for the improvement of themselves and their countrymen. You cannot recommend a better example to any of your eléves at Kalkattá, and elsewhere. Pray urge some of your friends to take the subject in hand. Peter had to fight with almost as many prejudices in his ignorant subjects as we find in our Hindu subjects."

"*28th Dec.* 1835.

"I now return to the Tale of Real Life, which I have corrected. I think that if the type were a size larger, it would be better. The tale is intended for children and for Rájputs, who, little used to decipher any symbols of the sort, will find even the largest character of troublesome evolution.

"The facts are well known in Malwá, and the people will be surprized to see them in print. The writer is well known in Bhopál. His composition will command attention. Its literary merits are very, very low. You

know how full of redundancies and repetitions every Hindí letter is. The author is not free from the fault of all his countrymen. But I wanted to encourage him. We will all criticise his composition, and the ordeal will do him and all my scholars, (who want to emulate his example, and produce something worth *printing,*) an incalculable deal of good. Our next years productions, as well in the sciences as in morals, will, I think we may flatter ourselves, be vastly superior in orthography, stile, and truth to nature and good taste.

"I have just been to see Mr. Bax at Indore. I went accompanied by a round dozen of my Grassia Chiefs, who were all anxious to see Mhow, Indore, and Oujain. At Mhow, I took them to see the magazine, the horse and foot artillery, the public library, the Parsí shops, the Church, &c. At Indore, Mr. Bax addressed them on our abhorrence of Infanticide. He took them and me to see Hárí Holkar and his palace. It was a grand darbar. They were all highly gratified by the interview. They were lost in rapture at the sight of the Indore Residency, which is an elegant classical building, and most splendidly and tastefully furnished. I and my ragamuffin Thákurs and Mahárájás were the laugh of Indore and Mhow; but it is only these or similar attentions which can secure their affection and civilize them. But they will fill all Eastern Malwá with an account of all they saw, and with a great deal more besides. Your time is cut up, no doubt, by interruptions from gentlemen visitors, &c. Mine is severely indented on by my native friends; but every interview, though profitless to myself, I endeavour to make useful for the improvement of my native friends, and to rivet their affections on our Government.

"At Oujain, I and my learned friends were waited on by all the learned of that place. We had many interesting discussions on many topics. The assembled Jyotishís were astonished at the power with which we illustrated and proved the truths of their system. The Puránics yielded to our arguments, and the most learned of the body related to us a controversy which had taken place at Puna some 25 or 30 years ago, or even more, at which the astronomers of that day had successfully maintained the truth of their system against Vyásji, although the Puránics had since by their numbers, and the ignorance of subsequent generations of Jyotishis, carried the day. These discussions are likely to fix men's attentions on the Sihor school; and to contribute to its gaining a degree of stability and permanency, which my early removal from Sihor might prevent its acquiring.

"My vanity will not allow me to omit the mention of one fact, which will satisfy you of our good progress. When I was at Mhow, one of my people, going out in quest of sights, found out the library: he stood opposite the door: Captain C——y seeing him, and fancying that he belonged to my camp, asked him in: and kindly shewed him every thing there. Amongst other things, he showed him a terrestrial globe; he was surprised at his accurate knowledge of its contents; then moving to the celestial globe, was so completely taken aback by his display of science, that he forthwith led him to another part of the room to prevent his discovering, he amusingly said, his own inferior acquaintance with the subject.

"Again, a youth of about 19 or 20 years of age, who has been in the Sihor school for about 18 months, so surprised Captain Sandys at Mundlaisir (where he had gone to see a relative) by his various acquirements, that Sandys offered him at once the post of school-master, as he had no one at all acquainted with or to whom he could make intelligible, the many matters, he shewed himself at home in. The boy was the son of a Vakíl with me, and though much pressed by Sandys, did not like the occupation. He answered him á la Socrates, "that as yet he had learned

nothing, except that he nothing knew," and must return to his own sáhib and the school. You will thus perceive that I have at last got attention, and even zeal to work upon."

LODIA'NA.

"Though I am not yet perfectly recovered, I attended the Lodiána school at many different times, and found the boys extremely ambitious of learning. Some of them are not more than nine years of age; and as they are Afgháns, speak Persian, and dress themselves in the Asiatic fashion, they present a most striking sight, when one thinks of the distance of Kábul, and the prejudices of the Musalmáns of the trans-Indus, which it strikes me, are now losing their root. What was the most surprising and new to me, was the translation of the English Instructor, which the boys of the Nawáb's son's party, and those of Sháh Shujáh's were fluently and correctly doing into Persian, as they are unable to speak Hindí.

"To-day I examined a clever boy named Abdul Karím, the son of Kázi Mullá Husain, a respectable man in Sháh Shujáh's service, and was extremely pleased with the translation of his lesson, which he made into Persian.

"There are six classes in this school, and they contain 45 boys, who take great pains in acquiring the eternal riches of knowledge. They read Instructor No. 3, Grammar, Arithmetic, and parse the sentences without committing an error in Grammar. Among them is a handsome boy, named Bishan Singh, of the age of 12 years, who gains the admiration of the visitors of the school on every occasion. He knows Persian and Sanskrit, and is learning the use of the bow and arrow, which is common at the Sikh court. He is the son of Khushhál Singh Jamadár, who stands very high in Ránjít Singh's favor. He wrote a petition to the Mahárájá on my table. I asked him the original, to enclose to you. It will show you how much abilities he possesses, and how far he has made progress in the English language in such a short period. Only one year has past since the establishment of the school. He writes better than this original*, and speaks fluently and correctly. No doubt the pains of my friend Sháhámat Alí in teaching, and the attention paid to the boys by Captain Wade, deserve the highest praise. If the school continues in this flourishing state, no doubt the people of the other side of Kábul will come here to learn English.

"Mr. Lowrie has gone direct from Sabathu, to meet his friends near, or at Karnál. They are expected here in a week or two hence. We are glad to think that his friends will be of much use to the natives, who wish to gain the useful knowledge of English. The boys in this school are actively preparing to undergo an examination by Mr. Lowrie and his friends, before the former departs for his native country; when we expect they will find the boys much farther advanced.

"I am very happy to learn from Mr. Lowrie, that the Sabathu school is also doing very well, and that there are some fine boys in it. Another young Sardár, a younger son of the Ládwá chief, is daily expected in Lodiána school. He appears to be a smart boy, and I am happy to think will make a good English scholar."

* "*To His Most Excellent Gracious Majesty.*

"Having taken leave of your Majesty, I arrived at Lodiána, where I have been prosecuting my English studies with every attention under Captain Wade's patronage. By your Majesty's favor, I soon hope to make a satisfactory progress, and hence to meet the purposes for which I am intended by your gracious Majesty. With best wishes for your Majesty's good wealth and prosperous reign,

"I have the honor to be,

"Your Gracious Majesty's most obdt. and humble servt.

"B. S."

MÍRAT.

"You will be glad to hear our school answers my most sanguine expectations. Our Christian boys are not separated, but the whole are classed according to their respective attainments. I hope by the *Monitor* system, as I had it at Bánaras, we may increase our school *without cost*, as soon as we have boys that can teach."

"The arrival of a portion of my things, gave me an opportunity of submitting to our Committee some of the books in the Roman character. Their general distribution among the classes, I am persuaded, would greatly facilitate the attainment of English, through the medium of the vernacular dialect. Should you accede to the Agency proposed by the Committee, it will afford many an opportunity of studying English. I have procured several from Dihlí, having distributed those you were kind enough to give me on my quitting Kalkattá.

"The condition of the natives, in this part of the country, is wretched beyond description, owing to the total absence heretofore, of any plan for their improvement; the establishment of an English school, therefore, is the most effectual means of eventually ameliorating their situation, and removing from their minds the deep-rooted bias in favour of the Persian, to the exclusion of every thing else in literature or philosophy. Among the number of my pupils, is a young man of about 24, who has made a tolerable proficiency in Algebra and Geometry; but owing to his ignorance of English, or any European language, he is totally unacquainted with the advanced state of these sciences, as improved by the labours of the French and other mathematicians. He is going through a course of Astronomy with me, and when he shall have made progress in English, will prove an useful instrument of improvement in our hands. He is a Maulaví, and son of the 'Sadar ul Sudúr.'

"I have seen some articles in the newspapers, on the system of mutual instruction, and shall be very glad to see Education established upon a plan more economical and extended in its system of operation. The number of boys in our school at present is 94, eight of whom are Europeans, and their descendants."

AGRA.

"The grand advantage of the Roman alphabet, or the cheapness and facility of spreading and multiplying works throughout the whole country, is too much overlooked. The ardor of ——— as you know, is at the red heat for the introduction of the Nágari character into our courts' proceedings with the vernacular. A la bonne heure, as to the language, that would certainly be an improvement; but the radical structure of the proposed character essentially condemns it for the purpose; for the Nágari, even the Kaithi, could never be made a current manuscript character, and retain its identity; and if it is to be a new character, here is the Roman, the most current of all, ready made, simple, and adapted. It sounds well to talk of the vernacular character for the vernacular language; but this is a case of *vox et preterea*: for I believe the Persian character's claims to *vernacularity* for the Urdú, that is the Hindustání, would, if sifted, be found stronger than those of the Nágari; that is, I believe, since Hindustání has been a written language, more has been written in Persian than in Nágari character. The Mahájani is a distinct character. Most people, therefore, say; why disturb the present character, the Persian, which all officials know and practise, and which is a perfect vehicle for the vernacular, for the purpose of introducing one of which the officials are ignorant, and in which the people, by ———'s shewing, are but little skilled? You say, let Government not interfere in any way. The partisans of Nágari are not so liberal.

"The literary agency here is, I hope, getting on sufficiently well generally to encourage its continuance; for it is not only calculated to do, but is doing, great good here. The delight which a college boy evinced yesterday, on looking into the two numbers of the Romanized 'Idiomatic Exercises,' that have been received here, was very gratifying, and was vivid enough to be considered an omen of the ultimate entire success of the Roman scheme."

LAKHNAU.

"Those books containing Select English Sentences on one page, and the Hindustáni translation in the Roman character on the other, seem so admirably calculated to facilitate the study of English, that I wonder all School-masters do not employ them to bring their scholars rapidly on, and to save themselves the labour of translating and explaining the meaning of the English. The following is an extract from one of the most zealous advocates of Education in India, and who is practically engaged in the work of English and Native Education:

"My first class are doing very well in reading the little book (No. 4), in Roman characters. To tell the truth, until I tried, I was greatly prejudiced against the orthography. I now see that it is a matter of no moment. Pray send me 12 Nos. of each kind from the beginning. Do this without delay. The boys will be ready for No. 2, in a few days.

"In fact it stands to reason, that for Native Schools studying English, the Romanized *translations all ready made to hand* must save the teachers a world of trouble, and *enable the boys to instruct themselves.*"

Books in the Roman character, including some of the kind mentioned above, are being printed in Calcutta in abundance, as well by the School Book Society as by several private persons. As far as India is concerned, this cause may now be left to the natural progress of events.

We have received letters from many other quarters, detailing the progress which is being made in the education of the people, but we have not room for more extracts at present. On the whole, the present state of the cause is most satisfactory; and if the same rapid advances are made during the next five years which have taken place during the last, we may have some hope for India at last.

DELTA.

XII.—*Kulin Polygamy.*

We occupy a few lines to inform our readers, that the Essay on this subject, which appeared in our last No., has proved successful in re-awakening public attention to the practice it denounced. The effort was ably seconded by the Native Editor of the Reformer, in several valuable papers; and has been aided by the pens of the Editors and Contributors of the principal European papers of the Presidency. The result of the whole is, the declared intention of several respectable natives to forward a petition, begging Government to suppress this gross enormity. We hope they will succeed. Our acquaintance with native feeling justifies us in asserting, that they will have the best wishes of all classes of their countrymen for their success.

REVIEW.

The Indirect Benefits of the Missionary Enterprise.—A Sermon preached before the London Missionary Society, at the Tabernacle, Moorfields, on Wednesday, May 14, 1834. By the Rev. Robert Burns, D. D., Minister of St. George's Church, Paisley.

The grand object of the Missionary enterprise is to exhibit a crucified Redeemer to a perishing world. This is a position which few will be disposed to controvert, who are acquainted with Missions or Missionaries. Nor has the exhibition of the cross been without its influence; many have been meetened by it for the glories of heaven. There are, however, subordinate blessings flowing from Missionary labor, of which the friends of that cause have not taken sufficient cognizance, as a secondary class of evidence of the present utility, not to speak of the future good, of their exertions. Their silence on this head may have arisen from a most praise-worthy motive, not to invest the Mission cause with results that do not immediately and legitimately flow from it. This we think has been an error, for it is a kind of evidence peculiarly adapted to silence those gainsayers, who treat with contempt every allusion to spiritual benefits, and ridicule the idea that a Missionary's life (which they deem a kind of religious vagrancy), can confer any lasting temporal benefit on the human family.

The object of the sermon at the head of this article, is to exhibit the class of benefits to which allusion has been made. The first to which the preacher refers is, "*that Missionary labors have enlarged and rectified our views of man.*" To enforce and illustrate this position, Dr. B. considers, the tendency which there is in secular pursuits on all men, not even excepting the pious, to limit their views of the moral character and responsibility of the human family. He next dwells on the influence which Missionaries have had in bringing before the Church the fact, that all men are immortal, and hasting to the judgment seat. This corrected feeling, he thinks, has given rise to enlarged sympathy, and operation for the spiritual good of the children of Adam. These sentiments enforced, he observes,

"While we are thus most profitably reminded of the place which man really holds in the universe, we are also more accurately instructed in regard to his actual state. Long did the Christian world remain very imperfectly informed of the real nature and effects of heathenism in regard to its blinded votaries. Misled by the theories of some over-refined speculators, and relying implicitly on the statements of certain interested voyagers or historians, we dreamed of the pagan tribes as pure in their manners, and refined in their enjoyments. We had exhibited

to our view the plains of Hindostan, and on their widely extended surface we had depicted to ourselves in fancy all that was august in science, wise in civil polity, and venerable in religious rites. We had heard of the 'elegant mythology' of India, and our faith in the records of inspiration had been well nigh startled by tales of the 'fathomless antiquity' of its 'hoary chronicles.' We descried, in the 'obscurity of distance,' the beauteous and peaceful islands of the great Pacific, and dwelt with fond enthusiasm on the 'innocence' and the 'bliss' of their unvitiated inhabitants. We traversed the groves of Africa; we listened to the sweetly melodious monody on the 'friendless stranger;' we entered the quiet habitations of the simple-hearted natives; and reclined with soft delight 'beneath the tabah tree which covered their dwellings.' No doubt the horrors of Juggernaut had been brought forward to view. We had seen at a distance the burning pile of the Indian widow. We had heard something of impure rites, of cruel and bloody superstitions, and of a gross licentiousness of manners that shrinks from public inspection. But these things not having been brought home to the mind, and being looked upon rather as matters of curiosity, made no deep nor lasting impression on the affections of the heart. It was not till the Christian world was awakened from its lethargy, and the duty of promulgating the gospel strongly pressed on the public mind, that our mistakes regarding the actual state of man were rectified, and facts and illustrations, hitherto neglected, brought forward to view in all their revolting reality. A spirit of inquiry into the state of the world at large has been cherished. More accurate accounts of its real condition have been obtained. The causes of man's misery have been traced out. The theories of a false philosophy have been exploded. The mistakes of voyagers judging of the whole from a fractional part, or trusting to very imperfect and casual information, have been corrected. Ocular demonstration has been furnished of the reality of facts once merely reported. A tolerably complete map of the moral world has been drawn. The memorable controversy which was agitated, twenty years ago, regarding the duty and expediency of propagating the gospel in India, gave occasion to much laborious and profitable inquiry, and led to the publication of the most correct statements of the real condition of our fellow-subjects in that vast peninsula—the character and moral influence of the Brahminical system—the horrid rites which it sanctions or tolerates, and the beneficial influence which Christianity has had in elevating and purifying the tone of national morals. The accurate and unvarnished accounts published by Mr. Ward, and by other missionaries in various parts of the globe, have been of high advantage in throwing light on the manners and customs of different nations, and the general aspect of society. Thus has there been exhibited a practical development of the truth of man's awful apostacy from God, and thus has the necessity of divine revelation been established on evidence altogether incontrovertible."

The second benefit to which reference is made is, that the successful *culture* of some important branches of *intellectual and religious inquiry* have attended Missionary labors. In order to the just appreciation of Christianity, the preacher thinks that we should compare it with the systems of Idolatry to which it is opposed. We think with him, we never love the pure water of the fountain so much, as when we have been obliged to drink of polluted streams. The pain which must be experienced in such an investigation is, however, feelingly dwelt upon.

"To look on the thick darkness which broods over the nations—to mark the aberrations of the mind from the plain paths of sober reason and common sense—to trace the practical effects which the varied system of superstition has on its votaries—must be a task of no very pleasing kind. Still there is something in these inquiries which will amply compensate for the labour involved in them. In marking the features which false religion has assumed, according as it has presented itself to our view, in the cold and icy regions of the north, among the simple natives of Africa and the Pacific ocean, on the banks of the Ganges, or amid the forests of the new world, we may trace the lineaments of one common ancestry. We may discover the distant and scarcely-to-be-recognised features of what was once a part of Heaven's revelation, but awfully disguised and perverted now by man's depraved mind. We may extract indirect testimonies to the truth of Christianity, and its peculiar doctrines, from the wildest oriental mythologies and the grossest pagan rites. We may mark the same anxiety on the mind of guilty man to find out a scheme of propitiation. We may notice the operation of certain leading principles common to man as an intelligent but degraded being. Simply in an intellectual point of view, the varieties of heathenism are worthy the attention of the profoundest philosopher; while to the Christian mind they at once verify the statements of revelation, and establish its necessity."

In reference to the advantages flowing from Missionary labor in this land, we have the following passage:

"By means of the zeal which has been excited in favour of the progress of Christianity in the East, a new and most valuable field of investigation has been laid open. The Christian enterprise that has penetrated the recondite recesses of Sanskrit literature—that has laid siege to the fortress of the Chinese tongue, hitherto supposed impregnable—that has formed, and, in part, successfully executed, the vast design of publishing the sacred books in all the languages of the East—may be said to have established a new era in the republic of letters. The dependence of all these languages on certain common principles, and their consequent relations to each other, and to common primitives, have been ascertained. Mines of literature hitherto unexplored have been opened. The student of moral philosophy has been furnished with most interesting and original topics of useful investigation. Varieties of gifts have been called forth, and native talent has been successfully cultivated. Hindoo literature has been imbued with the spirit of the gospel, and learned brahmins have consecrated their genius to the cross. I do not say that all this is to be ascribed exclusively to the zeal for Christian Missions. But this we may safely affirm, that the desire to propagate Christianity in the Eastern world has given an impulse to the mind in this direction, and invigorated, while it has sanctified, the spirit of literary enterprise."

The following eloquent passage under the third benefit, viz. That Missionary efforts have enriched the world with certain distinguished specimens of moral and religious excellence, is worthy of more than an ephemeral existence.

"Ever since the commencement of those efforts which modern times have witnessed in favour of the propagation of the gospel, such rare specimens of high-toned Christian excellence have been from time to time exhibited to mankind. The venerable Danish missionaries at Tanjore and Tranquebar; the simple but devoted Moravians, struggling amid the snows of the Arctic regions; the members of the Society in Scotland for Propagating Christian Knowledge; the enterprising and undaunted Baptists at Serampore; the warm-hearted and zealous Methodists, combating with the moral darkness of our Western colonies; the indefatiga-

ble Society in London for Missions to all the world—that Institution whose cause I have now the honour to plead—have each in this way thrown in their mite into the great treasury of the Lord. To the eye of a thoughtless and ungrateful world have at successive times been presented, in all the attractive charms of their moral loveliness, an Elliot, embalmed in the memory of the Universal Church, and enshrined in its imperishable archives, as 'the Apostle of the American Indians;' a Brainerd, whom no dangers could affright, no difficulties discourage; a Swartz, whose single-hearted piety could touch, with its magic powers, the cold hearts even of unconverted rájás; a Carey and a Morrison, on whom the nations wait for the word of life; a Vanderkemp, around whose tomb the tears of Africa are shed. Examples such as these of a fortitude undaunted by opposition, a patience unwearied by disappointment, a humility undiminished by the most splendid successes, and a piety to which the surrounding gloom only communicated a brighter radiance, are peculiarly well fitted to exalt Christianity in our esteem, to strengthen the faith of Christians, and 'to put to silence the ignorance of foolish men.' Specimens of such distinguished excellence, it must be allowed, are rarely to be met with; but this very consideration enhances their virtue in an impartial estimate. That zeal cannot be of an irrational or an unholy description, which has adorned the firmament of the Church with such a bright and benignant constellation."

The next advantage is one which it has ever been the glory of the gospel to boast; it does indeed bring deliverance to the civil as well as spiritual captive, and is the conservator of the rights of mankind; where piety flourishes despotism must hide its head. That Missionary efforts have proved highly beneficial in securing the essential rights and liberties of mankind, this is the fourth benefit derived from Missions. Referring to the slave question, the following manly and patriotic sentiments occur:

"Christianity, as preached by the Missionaries, has proved the precursor of freedom, and has knocked off the fetters of the slaves. The publications of the Missionaries, and their testimonies before the parliamentary committees of inquiry, have proved of the most essential service to the cause of emancipation; and now, when the chain has been broken asunder, these are the very men who will go forth to the field again as the dauntless pioneers of negro Christianization.

"One bright chapter in the annals of *your* Society, dearly beloved brethren and fathers, here spreads itself before us in all its pleasing interest. To whom did the enslaved population of the Cape colonies look for deliverance from their bonds? It was to your Missionaries. In their ears they poured their sorrowing complaints, well aware that in these men they would find real and substantial friendship. They were not disappointed. The single arm of an intrepid missionary exposed the horrors of African bondage, over which a thick veil had hitherto been cast; and I question if the moral world ever beheld a nobler spectacle among things merely human, than that of a humble unfriended missionary, leaving the shores of Africa with the single and avowed aim of knocking loud at the doors of the British cabinet for liberty to the natives of the Cape—determined, in true Christian heroism, not to yield until the deed of national justice had been performed. A nobler spectacle, did I say? Yes, there is a nobler still; and it is this same Missionary—John Philip is his name—returning to the shores of Africa with the charter of her freedom in his hand*."

* "Since preaching this sermon, I have been informed, by a very intelligent gentleman just returned from India, that it is mainly owing to the petitions and efforts

The fifth division of the subject embraces a wide field of discussion; it is *the friendly countenance which Missionaries have given to the cause of civilization and general improvement.* We could have wished the learned Dr. had taken higher ground, and, instead of speaking of friendly countenance, had said, had *been the source* from whence civilization springs; then we think he would have been nearer the truth, and given additional force to his own remarks. This is a question to which we hope we shall return at some future period; in the mean time we place the following forcible remarks on the subject before our readers.

"It is not true that the Moravians have adopted the principle of first civilizing the heathen and then Christianizing them; but it is true that they have combined the cause of Christianity and of civilization in one. They have acted on the great principle, that the gospel is the grand civilizer of man; and all our Missionary Societies have more or less prominently adopted the same principle. Has not your Society, beloved brethren, sent forth her artisans, her mechanics, her well-instructed, pious, and industrious operatives, as, in a qualified though most important sense, *Missionaries* to the heathen? And have not these men proved, in their spheres of life and labour, most valuable auxiliaries? While they have exemplified Christian principle in their lives, and while they thus constitute a valuable link between the native members of newly-formed Missionary churches and their public official instructors, they have also been the means of introducing amongst the heathen many most important branches of useful industry. The annals of the Missions in the South Seas, and in Africa, present to us not a few pleasing illustrations of this. Smiling villages meet the eye of the Christian traveller where formerly all was rudeness and desolation. The virtues and the decencies of civilized life are substituted in place of the barbarism of degraded men. The female sex have been raised to their proper elevation, and the tuition of girls in the useful departments of instruction forms an era in the annals of pagan tribes. The honour of such beneficial changes we claim as due to the Missionary enterprise. Do you wish to lay an arrestment on the progress of the arts of civilized life?—to exchange the peaceful abodes of converted pagans for rude and savage kraals and wigwams?—to scatter the schools of industry and of information?—to give to the winds every laudable effort to reduce the rude languages and dialects of wandering tribes to fixed principles, and to assign to them 'a local habitation and a name?' Do you wish to throw discredit on some of the most pleasing specimens of incipient cultivation that can meet the eye of the moral observer? Then, do we say to you, cry down the Missionary enterprise—withdraw every missionary laborer from the field—frown upon the whole scheme as fraught with folly and with danger. But, oh! —think of the high responsibility which attaches to you—we say not on the estimate of eternity—but even on the calculating policy of this present world."

As we have allowed so eloquent and pious an advocate of Missions, on this peculiarly new ground, to speak almost entirely

of the Missionaries in that country that Suttees have been prohibited, and other important measures adopted, by the British Government, in regard to the native tribes. I have also learned, from a gentleman particularly conversant with Cape Town and Southern Africa, that the Missionaries are beyond question the most efficient instruments at this moment in promoting the civilization and improvement of those colonies. There are no doubt many intelligent witnesses from other quarters to the same effect."

for himself in the argument, we think we cannot do better than allow him to apply the force of his reasonings in his own evangelical and scriptural peroration.

"Here I close my argument; and, on a retrospect of its parts, I humbly plead a verdict in favour of the Missionary cause. *Friends of that cause!* well do ye know that thus far have we gone, without having left the outer precincts of the sacred temple. The outlines only have been surveyed. Enter with me within the veil which hides the sacred enclosure from ordinary gaze, and how magnificent the scene! Heavenly mansions are opened. Holy voices are heard. 'Ye are come to Mount Zion, the city of the living God.' Truth proclaims her hallowed inspirations. Grace puts forth her melting announcements. Love attracts by her godlike charms. 'The everlasting gospel,' as proclaimed by the flying angel, unfolds her amplest stores, and presents them to the acceptance of dying men. Eternity sets her seal on the whole enterprise. The Redeemer 'sees of the travail of his soul, and is satisfied.' Additions are made to the 'great multitude round about the throne.' The holy lives and the triumphant deaths of converted heathen speak with a voice which sets all the reasonings of this world at defiance. Apostolic churches are formed out of the rude and shapeless masses of paganism. The contributions presented by their members to the Missionary cause attest the sincerity of the principle which is in operation; and the Saviour, 'sitting over against the treasury,' marks and approves the gift. Souls 'redeemed from death' rise as so many witnesses to the efficacy of the scheme; and, when the 'flying angel' returns with the rehearsal of his Mission, 'there is joy in the presence of God among the angels of heaven.'

"*Directors of the missionary enterprise!* grievous injustice should I do you, were I to insinuate that your prime motives and rules of action are derived from any thing short of the direct spiritual bearings of the scheme. Right and proper is it that ye should look to subordinate considerations, as in part at least your armour of defence against the scoffs and jeers of enemies. The argument thence derived may tell upon minds impervious to the finer touches of a pleading more directly spiritual. But for you to seek your motives of action, your principles of holy activity, your practical directory, from secondary considerations alone, would be to desecrate the holy cause. I know no greater danger to which the friends of the Missionary enterprise are exposed, than that which arises from a *lowering of the tone* of the Missionary spirit. Let expediency be once substituted in place of principle—let the politics of this world shed their withering influence over the Missionary domains—let the friends of the great design forget their common principles, and yield to the unhallowed influence of sectarian or party spirit—and the cause is gone! our glorious Head will frown upon our undertakings, our most hopeful schemes will be blasted, and 'Ichabod' will be inscribed upon our deserted walls."

We earnestly wish that this sermon, divested of its text and introduction, which have but little to do with the subject, and deprived of some of its localities, were printed in a small tract, and placed in the hands of every person who may be disposed to oppose Missions on the ground of their temporal inutility. We cannot refrain from thinking that it would succeed in convincing, where hours of stormy controversy and many an intemperate pamphlet had failed to effect an object, so much to be desired, that of enlisting all good men in one common warfare against the powers of darkness. φιλος.

Missionary and Religious Intelligence.

ASIA.

1.—Calcutta Baptist Missionary Society.

The Sixteenth Anniversary Meeting of this Society was held in the Circular Road Chapel, on Thursday evening the 18th ultimo, and, considering the unfavourable state of the weather, it was pretty numerously attended. The Rev. A. Sutton, of the General Baptist Missionary Society, presided; and the Rev. Messrs. Boaz, Lowrie, Pearce, Noyes, Lacroix, and Yates addressed the Meeting. The Report gave, on the whole, a very pleasing account of the results of the labours conducted by the agents of the Society during the past year. Additions of hopeful converts had been made to all the Churches under their care. In Calcutta, *seven* converts were baptized during the year; at Chitpur, *seven;* at Haurah, *three;* at Lakhyántipur, *three;* and at Khárí, *ten*, making in all *thirty* persons, who have afforded reason to believe, that they have experienced the converting power of the word of God upon their hearts. We hope to give some extracts from the Report in our next.

2.—Departure of Missionaries.

We regret to state, that the little band of Christian Missionaries in this country has been recently reduced by the departure of two of their number to their native land. The Rev. G. Gogerly, of the London Missionary Society, embarked on the London, on the 13th December; and the Rev. G. F. F. Anderson, of the Baptist Missionary Society, sailed in the Isabella, on the 13th February; in both cases, illness was the occasion of their leaving the country. We regret to add, that the Rev. Mr. Lowrie, of the American Presbyterian Board of Missions, is also, from the same cause, under the necessity of returning to his native land.

3.—Arrival of Missionaries.

We are happy to report, that the Rev. A. Sutton, of the General Baptist Missionary Society, who nearly three years ago went home on account of ill health, has returned, much improved in health. He went by way of America; and on his return, spent nearly a year in that country, in endeavours to promote the Missionary spirit in the Churches of his own denomination, and in others. We rejoice to say, he has not come back alone, but has brought with him a goodly number, who are destined to occupy, we hope with great success, various points in this vast field of Christian enterprise. Respecting the names of these Missionaries, and the several spheres of labour it is proposed they shall occupy, we are happy to submit the following extract from a letter received from Mr. Sutton, on his arrival at Kedjerí: "Our party for India," observes Mr. Sutton, consists of,

"Mr. and Mrs. Day, American Baptist Board, for a new Mission in Telingana.

"Mr. and Mrs. Noyes, and Mr. and Mrs. Philips, Free-will Baptists from America, for the Orissa Mission.

"Mr. and Mrs. Sutton, and little Mary.

"Mrs. Tomlin, wife of Mr. Tomlin, of Kiderpur.

"We are in the Ship Louvre, bound for Amherst and Singapur; she will leave us I expect at Kedjerí, or wherever we find a conveyance to Calcutta, and proceed immediately to Amherst; for which place she has, (besides printing apparatus,) the Rev. Mr. Malcom, on deputation from the Baptist Board, to visit all their stations in the East.

"Mr. and Mrs. Ingols; and Mr. and Mrs. Haswell.

"Mr. Abbott, who will probably return to join the Telinga Mission. In case of his not coming, some one else is expected.

"Miss Macomber, to engage in schools, &c.

"Also for Bankok, and eventually to China, if possible, Mr. and Mrs. Reed; and Mr. and Mrs. Stuck.

"Mr. and Mrs. Devonport, Printers, for Bankok or Barmáh, as may be decided by the Brethren when arrived at Amherst.

"In all, 21 adults, viz. nine married couples, two single men, and one lady, all Missionaries:—the largest number of clerical labourers that ever sailed together from America.

"We have also a mechanic to set up a power press at Moulmein, who, with Mrs. Tomlin and Mary, make up 24 persons in our party. We have had a very pleasant voyage of 131 days: our party are all in good health, with the exception of Mrs. Devonport, who has an attack of liver complaint."

4.—PROGRESS OF THE GOSPEL IN TAVOY.

By a letter from the Rev. F. Mason, of Tavoy, dated Dec. 8, we learn that his colleagues, Mr. and Mrs. Wade, had just gone into the jungle to Matamyu, where there are a goodly number of inquirers. He adds, that the fields never were so yellow for the harvest in Tavoy as at present. The four or five Native Assistants, who have been stationed at different points in the jungle between Tavoy and Mergui, report, that in the course of the last season, the inhabitants of *twenty-seven* or *twenty-eight* houses have declared themselves believers in Christianity. More than a hundred Karens have been taught to read during the last rains; several more individuals have become qualified to teach schools, who will be located at different places, in the course of the present season. Mr. Wade has completed his Karen Dictionary, and Mr. Mason has translated Matthew's Gospel. *Forty-three* persons have been baptised within the present year, *three* Europeans, *two* Barmans, and *thirty-eight* Karens. We unite with our correspondent in saying, "Gloria Dei."

5.—BANKOK, SIAM.

By a recent letter from the Rev. Mr. Jones, who had gone to Singapur, to get some tracts and the Gospel of Matthew printed, we learn that nearly all he had published were disposed of by himself and associates, in about a month after his return to Bankok, "wholly at the house, giving only a single tract to each applicant, and none to those who could not read." The want of a lithographic press to print fresh editions, which he regrets, has ere now been supplied from Calcutta; and a printer and press are now, as will be seen above, on their way to the aid of this promising Mission.

6.—SCOTTISH MISSION, BOMBAY.

The "Oriental Christian Spectator" for February contains an interesting account of the operations of the Missionaries lately in connection with the Scottish Missionary Society, but who, by a late friendly arrangement between that body and the General Assembly of the Church of Scotland, have been transferred to the service of the latter. We have room this month only for the following account of the labours of Mr. Wilson in one department, viz. that of the oral communication of the Gospel, as given by himself to the Committee of the Bombay Society. Referring to the death of his excellent partner, and his own illness, he proceeds:—

"Owing to my various trials, the *Preaching of the Gospel and the Oral Communication of Religious Truth* has, at different periods, met with considerable interruptions. At present, however, I conduct all the stated services to which I have adverted in former reports. On Sabbaths, I officiate in English, Márathí, Hindustáni, and occasionally in Gujaráti, to four congregations, both of the old and the young; and I am uniformly favoured with a pleasing attention, and sometimes encouraged by subsequent interesting inquiries. On Wednesdays, at 7 o'clock, p. m., I give a familiar lecture, generally on systematic theology, to a mixed audience of Native youth, and European ladies and gentlemen. On Thursdays at the same hour, I hold a meeting with the converts and inquirers, for prayer, reading the Scriptures, and religious conversation, which I find tends greatly to their edification and improvement. On Saturdays, at 5 o'clock, I meet with the teachers of the schools, and direct them, and some of the more advanced of their pupils, on the lessons intended for the succeeding week, and especially on such of them as the sanctity of the Lord's day forbids me to make subjects of examination when they are assembled

for direct religious exercises. I spend a considerable time in instructing, on different days, the scholars connected with the schools, and in conversing with native visitors. Though I am now restored to the enjoyment of good health, in order to avoid the danger of a relapse, I do not preach at places of public concourse. The full occupation of my time, however, and the encouragement which I have in my other duties, reconcile me to the temporary limitation. For the information of those at home who do not fully understand, or sufficiently appreciate, the department of Missionary labour from which at present I refrain*, I may mention, that, owing to the manners and customs of the people, and the universal practice of the brâhmans and other religious teachers of the East, there is no indecency in preaching in the open air; that situations can be chosen where few interruptions will occur; that a European Missionary, who has mastered any of the native languages, is generally listened to with a respect which no native can command; that a knowledge of the Gospel is more generally diffused by the discourses which are delivered, and the distributions of books which follow them, than by any other means; and that many of the conversions which have taken place are to be traced to such a ministration. Let those who would reason against it from what is expedient and proper as to the assemblies of God's people in countries in which Christianity has been already established, call to mind the practice of our Lord and his Apostles—our great exemplars in propagating the Gospel in the unevangelized regions of the world. Wherever the objects of their ministry most advantageously presented themselves, they were prepared to fulfil it. The temple, the synagogue, and the private apartment; the narrow street, and the public high-way; the open plain, and the lofty mount; the garden, and the wilderness; the bank of the river, and the margin of the sea, were equally hallowed by these heavenly teachers."

We are gratified to perceive, that our esteemed friend Mr. W. has been appointed President of the Bombay Branch of the Royal Asiatic Society, and has thus received the highest compliment which the literati of that Presidency could confer on him. It gives us however still greater pleasure to notice, by the preceding and other similar expressions of his views, that the distinction he enjoys as a scholar has not diverted him from the less splendid, but still more useful, course of a zealous Missionary; but that, while he takes the lead in literary pursuits, he is determined by divine grace not to fall behind the most devoted of his brethren in efforts strictly Missionary. May his life be long preserved, and his abundant efforts be greatly blessed!

NORTH AMERICA.

7.—Progress of the Gospel in the United States.

The repeated arrivals of so many Missionaries from North America will indicate what a noble spirit of Missionary enterprise is felt by all denominations of Christians in that country. The following letter to the Editors from an intelligent observer of public feeling—a Baptist Minister, at Boston, Massachusetts—will give our readers a short, but interesting sketch of the general progress of the Gospel among our Trans-Atlantic Brethren.

"With this I send you a mass of religious and other news-papers, gathered from every part of our continent. They will give you a wide and yet minute survey of our condition. The country never was so prosperous. Every calling is good, and all ranks and conditions are flush of money. Our immense public works give employ to every one who chooses to work, and would employ thousands more, if they could be had. The cause of religion, especially among Baptists and Presbyterians, moves on with an unprecedented impulse. Money comes in freely for our Missionary operations at home and abroad. Our own denomination suffers chiefly from want of ministers. Alas, we have this day 2000 regular Baptist Churches destitute of Preachers and Pastors!

"The Catholic controversy, which has been excited among us, begins to produce good fruit. They are *checked at all points* in their operations of proselyting, and would utterly cease to extend, were it not for immigration from Catholic parts of Europe, and 'large money' from Italy and Austria. The very late disclosures of horrible uncleanness and fornication in the nunnery at *Pittsburg* in Pennsylvania have inflicted on their seminaries, which are all connected with nunneries, an incurable wound.

* The services here alluded to have been resumed during the printing of the Report.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

JAN.

1. At Chandernagore, Mr. A. A. Dassiex, Indigo Planter, to Miss E. M. Blonet, 2nd daughter of the late J. B. Blonet, Esq. Indigo Planter of Furreedpore.
— At Delhi, Lieut. R. H. Seale, 20th N. I., to Miss Taylor, daughter of J. H. Taylor, Esq.
2. J. M. Manuk, Esq., second son of the late M. Manuk, Esq. to Hurripsimah Matilda, eldest daughter of G. A. Avietick, Esq.
4. Mr. J. Hammerdinger, to Miss C. F. D'Rozario.
5. Mr. H. Williams, to Miss Maria Jones.
9. C. Bagge, Esq. C. S. to Margaret, second daughter of Brigadier Bowen, Commanding Malwah Field Force.
— Capt. C. H. Halford, 41st Regt., to Mrs. Anna Gibbs, youngest daughter of the late Col. J. Delamain, Bengal Army.
12. Rev. A. B. Lish, of Chirrapoonjee, to Eliza Sophia, youngest daughter of the late S. Marston, Esq.
14. W. P. Palmer, Esq. C. S. to Ellen Olymnia, youngest daughter of the late R. Thomas, of Calcutta.
— Lieut. F. Dashwood, Horse Artillery, to Jane, daughter of the late Major Skyving, Royal Artillery.
22. At Berhampore, Mr. G. Hanscap, of Purneah, to Miss A. M. S. Jenkinson.
23. At Kurnaul, R. Hill, Esq. 4th Regt. N. I., to Caroline, second daughter of Col. Sale, C. B., 13th Light Infantry.
25. J. A. F. Hawkins, Esq. C. S., to Margaret Edmonstone, youngest daughter of Col. D. M. Sead, of Engineers.
— J. S. Chisholm, Esq. to Miss Isabella Sarah Dobson.
— At Moonghyr, M. Chardon, Esq. to Hannah, third daughter of the Rev. W. Moore.
— Mr. F. Des Bruslais, to Miss Caroline Delanougerede.
26. Cornet J. M. Laughnan, 10th Light Cavalry, Fort Adjutant, Fort William, to Marian, relict of the late Lieut. Robertson, B. A.

FEB.

1. Mr. W. Masters, of La Martiniere, to Miss Caroline Louisa, youngest daughter of the late R. F. Crow, Esq. of Calcutta.
3. J. Colquhoun, Esq. to Louisa Barbara, eldest daughter of J. C. C. Sutherland, Esq.
4. J. H. Patton, Esq. C. S., to Mary Louisa, youngest daughter of the late G. Chapman, Esq. County Kildare, Ireland.
— At Chinsurah, Rev. J. G. Links, of Burdwan, to Charlotte Elizabeth, eldest daughter of L. Betts, Esq.
13. Mr. George Reston, to Miss R. M. D'Cruze.
15. D. Brown, Esq. of Tirhoot, to Mary Anne, youngest daughter of Major T. Hall.
— J. Ilbery, Esq. to Henrietta, 2nd daughter of J. Thomas, Esq. of Howrah.
— Mr. J. Castello, junior, to Rose Philadelphia, 2nd daughter of Mr. J. B. Cornelius.
16. Mr. C. M. Wickens, to Miss Harriett Heoman.

BIRTHS.

JAN.

1. At Cairah, Begum Bunno, of a son and heir.
— At Mozufferpore, the lady of G. Gough, Esq. C. S. of a son.
2. At Sultanpore, Oude, the lady of J. J. McMorgan, Esq. 63rd N. I. of a daughter.
4. At Petoraghur, Kumaon, the lady of Capt. G. Holmes, 7th N. I. of a son.
— Mrs. C. Lefevre, of a daughter.
6. At Nusseerabad, the lady of Bvt. Capt. Naylor, 8th Regt. N. I. of a son.
7. At Dum-Dum, the lady of Capt. W. R. Maidman, Art. of a still-born son.
8. At Barrackpore, the wife of Mr. J. C. Robertson, Superintending Engineers Office, of a son and heir.
— Mrs. Wale Byrn, of a son.
— At Arrah, the lady of T. Sandys, Esq., C. S., of a daughter.
9. The lady of R. D. Mangles, Esq., C. S., of a son.
10. At Barrackpore, the lady of Lieut. Col. Swinhoe, of a daughter.
— The lady of G. Evans, Esq. of a daughter.

11. Mrs. Richard Parmer, of a daughter.
— At Kurnaul, the lady of Capt. H. L. McGhie, H. M. 31st Regt. of twin daughters.
12. At Allipore, the lady of Geo. Dougal, Esq. of a son.
— At Howrah, Mrs. James Carter, of a son.
13. Mrs. James Wood, of a daughter.
14. At Neemtullah Factory, the lady of T. B. Rice, Esq. of a son.
— At Ghazeepore, the lady of Major G. Hutchinson, Engineers, of a son.
15. At Meerut, the lady of Capt. Mylne, H. M. 11th Dragoons, of a daughter.
16. At Mirzapore, the lady of W. H. Woodcock, Esq. C. S. of a son.
17. Mrs. J. Hullock, of a daughter.
— At Hanper, the lady of Capt. J. Hoggan, 53rd N. I. of a daughter.
19. Mrs. H. F. King, of a daughter.
21. Mrs. R. Mortimer, of a daughter.
— Mrs. J. Stark, of a daughter.
22. At Berhampore, the lady of Captain J. Cumberlege, 41st N. I. of a daughter.
23. At Elambazar, the lady of J. Erskine, Esq. of a son.
26. The lady of H. C. Watts, Esq. of a son.
— Mrs. F. Smyth, of a son.
27. Mrs. G. Gill, of a daughter.
30. At Ghazeepore, the lady of R. W. Barlow, Esq. C. S. of a son.
— Mrs. H. Andrews, of a son.
— Mrs. Wetherill, of a daughter.
31. The lady of M. S. Owen, Esq. of a son.

FEB.

1. At Cossipore Factory, Mrs. G. Rogers, of a son.
2. At Chattac, Sylhet, Mrs. Henry Inglis, of a son.
4. The lady of J. W. McLeod, Esq. of a son.
5. At Sulkea, the lady of J. McKenzie, Esq. of a daughter.
7. The lady of J. H. Crawford, Esq. B. C. S., of a son.
8. Mrs. J. Previte, of a son.
10. The wife of Mr. R. Socken, H. C. Bengal Marine, of a daughter.
— At Dum-Dum, the lady of Capt. Torckler, Artillery, of a still-born son.
— At Allahabad, the lady of H. B. Harington, Esq. C. S., of a son.
13. Mrs. W. Bonaud, of a son.
15. Mrs. J. A. Lorimer, of a son.
16. The lady of W. Moran, Esq. of Tirhoot, of a son.
17. The lady of J. P. Grant, Esq. of a son.
18. Mrs. J. Swiney, of a son.

DEATHS.

JAN.

5. Thomas Spens, Esq. M. D.
7. Mr. T. J. Conran, Assistant in the Adjutant General's Office, aged 34 years.
— Lieut.-Col. W. Kennedy, Deputy Military Auditor General, aged 49 years.
— Mrs. M. Evans, relict of Mr. R. Evans, aged 60 years.
10. A. E. Motet, aged 5 years, 9 months and 23 days.
14. Mr. John Voss, aged 43 years and 6 months.
15. George Elias, infant son of Mr. Donald Mercado, aged 7 months.
— At Dacca, N. D. M. F. Beglar, the beloved wife of Mr. D. M. F. Beglar, aged 50 years.
16. At Delhi, the lady of Captain Farmer, 21st N. I.
22. John Palmer, Esq. aged 69 years and 3 months.
— Mr. F. Esperança, aged 76 years.
23. James William Alexander, Esq. C. S.
24. At Berhampore, the infant daughter of J. M. DeVerinne, Esq. aged 4 months.
26. Mr. R. L. D'Oliveira, aged 63 years.
— H. B. Hewitt, son of E. Repton, Esq. C. S. aged 13 months.
— At Dinapore, Caroline Melville, infant daughter of T. Sandys, Esq. C. S.
28. At Deegah Farm, Dinapore, Mr. J. Havell, Founder and Proprietor of Deegah Farm, aged 66 years, and 1 month.
29. Edward, the infant son of Mr. R. Locken, H. C. Bengal Marine, aged 9 months and 16 days.
30. William St. John, the infant son of J. Beecher, Esq.
31. At Mirzapore, Dacca, J. D. Elias, Esq. aged 36 years.

FEB.

1. Mrs. Eliza Bowbear, aged 26 years, 3 months and 26 days.
2. Mr. James Reid, Assistant to Burn and Co.
4. Mrs. A. Carlow, aged 55 years.
5. E. C. Johnston, the daughter of M. Johnston, Esq.

10. Mrs. Flora Gonsalves, aged 85 years.
— Mrs. E. DaCruze, aged 27 years.
15. At Barrackpore, Captain T. Beckett, 6th N. I.
16. The infant son of Mr. M. D'Cruze, aged 2 months and 9 days.
18. Mr. J. D. Price, (suddenly,) aged 22 years and 10 months.

Shipping Intelligence.

JAN. ARRIVALS.

2. Guillardon, (Bark,) Bowman, from Macoa 14th Nov. Singapore and Penang (no date), and Akyab 26th Dec.
Passenger from Singapore.—C. S. Steuart, Esq. Merchant.
Passengers from Akyab.—Capt. Marshall, 25th B. N. I., Mr. J. Anderson, Clerk, Marine Department.
3. Bright Planet, (Bark,) Richardson, from China 19th and Singapore 28th Nov., and Penang 10th Dec.
4. Jessy, (Brig,) Auld, from Penang 5th Dec.
— Oriental, (French,) Pigareau, from Bordeaux 4th Sept.
Passengers.—Mrs. Robertson, Messrs. Dupeyron, Roquet, Durand, Robertson, Vallet, and DeRosiere.
5. Allalevie, Clark, from China 28th Nov. and Singapore 12th Dec.
6. Trescott, (Amr.) Lindsey, from Boston 25th Aug.
— Corsair, (Brig,) Cooke, from Singapore 9th and Penang 21st Dec.
7. Geronde, (Fr.) Lagrauere, from Bordeaux 19th Aug.
9. Sophia, (Bark,) J. Rapson, from China 19th Nov., Singapore 2nd and Penang 22nd Dec.
11. William Gray, (Amr.) Bartoll, from Boston 5th Aug.
12. Tartar, (Dutch Brig,) Rough, from the Straits 25th Dec.
Passengers from Singapore.—Mrs. Rough and child, Miss Collins, and Master Brown.
14. Sulimany, McFarlane, from China 27th Nov. and Singapore 10th Dec.
16. Gabrielle, (Fr.) Guezenec, from Bordeaux 6th Sept.
— L'Amelia, (Fr. Bark,) Hurcade, from Bourbon 5th Nov.
18. La Lucie, (Fr. Brig,) Garagnon, from Bourbon (no date mentioned).
21. Ceres, (Brig,) Cubbin, from Moulmein 27th Dec.
26. India, (Amr.) Snow, from New York 14th Sept.
— Mermaid, Stavers, from China 1st, Singapore 12th, and Penang 23rd Dec.
Passengers.—Mrs. Stavers, Miss Hasleby, and Mr. Hughes.
— John Adam, J. Roche, from Bombay 10th Dec.
Passenger.—Mrs. Roche.
— Montrose, (Bark,) Wall, from Liverpool 22nd Aug.
28. Frasginta, (Fr.) Hervietror, from Bourbon 9th Nov.
29. Forth, Landers, from China 24th Dec. and Singapore 4th Jan.
— Elizabeth, (Bark,) J. Shepherd, from Singapore 17th and Penang 28th Dec.

FEB.

1. Zenobia, Owen, from London 9th Sept. and Portsmouth 3rd October.
Passengers.—Mrs. McFarlane, Mrs. Harper, Mrs. Bogie, Mrs. Beattie, Lieut.-Col. McCaskill, H. M. 9th Regt. Dr. W. Bogie, Assistant Surgeon, C. Gover and A. Beattie, Esqs. Merchants, Mr. Ray, Mr. Green, Mr. Hicks, and Mr. James, Cadets, Master McFarlane. *Steerage Passengers.*—Mrs. Gosling and infant.
— Emily Jane, Boothby, from China 22nd Dec. and Singapore 2nd Jan.
— William Salthouse, (Brig,) Snipe, from Liverpool 5th September.
— Raleigh, (H. M.'s Bark,) Quin, from Madras 19th January.
2. William Harris, Terry, from London 27th March and Sydney 25th October.
Passengers from Sydney.—H. T. Sheldon, Esq. and Mr. H. Rose.
— Robarts, Wake, from England 27th August and Madras 20th January.
Passengers from London.—Mrs. Meick, Mrs. Gilmore, Mr. T. C. Loch, Writer, B. C. S., Mr. Wrighton, Assistant Surgeon, Mr. Gilmore, Free Merchant. *Steerage Passengers.*—Mrs. Ball, Mrs. Munro, Mrs. Silver and 2 children, Mr. Cleghorn, Pilot Service.
From Madras.—Captain Pule, H. M. 63rd Regt., Mr. Hunter, Assistant Surgeon, B. S., Ensign G. H. Echfred, M. N. I.
— Dauntless, Pinder, from Bombay 15th November.
— Fanny, (Bark,) Sheriff, from Penang 13th January.
Passengers from Malacca.—Mrs. Barclay, Miss Voss, Mr. Barclay, Missionary, Dr. Voss, W. Scott, Esq. Harbour Master of Malacca. *From Penang.*—Mr. Salmon.

2. Haidie, (Bark,) Randle, from Singapore 4th and Malacca 9th January.
Passengers from Singapore.—Mrs. Darrah and 2 children, Rev. F. J. Darrah, Madras Presidency.
— Elizabeth, (Schooner,) Spooner, from Singapore 25th and Malacca 28th Dec., and Penang 7th January.
Passenger.—Mr. Hall, Mariner.
3. Louvre, (Amr.) Brown, from Boston 22nd Sept.
Passengers for Calcutta.—Mrs. E. S. Tomlin, Rev. A. Sutton, lady, and child, Rev. E. Noyes and lady, Rev. S. S. Day and lady, Rev. J. Phillips and lady, Missionaries. *For Amherst, Burmah.*—Rev. Mr. Ingols and lady, Rev. J. S. Haswell and lady, and Rev. E. L. Abbott, Missionaries, Miss E. Macomber, Rev. Howard Malcom, Deputation from American Baptist Board of Missions, Mr. Harwood, Mechanic. *For Singapore.*—Rev. J. L. Shuck and lady, Rev. A. Reed and lady, and Rev. R. D. Devonport and lady, Missionaries; Mr. J. H. Weed, Supercargo.
— Salaryes, (French,) Williams, from Mauritius 15th December.

JAN. DEPARTURES.

2. Vestal, (Brig,) Nacoda Syed, for Muscat.
6. Hindostan, (Brig,) Mitchell, for Maldive.
10. Exmouth, Warren, for London.
Passengers.—Mrs. Col. Hopper, Mrs. Col. Bird, Mrs. Sherer, Mrs. Chalmers and 5 children, Mrs. Phillips, Mrs. Eckford and 5 children, Mrs. Warren and 3 children, Mrs. Spens and child; 2 Masters Battye, Master Angelo, Cols. Hopper and Bird; Capts. Pyne and T. I. Warren; Lt. Baker; — Bird and — Hopper, Esqs.
11. St. George, Thomson, for Bristol.
Passengers.—Mrs. Cardew and 2 children, Mrs. Stainforth and 5 children; Mrs. W. F. Clarke and 2 children, Mrs. Marshman and child, Mrs. Stephenson and 4 children, Mrs. Rankin, Mrs. Blenkin and child, Mrs. Patton and child, Mrs. Harjette and 2 children, Miss Williams; C. Cardew, Esq. C. S., Major Worrall, B. C., Captain Jackson, B. A., Lieuts. Strong and Holder, H. M. 13th L. I. Lieut. Lock, 5th B. N. I., Lieut. Trail, Engineers, Mr. Cockhay, Dr. Blenkin, Mr. Stephenson, Mr. Harjette, Mr. Patton, Miss Sophia Moncton, Miss Georgiana Wheatley, Masters Frederick Inglis, and J. R. Monckton; six European servants.
— Fattle Mobarruck, (Arab,) Nacoda Abdulla, for Muscat.
— Hamonshaw, (Arab,) Nacoda, for ditto.
— Ambassy, (do.) Nacoda, for ditto.
— Nassur, (do.) Nacoda, for Mocha and Judda.
12. Cowasjee Family, (Bark,) R. Wallace, for China.
— Futtle Rohoman, Nacoda, for Judda.
13. Elizabeth, (Brig,) Baker, for Kyouk Phyoo, Moulmein, and Rangoon.
— Collingwood, (Brig,) Hookey, for London.
— Mellekel Bahar, (Arab,) for Mocha and Judda.
— Samdany, for Malabar Coast and Macao.
22. London, (Brig,) McClean, for Liverpool.
Passengers.—H. L. Blandford, Esq. and Capt. P. Neville.
23. Alexander, Ramsay, for Sydney.
— John Woodall, Arnold, for Liverpool.
— George Gardiner, (Amr. Brig,) Smith, for Philadelphia.
24. Nabob, (Amr. Brig,) Putnam, for Boston.
29. Jessy, (Brig,) Auld, for Moulmein.

FEB.

3. Nerbudda, Patrick, for Bombay.
— Ernaad, Hill, for the Gulph.
— Lady Clifford, Stewart, for the Straits and China.
Passenger.—D. McIntyre, Esq.
— Duke of Northumberland, Pope, for London viâ St. Helena.
Passengers for London.—Mrs. Cumming, Mrs. C. Walker, Mrs. Holmes, Mrs. Daunt, Mrs. Platt, Mrs. Goad, Mrs. Chalmers, Mrs. Pope, Rev. Professor Holmes, Major Ferrice, 27th N. I., Dr. Daunt, H. M. 44th, Captns. Manning and Platt, B. N. I., Dr. Stodart, B. E., Lieuts. Smith and Tucker, 9th Cavalry, J. W. C. Chalmers, Esq. 43rd B. I.,— Parish, Esq., 2 Misses Cumming, 2 ditto Brown, 2 ditto Pattle, 2 ditto Davies, 2 ditto Daunt, 1 Master Davies, 2 ditto Manning.
7. Washington, (Amr.) Taylor, for Philadelphia.
— Highland Chief, (Brig,) Taylor, for Colombo.
13. Isabella, D. Brown, for London.
Passengers.—Captains Vernon, Warmer, Raily, and Rodgers, Lieut. Little, Rev. Mr. Anderson, — Robson, Esq. Misses Robson and Walkins, Mrs. Silver, Mrs. Brown, Mr. Graham.
— Hero, (Bark,) Hughes, for Liverpool and China.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of January, 1836.

Day of Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Lower Rain Gauge, (New.)	Upper Rain Gauge, (Old.)
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1																															
2	29,974	60,8	56,8	56,5	N.	,030	63,8	68,7	66,4	N.	,004	66,3	72,	69,	N by E	,976	66,5	75,3	73,4	N. W.	,968	67,	74,5	72,	N. W.	,980	65,9	70,2	69,3	N by W		
3	30,006	61,	56,5	56,	N.	,064	64,	69,5	67,	N.	,040	66,	72,6	69,	N by E	,000	68,	75,6	73,2	N.	,992	68,4	75,	72,7	N.	,998	67,5	71,3	70,	N.		
4	,020	61,5	57,2	56,4	N by W	,084	66,2	69,7	67,	N.	,060	67,7	74,	70,	N. E.	,008	68,5	76,3	74,	W by N	,996	68,7	75,7	73,5	W.	,000	67,6	71,4	70,	W by N		
5	,010	62,	60,4	60,5	N.	,080	66,	67,7	65,2	N.	,058	67,8	70,5	67,7	N.	,990	68,4	73,	70,9	N.	,982	68,7	72,3	70,5	N.	,996	68,	70,	69,3	N by W		
6	29,978	61,7	59,	59,	N.	,032	65,	67,	64,	N.	,012	66,4	70,	66,7	N.	,974	67,	72,7	70,7	N.	,968	67,	72,	70,2	N.	,970	66,	69,5	68,6	N.		
7	,996	59,	56,5	56,7	N.	,046	63,	63,8	60,	N.	,020	65,	67,7	63,4	N.	,954	65,8	69,3	68,4	N. E.	,946	66,	68,7	67,3	N. E.	,950	64,9	66,2	65,7	N. E.		
8	,990	58,7	53,	53,6	N.	,040	62,8	63,4	60,6	N. E.	,026	63,5	67,5	63,7	N. E.	,966	65,	69,	66,3	N.	,956	65,	68,	65,4	N.	,962	63,8	65,8	64,	N.		
9	30,002	52,2	49,5	51,1	N.	,100	61,2	64,	62,	N.	,066	62,7	66,	63,5	N by W	,020	64,3	69,	65,2	N.	,012	64,5	68,4	64,7	N.	,024	63,2	66,	63,4	N.		
10	,022	55,2	52,7	52,8	N.	,066	61,	65,2	61,5	N.	,048	63,3	67,7	63,7	N by E	,000	64,5	70,9	66,5	N.	,994	64,7	70,	65,3	N.	,004	63,5	67,2	64,5	N.		
11	,062	51,	48,7	48,	sh. N.	,066	61,	64,8	61,2	N.	,028	64,7	67,7	63,7	N by E	,972	66,5	70,4	65,	N.	,964	66,7	69,7	64,5	N.	,970	65,5	67,2	63,	N.		
12	29,976	52,6	50,	50,5	N.	,028	61,2	65,	61,5	N.	,998	62,2	67,7	65,	N.	,948	64,7	71,5	67,4	N.	,940	64,8	70,7	66,4	N.	,950	63,5	66,7	64,	N.		
13	,956	53,	51,3	50,	N. W.	,002	62,7	66,7	62,	N.	,988	66,5	71,	65,	N by E	,956	66,5	73,	69,	N. W.	,950	66,7	73,	69,	N. W.	,964	65,3	69,7	67,3	N.		
14	,982	55,3	52,	54,2	N. W.	,038	62,3	68,7	62,3	N.	,012	64,7	71,5	65,8	N. W.	,976	67,4	72,5	69,2	N.	,964	67,3	71,	68,	N. W.	,970	66,	68,	66,	N. W.		
15	30,020	53,	50,	50,	N. W.	,088	60,5	62,	57,3	N. W.	,064	63,5	66,	61,7	N. W.	,996	65,4	68,6	65,2	N. W.	,984	65,6	67,8	64,5	N. W.	,998	64,4	65,	62,	N. W.		
16	,024	53,9	50,	50,2	N. W.	,090	58,7	62,5	57,	N. W.	,048	62,3	65,4	61,	N. W.	,976	63,3	66,8	62,7	N.	,966	63,5	66,	62,2	N.	,966	62,7	64,	61,	N.		
17	,090	50,	47,2	47,5	N. W.	,142	57,2	59,8	56,	N. W.	,080	59,5	62,7	58,7	N. W.	,030	61,	64,2	63,3	N. W.	,016	61,	63,6	62,7	N. W.	,024	60,1	60,	62,1	N. W.		
18	,040	50,	47,	47,8	N.	,098	57,	59,2	55,7	N. W.	,062	59,	66,1	62,5	N. W.	,000	62,	69,	64,9	N. W.	,976	62,5	67,9	64,	N. W.	,988	60,2	63,5	62,	N.		
19	,072	50,5	48,2	48,7	N.	,138	58,2	58,7	55,4	N. W.	,060	60,3	65,8	62,5	N. W.	,000	61,5	67,8	65,	N. W.	,996	61,5	67,5	65,5	N. W.	,004	60,5	64,7	62,5	N. W.		
20	29,998	48,4	44,3	48,6	calm.	,030	57,5	60,	59,8	N. W.	,998	59,6	66,7	64,5	N. W.	,956	62,	68,7	66,8	N. W.	,950	62,2	68,	66,	N. W.	,960	61,3	64,7	63,5	N.		
21	,978	51,	50,7	51,6	calm.	,040	58,7	66,2	62,7	N. W.	,010	60,7	71,	67,7	N. W.	,996	63,3	74,2	71,4	N. W.	,956	63,5	73,7	70,7	N. W.	,966	62,7	70,	68,	N. W.		
22	30,004	52,6	52,	51,7	W.	,056	61,3	68,8	66,5	w by S	,034	62,8	72,5	70,3	W.	,996	65,5	75,3	71,3	W.	,988	65,7	75,5	71,5	W.	,992	64,8	72,3	70,	W.		
23	,012	52,	51,6	52,	W.	,064	60,7	66,8	63,5	W.	,040	63,	71,4	67,6	W.	,006	65,	75,6	72,	N. W.	,990	65,2	75,	71,2	N. W.	,998	64,2	71,8	69,7	N. W.		
24	,036	60,5	56,3	55,9	N.	,088	62,9	69,7	68,9	N. W.	,052	63,5	71,3	69,5	N. W.	,020	64,8	74,8	71,7	N. W.	,014	64,8	73,7	71,5	N. W.	,018	63,3	71,3	70,9	N. W.		
25	,078	55,7	52,	52,6	N.	,132	61,7	65,	62,5	N.	,092	62,	72,7	68,2	N.	,032	66,3	75,8	71,	N.	,032	67,	74,5	71,	N. W.	,042	65,9	72,7	70,3	N. W.		
26	,076	56,3	53,3	53,2	N.	,112	63,5	69,5	64,7	N.	,086	64,	72,8	68,5	N.	,030	66,2	75,2	71,3	N.	,026	66,5	74,8	69,9	N.	,038	64,9	72,1	68,7	N.		
27	,118	56,2	53,	53,2	N.	,154	62,4	69,3	64,	N. W.	,092	63,4	73,2	68,8	N. W.	,038	65,5	75,9	69,8	N.	,030	65,4	75,9	70,9	N.	,036	64,5	72,3	74,4	N.		
28	,054	57,4	56,7	57,3	N.	,124	64,7	71,5	65,4	N.	,110	66,	75,	72,6	W.	,042	68,2	79,2	75,4	W.	,042	69,3	79,5	76,2	W.	,044	68,	76,7	75,5	W.		
29	,080	64,8	63,8	65,2	W.	,150	65,7	69,	65,5	W.	,138	67,5	72,3	70,4	W.	,080	69,8	77,	75,	W.	,074	69,7	77,3	75,	W.	,080	67,3	74,8	73,3	W.		
30	,118	64,3	61,9	64,	W.	,172	65,6	66,	61,9	N.	,150	69,4	79,5	73,8	N.	,082	71,6	80,2	76,9	N. W.	,076	71,7	79,8	77,	N. W.	,088	70,8	78,5	77,2	N. W.		
31	,052	64,2	62,6	63,	N.	,120	67,	72,7	67,5	N.	,086	70,3	80,2	73,7	N. W.	,040	72,8	83,	79,	N. W.	,028	72,8	82,2	80,	W.	,036	72,1	76,8	77,8	W.		

THE

CALCUTTA CHRISTIAN OBSERVER.

April, 1836.

I.—*Appeal on behalf of the Lalongs, Mikírs, and other hitherto unknown tribes in A'sám.*

[In a letter from Rev. J. Rae to Capt. Jenkins, dated Bishnáth, 10th Feb. 1836.]

[In a late article on the Missionary Prospects of A'sám, we referred to the numerous tribes in and about that province, who, on account of their freedom from the influence of caste and Hindu prejudices, presented an inviting field for the labours of Christian Missionaries. Our readers are aware, that since that time Messrs. Brown and Cutter, from the American Baptist Board of Missions, have proceeded to Sadíya, on the N. E. part of A'sám; and in the article above mentioned, we referred to the labours of Mr. Rae, of the Serampore Mission, who had been for some time stationed at Gowáhatti, the capital of the province. We have since been favoured by Captain Jenkins with the following letter to himself from Mr. Rae, with the Journal accompanying, detailing his travels across the Mikír hills, into the first Nága range. Both documents, we are persuaded, will be read with much interest, since Mr. R. is said by Capt. J. to be the first European who ever penetrated into that country. We are grieved to find, from the correspondence of several officers of Government*, as well as of Mr. R. that the Bráhmans are actively and successfully exerting themselves to bring these simple and interesting people under the withering influence of Hindu superstition. It is gratifying, on the contrary, to notice that efforts for their good are contemplated by the Serampore Missionaries; and we earnestly hope, should any circumstances prevent this body from extending their operations in that quarter, that the American Missionaries, who are now in the province, and will soon be joined by fresh coadjutors, will be enabled to establish among them a branch of their Mission. It is cheering to know, that if European Societies should find themselves restricted by want of funds or agents from enlarging their operations, America appears able, and zealously determined to pour into this part of the vineyard numerous and devoted labourers. Most cordially will they be hailed by their brethren of other climes.

In an able Report on our N. E. frontier, lately drawn up for the use of Government by a very intelligent public officer, we have met with much interesting and novel information respecting other tribes in the neighbourhood of A'sám and Manipur. Permission to make use of it, as far as suitable to the pages of the C. C. Observer, has been applied for, and we shall doubtless very shortly have the pleasure of presenting it to our readers.— Ed.]

As you take a kind and lively interest in the welfare of A'sám, allow me to bring within the compass of a letter, for your obliging perusal, the most promising and interesting features

* In illustration of these remarks, we give the following extract of a recent letter from a gentleman, employed by Government to adjust the amount of annual tax to be paid by the Mikírs and Lalongs.

"I visited the S. E. part of it along the hills, and nearly as far up the Barpáni as boats can get to, then crossed over to the Kapilí. In all those places there are

of the tribes inhabiting the hills on the south bank of the Barramputar, and in the district of Noagong, viz. the Nágas, Mikírs, and Lalongs, amongst whom I have lately been travelling;—and to endeavour at the same time to show the feasibility of doing something for their moral and religious instruction; more especially amongst the Mikírs and Lalongs, who, although inhabiting different hills, and speaking different languages, are yet connected together by simplicity of manners, and are entirely void of those Hindu prejudices, which form such a barrier to the spread of knowledge in Bangál.

The Nágas inhabit the hills farthest from the station of Noagong, on the east, and close to the Dunúsírí river, which forms the boundary of Upper and Lower Ásám. Being in a more savage state than the others, and frequently quarrelling with the *Abhor* Nágas*, who inhabit the hills in the same range, it would not be so easy to reach them with instruction, as the Mikírs and Lalongs. Still they cultivate the soil, are located in one place, and are not in the habit of emigrating from one spot to another: and I am led to think, from my recent visit, that however savage they may be, there are no fears for any one residing amongst them.

The Nágas on our side are a small number, compared with the Abhor Nágas, who inhabit the hills in Upper Ásám, but they are all the same in their customs, &c. They may be computed at about 3,000†.

In my recent journey to their *chans* (villages), I was quite surprised to see the neatness of their appearance, and the industry of the people. But it must not be overlooked, that although entirely free from caste, and not having the least idea in regard to its being unclean to eat this or that, they may be said to be a nation of drunkards; for at every ceremony, such as marriage, burial, and worship, they drink a quantity of liquor, (mad,) made from rice, which has an intoxicating effect. This, humanly speaking, may form a barrier to their moral and religious

lots of jungle and forest, most beautiful lands, and likely to be cleared before similar ones in A'sám, the population being well spread over them; two or three square miles of cultivation and houses, then five or six of jungle lands; next again, a village, and so on all the way.

"Almost all the population settled in the low lands between the hills and the Barpání and Dimlá, are Lalongs and Mikírs. Finer ryots, I would never wish to have to deal with. But few of them are Hindus, and those that have been converted have been so very lately. The Bráhmans have not neglected that vineyard; since the Barmese expulsion they have been labouring diligently in making converts, as these poor people are nearly fools in the hands of those fellows, who care no further about them than to get a revenue out of them. The Rájás and Bisáyars spoke to me about having some one to teach them to write."

* The Asámese divide the Nágas into Bor-Nágas, i. e. Tributary or Dependent Nágas, and Abhor, independent.—F. J.

† Dependent on us, and in the Noagong District.—F. J.

instruction; but a very feeble one, compared with the strong bulwark of Hinduism in Bangál.

On turning to the Mikír tribe, we find a great difference:—not in regard to drunkenness, for they are much the same in this respect; but in simplicity and honesty, as far as their knowledge of honesty goes. One instance in confirmation of this, and greatly to their honour, is, that there is not, I believe, an instance of a Mikír ever having been brought before any of the public functionaries in Ásám for a serious offence. They are, correctly speaking, when compared with the other tribes, in a civilized state, and are the most inoffensive race of people that inhabit the various hills in Ásám. War is quite out of the question with them; indeed, they are very timid. They have no written character; consequently none can read. They inhabit the hills on the south bank of the Baramputar, in the district of Noagong, running from N. E. to S. E.: but numbers are scattered up and down the country of Lower Ásám, near the hills, principally near Gowáhattí. Many of them are bondsmen, and are accounted next to, or better than the Kacháris in regard to industry.

The account of their origin, which I received when in their hills, was, that they had originally come from the Jyntíah hills, and were formerly under the Rájá of that country*. This is their own tradition; whether it is true or not, may perhaps be a question: those who informed me, however, said, that they could understand some of the Jyntíah language, as also some of the language of the Ahoms (original natives of Ásám); and one man went so far as to say, he thought his language a mixture of Ahom and Jyntíah.

They have no caste nor prejudice whatever with regard to food, and are entirely uncontaminated by the superstitions of the Bráhmans. They have, however, one peculiarity; they do not eat the flesh of the cow, or drink her milk†. Whether this prejudice has originally sprung from Bráhman influence or not, no one among them could tell me. On being questioned concerning it, their only answer was, it was always so. Had it been got from the Bráhmans, it may also be inferred, that they would have had some prejudice with regard to abstaining from eating the flesh of swine, fowls, &c.; but this is not the case; all these are eaten, and are always used in their ceremonies of worship. Now it is well known, that the Bráhmans, in making Bhokits (disciples), which they have done extensive-

* They appear to have occupied the hills E. of Jyntíah, which we call the Kachár hills, before the Kachárí tribe overran that part.—F. J.

† The custom of not drinking cow's milk, shows their connexion with the Indo-Chinese nations.—F. J.

ly amongst the Kachár people, forbid them to eat the flesh of swine and fowls: I am therefore of opinion, that this prejudice of the Mikírs against eating the flesh of the cow, and drinking her milk, has not arisen from any Hindu influence. But even supposing it has, it is so long since, that none know how it came, and it gives the Hindus no power whatever over the people.

Connected with this, and well adapted to encourage efforts for their good, is the remarkable fact, that although being near the Hindus, and having so much communication with them by trade, not a single one of them, (as far as my knowledge goes,) has ever become a disciple of any of the Gosáins in Asám; whereas their immediate neighbours, the Kachárís and Lalongs, have. The only instance I met with in my journey of a departure of any of the Mikírs from their own customs was in a village in Kachár, where a few had taken two wives, instead of one.

The population of the Mikírs may be estimated at 20,000: this is however mere guess, as no means have ever been used to ascertain it correctly: but I think 20,000 is rather under than over the truth. In this 20,000, I include those who inhabit all the hills from Morung on the N. E. side of Noagong and the Jyntíah hills, with those on the plains. Their language is entirely different from that of the Nágas.

The Lalongs, another tribe, inhabit part of the low hills and plains in the Jyntíah country, more especially in the large tract of country formerly belonging to the Jyntíah Rájá, but annexed by recent conquest to the district of Noagong. Many of them have settled in other parts of the district, but principally in Ruha*.

My information with regard to the Lalongs is scanty. But, judging from my visit to them, and the fact that their language much resembles Bangálí, they must have come from the plains. They eat the flesh of every kind of animal. In their habits they are much the same as the Mikírs. and they are nearly as simple and honest. They give no trouble to the authorities. There is however one feature in which they differ from the Mikírs, viz. numbers of them have become Bhokits of Gosáins, and are thus in a measure brought under the influence of Hinduism. Still only a few of them comparatively have become so, and they are equally open to instruction as their neighbours the Mikírs; but alas, it may be expected, that as the leaven of Bráhman influence has begun to work, it will spread, unless means are used for their speedy instruction.

* We have a great number of Mikírs settled in the hills near Gowáhatti.—F. J.

In the event of endeavours being used for the moral and religious instruction of these tribes, their vicinity to the Sadar station of Noagong would greatly facilitate this desirable object. It would not perhaps be prudent for a Missionary to reside amongst them for at least six months of the year; but during the other six it might be done with perfect safety: nor would it materially hinder any operations for their benefit, if the Missionary were to reside at Noagong; for they can easily be communicated with, even during the unhealthy time of the year, by boats or by land; as the utmost distance from the station does not exceed two days' journey, and on horse-back, a day, or even much less, would be sufficient to reach the place at which it might be proper to have the school-room and other houses erected for their instruction. Besides, their children might with ease come to the station of Noagong, and thus be under instruction all the year round.

They may, in another point of view, appear deserving the consideration of Government, as by their trade, &c. they in a great measure contribute to the general wealth of the country; and surely Government is bound to make some return. They are extensive cultivators of cotton, which is their principal commodity for export. How much is cultivated, I am unable to say, but it must be to a great extent; indeed, were it not for the Nágas, Mikírs, and Lalongs, the people of Asám would fare but poorly for cotton, to make clothes, &c. Their common practice is to exchange their cotton for salt; consequently a good deal of the latter article must be imported for consumption.

In some parts of the country, háts (markets) are established, to which all bring their commodities; but in general, traders take the salt to them on the hills, as by doing so, they get more in exchange than they would in the plains.

They also rear a worm called the Aríah worm, which makes a thread called Aríah thread; this thread made into cloth is worn by all the inhabitants of Asám. It has the property of improving from repeated washing. They also cultivate different kinds of Alús (yams), all which, besides using them for their own consumption, they exchange with the people on the plains. They also make a number of canoes.

In regard to dhán (rice), they merely sow enough for their own consumption; but sometimes, in seasons of scarcity, they supply their more lazy and apathetic neighbours, the Asámese on the plains. This speaks volumes for their industrious habits; and when they are brought into comparison with the Asámese, and more especially when their sterile hills are taken into consideration, they shine greatly. Could they be brought to settle on the plains, it would be a great benefit to the country, as they would

undoubtedly clear away much of the immense jungle, and add considerably to the revenue.

There is a parganah in the district of Noagong, called Mikír Mahal, in which a few of the Mikírs have settled; but from some cause or other, they do not appear to have relished their abode, numbers having again returned to the hills. Perhaps it arises from their having to pay taxes, to which they appear averse, since they can get land on their hills for nearly nothing.

Are then these poor people, who are without education, yea without even a character to write their language in, without a knowledge of the God who made them, whose worship consists in a few unmeaning ceremonies, or rather drunken feasts—are they to be left so? They are free, as has in some measure been shewn, from the least tincture of Hinduism. Is it proper for Government, who have been providing with a liberal hand for the instruction of their Hindu subjects, whose prejudices form such a hindrance to their more rapid progress in improvement, to leave these poor simple tribes, who are open to every kind of instruction, to their own blindness and ignorance? However anxious Government may be to spread science and right knowledge amongst their Hindu subjects, they cannot do so beyond a certain extent; for they are bound by the fetters of an engagement, not to interfere with their religious prejudices. But the case is quite different with these tribes. With regard to them, there is no engagement, there are no prejudices of caste to contend with, and they would hail instruction, both moral and religious, with joy, were it offered to them. The question, the solemn question again arises; are they to be left to themselves? are no endeavours whatever to be made for their benefit? is there no sympathy for these poor ignorant children of nature? and is it not the duty of Government to allow something in return for the benefit of those subjects, who contribute in some measure to the general wealth of the country?

It is the intention of the Serampore Missionary Society to establish a farm on the Moravian system; and would Government step forward, and assist them by a grant of land, the concern might be put on a footing that, in a very few years, would not need either their assistance or that of the religious public. I do not mean to say, that Government is bound to give a grant of land for this object; but I think, that as they have been liberal in granting large sums of the public money for the diffusion of knowledge in other cases, they might in this case encourage the attempt to benefit those tribes, who are so open to moral and religious instruction, by such a grant of land. The

sacrifice would be little, and they would in no way interfere with their other subjects, who cultivate the soil; as there is more than enough of jungle land in Asám, to supply all the wants of the inhabitants. There is also no likelihood, under existing circumstances, of these lands being brought into a state of cultivation in any other way for many generations; so that the healthiness of the country would be much promoted by the proposed grant.

With regard to the possibility of establishing a Christian colony, there are no hindrances that I am aware of. The people are free from Hindu prejudices of caste; and although they have a few superstitions of their own, which sit very loosely upon them, these form but a feeble obstacle to their instruction. On my visit to them, they willingly hearkened to the instruction I gave them, and seemed pleased with the idea of schools being established amongst them for the instruction of their children and themselves.

There are no fears, with respect to residing or travelling amongst them, as I had full proof in my recent journey: while their being so easy of access, and near the Sadar station of Noagong, makes them as quiet and obliging, as those who reside under the immediate eye of the magistrate.

Besides these Mikírs and Lalongs, there is also another set of people, which I may be allowed to mention as deserving of attention: I mean the Kachárís, who inhabit that part of Kachár annexed to the district of Noagong. They are as free from Hinduism, and prejudices of caste, as the Mikírs and Lalongs: and use, indeed, in all important respects, the same food. Yet as no means have ever been used for their good, except my own poor labours, in one visit, in speaking and distributing books, many of them have also become Bhokits (disciples) of Gosáins. Yet even the becoming Bhokits is not in great repute amongst them, as some of them, on my asking, "Why they did not become Bhokits?" answered, "Sáhib, what is the use? We are now poor enough; but should we become Bhokits, we shall then be obliged to give cloth and different articles to our Gurus." Yet it is, alas! too true, that as soon as the majority become Bhokits, the rest, however unwilling, will be obliged to follow; as they will be separated from their friends, and accounted, as with the Hindus, unclean outcasts, and not worthy to be associated with; and all who know the native mind, must feel that they have no strength to withstand such influence.

I will now bring this letter to a close: but I feel I have not done half justice to the subject. I have told a true and plain tale, and have no fear of being contradicted by a single individual in Asám, when I say, that in the whole country, even including Sadíya, there does not exist a more promising field for

philanthropic exertions, than the one I have been imperfectly endeavouring to describe.

Let us only look at it:—1, we have a tribe of Nágas, easy of access, and in number 3,000: 2, and connected with these are the Abhor Nágas, on the same continuation of hills, a whole nation entirely free from the prejudices of caste; 3, the Mikírs, 20,000 in number, in a state of comparative civilization, whose honesty and inoffensiveness of character are admired by all residents in Ásám, entirely free from Hinduism, and with one peculiarity above all others, that although within the reach of Bráhman influence, they have never been brought under its sway; 4, the Lalongs, like their neighbours the Mikírs, 20,000 in number, honest and inoffensive; and 5, the Kachár people, who inhabit that part of Kachár annexed to Ásám, safely computed at 15,000, the whole forming a compact field, within the reach of one establishment! Are they to be left to become Hindus? are no means to be used for their emancipation from ignorance? will not a kind Government lend a fostering hand, by granting assistance to cultivate this field, which appears so very promising? They surely might try the experiment.

II.—*Journal of a Tour from Jorhát to Noagong, through the Mikír Hills, including some account of the Iron Mines. By Rev.* J. RAE.

The iron mines which I visited are in the village of Hudákáti Tangní Bur-Phokalá. They lie about three or four miles N. E. of Kachári-hát; but the earth in which iron is found covers, as I was informed, more than 10,000 purahs, extending irregularly from Dhirgong to Tangní, along the eastern or rájá's side of the Dunesíri river. Some is also found on the other side of the river, near the Morang Gosáin's house; and at Paní-pát any quantity could be obtained by working the mines.

The Darogá of Kachári hát, who, according to his own account, collects the revenue of the mines, says, that there are now only about 600 or 700 maunds of iron produced, and that the rájá enjoys from the British Government, on account of it, a yearly revenue of 120 rupees.

Seven kinds of earth must be removed before they come to the iron earth, viz. 1st, Push earth; 2nd, Kálí; 3rd, Kumar; 4th, Súrí Bogí; 5th, Bur Kamar; 6th, Bur Bogí; 7th, Bhesbhesí (brickle earth); each of these layers is one *háth* (cubit) thick. Below this last, the iron earth is found: it is two háths deep.

The earth is dug with a hoe, and piled in heaps; it is then taken and put into holes made in the ground, which are filled up with water, in which it is allowed to lie for one night. In the morning, a man presses the earth with his feet, the iron parts of the earth remain at the bottom, while the earth mixes with the water, which is then thrown away, and clean water is used. This process is continued for six hours; the ore is then carefully gathered out of the holes, and piled up in the sun to dry.

When it becomes dry, it is put into a canoe, or *chans*, made of bambú; and it is again washed in the same way as in the holes, the water being changed usually not less than twelve times. After it has been sufficiently separated from the earth by this means, it is taken out, and piled as before in the sun to dry; when it is thoroughly dry, it is then taken to the furnace. This is a round mound of earth, partly in the form of a bee-hive, with a hole at the top, and a door at one side, near the bottom, not unlike a dhobí's chulá. After the fire in the furnace has been kindled, the iron-earth is then put in, by a bambú-spoonful at a time, through the hole at the top. To each spoonful of iron-earth, a spoonful of charcoal is added, each alternately. When the furnace is full, (the door having been closed,) the workmen wait a short time, until the iron is known to be sufficiently ready; during which, a hole or two is made in the door, to allow the foul air to escape. The quantity of iron obtained at each time is generally about five seers weight. If the furnace were larger, of course a larger quantity would be obtained. Four men will burn four masses of the size I have just mentioned during a day.

The distance from the Dunesírí river to the places where the mines are worked is various; to some mines the distance is not less than a day's journey, to others it is six hours, &c.

My information was gathered from the people about the place. They had only commenced to dig the earth when I went, and they appeared to me to be afraid to be seen working there, as they ran away on my approach.

5th December. Left the Morung Gosáin's house, and going to the west for about three miles through rice cultivation and villages, we came to the Kamptí village. The people say, they came from Sadíya, some 12 or 14 years ago. They told me there were 30 houses, and 100 people, men, women, and children; but they seemed afraid to tell the truth, and I should suppose that there are many more. They have no caste, eat all things, cultivate rice, cotton, three kinds of yams, (Moah, China, and Bur Peurie,) opium, and sugar-cane. They barter cotton, ivory, aloes, &c. for salt. Ploughs they make of three kinds of wood, Jamu*, Nahor†, Bual‡; stools of the same, and of the Sopa trees. Their houses are like the Barmese, raised on *machán*, three or four feet high. After procuring a guard of two Kamptís, we proceeded a little way, and after entering a thick forest, we came to a place where the Kerimiahs, (Kachárís from Upper Asám,) have a village of 60 houses. Passing on, we found a house here and there, in the deep forest, of Kamptís and Singphos. After crossing and re-crossing the Dygúrang river several times, we came to the village of Turang, containing about 10 houses, scattered here and there in the forest; the people are Kamptís and Singphos. Their houses are raised on *machán*, and the sides are made of wood. Here we halted for the night.

The Kerimiah cloths are Aríah§, Bur‖, and Gunga chelen¶, (thin white striped cotton cloth.) The Kamptí and Singpho cloths are Phúchang** (like Manipúr cloth), Puteng (blue striped cloth, used for *dhoties*), and Polong (a cloth made from brown cotton, like the colour of nankeen). The Kerimiahs and Turang cultivate *álus*, *dhán*, cotton, &c. and import salt.

6th Dec. Left Turang at 9 o'clock; after groping our road through the forest, we came, at about 1 or 2 o'clock, to the Bur Púng, which is in a little stream. The water bubbles up in three places: the heat is about that of water used for warm baths.

* Sp. of Eugenia. † Mesua ferrea. ‡ White Járul.
§ Cloth of the Arand silk worm. ‖ Coarse cotton cloth. ¶ Striped cotton.
** A sort of cotton plaid pattern.

Near this is the river called Nam Bur, in which is a large rock, called by the natives, *Phatusil*, over which the water falls. In this neighbourhood, we got a fruit like the Lichí, called Khowá-laling. The people that were with me would not go to the nearest hills; but the country we were travelling through is of a hilly character, having an undulating surface. From this place, we brought some stones. I never passed through such a jungle before, except at Singimarí. After a fatiguing journey, we came to the Bur Pathar, a fine large field of cultivation.

7th Dec. Sunday. Bur Pathar*, (which means a large field,) is quite a pretty place, being a circle or amphitheatre, and affording a very picturesque view. The hills and the trees of the forest are to be seen in every direction. There are, as I was told, 100 houses belonging to rayats, in the two villages, Kachárí Tángní and Boralí or Ahúm Tángní; but I think there are nearer 200 houses. The people are Ahúms, Kacharís, and some few Hindus, all Bhokits of different Gosáins. The rice crop is beautiful; the best, indeed, that I have yet seen. They sow dhán, mustard seed, sugar-cane, opium, &c. and keep Múngah and Aríah worms. The people are healthy, and well clothed, and appear to fare well, and to be happy; they have good comfortable houses. Like the rest they import salt, and make boats. They told me that there were no villages farther up the Dunesírí, but that all was a deep forest.

It is said that the Nágas on the Rájá's side are continually fighting with the Nágas on our side; they also kill the rayats, watching for them in the jungles. Whether this is true or not, I cannot say; but they complained to me about it, and said they should be obliged to leave the place. It seems that the Nágas can be reconciled by a feast of fish and spirits; they were once reconciled in this manner by the Bur Gosáin in A'sám Rájá's time.

The Bur Pathar people use the following trees, Bhelí, Ajah, Gonharí, (Cham Sopa best,) Sindurí pumá†, Salok.

The people said, that formerly there was a city here, belonging to the Kachár Rájá, and they showed me two tanks, which had been dug at that time. There is an old man named Hotpúr Katákí, who told me he went to Manípúr 10 years ago, by order of Mr. Scott.

8th Dec. Left Bur Pathar, and came again to the Nam Bur river, where a piece of stone was found resembling limestone. On burning a little of it, it proved to be real limestone: it is in the river like a rock, in length 50 steps, and in breadth, 10 steps; what its thickness is I could not ascertain. The river must be turned into another channel before this stone could be taken up, as during the rains it would be covered by the water. The distance of this place from the Dunesírí river is about three hours; by taking a straight road through the forest it is not so great. There is sufficient water in the Nam Bur river to admit of little canoes coming up in the dry season; in the rains, large boats can ascend. It is probable that more limestone might be found by going farther up this river. The river is about 200 yards from the Bur Púng (hot spring); near both is the *Bogi Matti* (white earth) used by the natives. (Query.—Do not the hot-springs and limestone arise from this Bogi Matti?) We went down and saw the Jui Púng (fire Púng), called so from its being the hottest. The water is quite warm, and it requires the hand to be put in by degrees before one can bear it. The Púngs are all near one another: Bur Púng is farthest from the Dunesírí, and nearest the hills; Jui Púng is nearer the Dunesírí, but farther from the hills;

* This I suppose is the Bur-Phulang of the Maps. Phulang, means a plain, or Savanna.

† Pumá is Toon.

Bali Púng is close to the Dunesírí, but farthest from the hills. The Gela Púng is on the Rájá's side of the Dunesírí. The Púngs I saw were a little brackish to the taste, especially the Jui Púng. Stones from the Jui Púng, dried in the sun, were saltish to the taste. Leaving this, and going S. W. we came to the village Marfulaní, at 5 o'clock, close to the hills. It is something like Bur Pathar, a circle a good part cultivated, with, as they say, 15 houses of rayats; but which may be safely put down at 20. They are Ahoms, Nágas, and some of them Bhokits. This village is near the hill, although the people who came with me when I first came to the Bur Púng, said there was no road. They cultivate rice, opium, sugar-cane, and a little cotton, but they are poor looking people: the road led through a deep forest.

9th Dec., Tuesday. Left Marfulaní about 1 o'clock, and came to the Nága Phúkan's village, called Rangmá. The road was very bad, the more so from its crossing different streams of water. We crossed the Dygúrang nadí seven times. The whole road led entirely through a forest. We must have crossed over the corner of the hills seen from the Gosáin's house, but we were not aware of having done so, there being no perceptible ascent. After getting into the hills, we had some very steep places to go up, especially the hill on which the Phúkan's village is situated; but it is really worth while to ascend for the sake of the fine view that is to be seen of hill rising above hill, and of a large tract of Upper Asám. From the Nága Phúkan's hill, the hills fall in the centre, and rise again on the other side. The Nágas cultivate on the hills, dhán and tobacco, álús, and cotton; and they get ivory, rhinoceros' horns, spears, and manufactured cloth. Spots here and there on the hills are cleared away by cultivation. I was quite surprised, on reaching the village, to see such a nice clean place in the midst of such a forest as I had passed through. The fine houses looked just like a village at home. They have little houses separate from their other houses, all in one place, in which they keep their dhán or rice. During my stay, the Nágas came up the hill from their daily labour with dhán, one bawling out, and the rest singing in chorus; all the time they are emptying their baskets into the little houses, they continue their song, and at the close, raise their huzzas.

The Phúkan's, Gaburu's*, and Dekah houses are raised on *machán*, and the chopper runs out before like the front of a budgerow, supported by wooden pillars, on which are carved devices, buffaloes' heads, &c. The other houses, except the dhán ones, are on the ground.

In each village they have Dekah houses, i. e. houses for the young men of the village to sleep in, separate from their parents. They commence to sleep in these houses when they have attained the age of 8 or 10 years. The reason they gave for this custom was, that they wished to prevent iniquity. I slept in one of them, there being three in the village. Machans are made all along the side, the centre is left open, and a certain space on the machan is allowed for each boy; in the centre they burn fires all night, to keep themselves warm during the cold season.

It seems there were 13 villages under the Phukan, but on account of the quarrel with the Lota Nágas, seven villages have gone to the Kachár side, about three or four days' journey from them; they still keep up communication with one another. The Phukan wishes to have them brought back again: he told me there were 40 people in this village; but there are many more, as it contains 30 houses at the least, and its population may be estimated at 80 or 100 men, women, and children.

They rear pigs, fowls, and Metas† (Bulls); they eat flesh of every kind: and are great drinkers of mad and spirituous liquors. Their

* The *Phukan* is the chief of a district; the *Gaburu*, the head man of the village.
† The Bos Sylheticus of Duvancel?

fondness for strong liquors is perhaps the most formidable obstacle to the spread of the Gospel amongst them. They drink the mad on every occasion, harvest-home, worship, marriages, and burials; young and old, men and women, all are alike fond of exciting liquors. The Phúkan's mother had died lately; her grave was a large mound of earth, surrounded with bambus, on which were flags, buffaloe heads, and other things.

I may mention, that in the forest, before I reached the hills I saw no bambus; but in the Nága mountains there are many.

Origin of these People.—They say, there was a woman called Junkulu, who had three sons, Táha, Káru, and Kasingá, in the south; one abode there, and his descendants are called black Nágas (Abors). Two emigrated, and settled on their present mountain about 500 years ago; they do not know the time exactly.

Government.—There was at first a head over each village, called Hingárí; when they are going to war, two of the young men are sent to give notice to the other villages, and each village fights under its own Hingárí.

The Hingárí, now called *Gaburu*, is by inheritance; but in the event of there being no males in due descent, the villagers elect their Hingárí; no females are allowed to reign. This was their usage in former times; but sometime ago, the Bur Gosáin of Asám made the present Phúkan's father a Phúkan at Golághát, during a feast; and from that date, which was in Chandrakant's reign, their chief is called Phúkan.

Persons accused of crime are tried by the heads of the village, sitting in assembly on the case, and whoever is found guilty, has to give his dau and spear to the person injured, and to feast the village with pigs and mad. If the man does not agree to the sentence of the rájá, he is kept in confinement until he does so. If any one of the young men should disobey the orders of the Hingárí, he is obliged to feast the villagers with pigs and spirits If any beats another, if the one who has been beat cannot retaliate, he gets some of his friends to help him, and they beat the person in return; so also if any one is killed, the person, who caused his death, is killed again by the relatives of the deceased.

Marriage.—When any of the young men wishes to marry, after he has fixed on the young woman, he tells his father and mother that he wants such a one for a wife; the father then goes with him to the girl's father, carrying three spears, one dau, and a meta; and there they demand the girl from her relatives in marriage. If the young man is accepted by the relatives, and by the girl, they leave the things they had brought with them; if not, they take them back. If he is accepted, he then goes, and with his father's assistance, works for himself, making a house, and providing other necessary things. This generally takes one year; after which, there is then a feast provided by the fathers of both parties for the villagers, who make merry; at the close of which, the young couple are put into their own house. The woman, if married to the eldest son of a family, cannot marry again if her husband dies; but if any of the other sons die, his widow can, if she chooses: the same custom obtains among the men. They only marry one wife. Polygamy is not allowed.

Burials.—They bury their dead; and the funeral generally takes place the day after the person dies. If the person who dies is possessed of any effects, they are taken to provide a feast of pigs and mad for the village, and a mound of earth is raised over him; but if he is poor, he is put in the grave, without any feast.

Religion.—They know of no Supreme Being, but Mahá Deo. They know nothing of the soul, how made, or where it came from. They consider murder, adultery, lying, &c. to be sin.

Religious Ceremonies.—They offer in sacrifice pigs and fowls to Mahá Deo, in sickness, for prosperity in war, and for various things.

On such occasions the Hingárí takes a cock, and cuts its head off, requesting Mahá Deo to restore the man, or give them success in war, and in their other undertakings. Sometimes in sickness, a young man is sent to the jungle to kill a deer, with which they feed the village.

Diseases.—Jwar (fevers) and looseness are the greatest; of the fever, they generally die in two days. I saw many of them covered with scales; perhaps this may be owing to dirt, and to their sitting too near the fire. Numbers also I noticed who had ophthalmia, some in one eye, and some, both young and old, were quite blind.

With regard to health, it is hard to form an opinion. There were many old men and women: many, they say, live to the age of 60 and 80 years, but the general age is about 30 or 40 years.

Miscellaneous Notices.—The features of the Nágas are like the Ahoms, the original Asámese. They have Chinese eyes, and broad noses, but not so broad as the Mikírs. They wear few clothes; the men merely wear a strip of cloth in front; the women a little petticoat about one foot broad, leaving the upper parts of the body bare. They have also large brass earrings, and the men put bunches of cotton in the ear. They have different striped cloths, which they make and wear in the cold season. They wear a shell, strung with pieces of ivory, round the neck. They have lots of pigs, fowls, &c. and very fierce dogs. The pigs live in the same house with the rest of the family. I got a few oranges from the Phúkan, and saw a few trees in the village. He told me he had got the trees from the plains.

They make the mad which they drink as follows:

A certain quantity of rice is taken and steeped in water for some time; afterwards it is squeezed out, dried, pounded, and made into cakes, which are placed in the smoke of the fire for 10 days, at the end of which they are again put into the water, and allowed to stand for a day or two, when the mad is drawn off.

The Nágas are also great smokers of tobacco; I saw no pipes used by them, but merely a piece of a plantain rolled up with a little tobacco in it, which they smoke. I smoked one of their pipes thus made, and thought the tobacco remarkably sweet; men, women, and children smoke.

They never go without their spear in hand, however short the distance may be; every one who came near me had his spear.

The women not only do all the in-door work, and cook the food, but they also, like all other barbarous tribes, work in their cultivations, carry loads, bring water, &c.

10*th Dec.* Left the Phúkan's village, after trying all I could to get him to take me across the hills, which he would not do, telling me there was no road. Reached Marfulaní at dark.

11*th Dec.* Left Marfulaní at 8 or 9 o'clock, and came wading through the Dygurang river to the village of Tumy, which I reached about 12 o'clock. Left this village and pushed on, and got safely to the Gosáin's house about 3 o'clock, much fatigued.

12*th Dec.* Left the Gosain's (Morung) house at 12 o'clock, and came to the village of Konkar. From the Gosáin's house for some way there is dhán cultivation, as far as to the Dygurang nadí; after crossing it, there is a forest, in which are a number of Mikírs, who cultivate it. The village of Konkar is nice Rupít land; there is a great deal of cultivation; I was told there were 60 houses, Ahoms, Kachárís, and Hindus. They cultivate the sugar-cane, dhán, mustard seed, mugah, and kapás. They make cotton and mugah cloths. Trees, converted to useful purposes, are the sám, mahal, ámhul, tukíral, and súm. The dhán looks well.

13*th Dec.* Left Konkar, and came through places cultivated by Mikírs: the road lay all the way through the forest. After passing over some small hills, came to a nice looking Mikír village (or chang), called Keking;

stopped near an hour, to find out some one who might know the road to a Lun Púng on the hills, that a Taikalá*, who was with me, said, was some where in them. No one could tell me properly, but some said it was three days' journey from this village, and that there were no inhabitants.

It seems that if the Kusingá Nága Phúkan had brought me, as I wished him to do, I might have seen it: he said that he told me no lies; but all he told, was nothing else.

Keking village, called after the Gáburu, has 30 houses; the people are all Mikírs, and are very fine, clean looking people, civil and kind. They have nice houses, on machans 15 feet high. They cultivate dhán on the hills, cotton, álús of different kinds, and they rear arriah worms. Left this village, and, as usual, was obliged to strip off my shoes and stockings, as the road lay between different hills in the small nalá tracks, which hurt my feet much, especially the gravelly parts of the way. I never felt so tired, and feel in doubt whether my strength will allow me to go over the hills before me. Walked on and came to a nice plain between the hills, and near Bogí Chapporí, called Muran. Some parts are cultivated. Reached the Mikír village called Rahong; the road sometimes took a direction up steep hills, the trees completely covering the sun from my view, as in Morung.

The Mikírs, that I found to-day, complained that the different Dangaríahs, the Hazarkiah of Bogí Khát, and Morung Gosain, and Kází Runga Hazarkiah, are continually making them bring to them grass, bambus, and wood, and forcing them to do many other things.

The features of the Mikírs are something like the Nágas, flat noses, and Chinese eyes; the women have a blue strip, tattooed I suppose, running in a perpendicular direction from the brow over the nose to the lower part of the chin. They say that they formerly came from Jyntíah, and that the Jyntíah Rája was their king; and also that they and the Garrows are the same race.

The Mikírs are very much addicted to the use of fermented liquors; every thing it seems being regulated according to the liquor they get to drink; all ceremonies of whatever nature, marriages, burials, &c. must have this indispensable beverage. As the next day was Sunday, I stopped: when some of the Merís who live in Bogí Khát, brought a dead tiger, which they had killed, and went away, and left it in the Mikír village. In consequence of this, the Gáburu was very sorry, and told me that he must Práschít, (a Hindu term for sacrifice to Bráhmans,) i. e. give a feast of liquor to the village, before the rest would again eat with him. Whether this prejudice springs from the Mikírs themselves, or they have learned it from the Hindus, I cannot exactly learn.

14th Dec. Left this Mikír village about 9 o'clock, and was obliged to come down to the plains, no inhabitants being in the hills in that direction. My road was through Bogí Khát, where there was a good deal of dhán cultivation, and many houses. Came to Kází Runga in the afternoon.

15th Dec. There is great distress here, from tigers killing numbers of the rayats. Kází Runga is a pleasant place, and there is a good deal of cultivation. Left it after breakfast, our road through very dense Kágárá jungle, and came to the village called Káhárá. There were but few houses, and a little dhán cultivation. After passing Káhárá there was thick Kágárá and tree jungle for a distance of about three miles. I then entered the hills, and about 4 or 5 o'clock, reached the Mikír village called Sukrung. The ascent in some places was very steep. The Gáburu says, there are 10 houses; but I was told by others, that there were as many as 50 or 60 houses of rayats. I saw a good number of houses myself.

* A peon.

16th Dec. Left Sukrung village, and came through valleys and over hills to the village of Har, distance two miles. The Gáburu says, there are here ten houses; but it is more probable, that there are thirty. The people seem much surprised to see me in their hills, and appear desirous to keep every thing secret. Left Har village, and came to Jáluk village, the road being through a beautiful valley. Passed the Diong or Duffalá river. It is really agreeable travelling through these hills, the road is so well shaded from the sun by the trees. This day's journey was the finest I have had in the hills. Jaluk Gáburu says again, that there are 10 houses, (Mikírs;) but they may be estimated at 40, scattered up and down. Left this and crossed some pretty high hills to Ranglong village, which is similar to the rest. Here I saw a man making a boat. Leaving this village, I soon came to another; and proceeding onwards, I arrived at Noa village, over some rather high hills, where I stopped for the night. It is really delightful to see so many people as there are in the hills, although they are rather scattered. Yet still almost every hill has some parts cultivated.

The Mikírs never cultivate the valleys between the hills. On my asking why they did not do so, their answer was, that they had no cattle, and where were they, being such poor people, to get them? Yet their appearance did not indicate poverty, for, as I passed along, I saw their women and children covered with silver bangles and ear-rings, &c. Some had brass, mixed with silver; and every village seemed to have an abundance of fowls, pigs, and sometimes goats. The dhán was quite abundant, and was stored in houses: the coolies that came with me from Kazí Runga to the first Mikír village told me, that the Mikírs sometimes supplied the people of the plains with dhán when it was scarce there. This must be owing to the more industrious habits of the Mikírs, who are able to get a sufficiency for their own wants, and even to spare to others, from their scanty and hard soil. The Mikírs are very different from their lazy apathetic neighbours, the A'sámese in the plains; when it is also considered that the former people use only a small hoe for cultivation, we must certainly speak well of their industry. They do not remove the stumps of the trees.

It is very pleasing to travel amongst them, their kindness is so great: they freely give all necessary food to strangers. Their houses are much more comfortable than those belonging to the people on the plains; indeed in all my journey, I had no quarters so good as in the Mikír hills. Their houses are raised full 15 or 20 feet from the ground. The machan is about 40 or 50 feet long, one end of which is choppered for the family to take shelter under. The rest is left, except a small chopper raised all round the open space; and in the centre a quantity of earth is placed, on which they make their fires.

Origin and Customs of the Mikírs.—It is hard to tell whether it is true, as they say, that they came from Jyntíah; but one man told me he could understand some words of the Jyntíah language. They are altogether void of prejudice with regard to food. They partook of any thing that I was eating at the time, without any scruples; the only exception is a singular one; it is that they will not eat the flesh of the cow, nor drink her milk. I was very anxious to find out if this prejudice had been derived from the Hindus; but the only answer I got was, that it was never the custom of the Mikírs to eat the flesh of the cow, nor drink her milk. All other things are eaten without hesitation. Their pigs and fowls are kept not for daily use, as they cannot afford the expense; but chiefly for the few ceremonies of worship, in which a feast, with a good supply of mad, is an important part; all drink the mad, men, women, and children.

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They are not so much addicted to smoking as the Nágas; indeed I saw very few smoking, and they used only the hukah made out of a small cocoanut, mounted with brass from Bengal. This seemed to be confined to the Gáburus, and not to be in general use. They have fine large *pán* boxes; however poor the man may be, he must have his pán box.

The women prepare the food, and do all the household work, as well as help in the cultivation of the soil, and other out-door work.

Their food is cooked in much the same manner as it is among the natives of the plains, but in boiling the rice, none of the water is thrown away, such a quantity only being put on the rice, as will be absorbed by it. It is eaten with chillies; plenty of which, and very large, are found in the hills, and other *tarkáris*.

In former times, when they were under the Jyntiah king, he used to send a person, who made the settlements of the country, and appointed Gáburus in each village. The Gáburu is called in the Mikír language *Sár*, and is the head over all Ranggatura.

Religion and Religious Ceremonies.—The god or debtá which they worship is called *Hempatin*. Whether this is the name of the Supreme Being in their language, I cannot tell. But they know nothing of his nature, nor of his worship, except that, if they think they can please him by a fowl, goat, or pig, and mad, they gladly perform the ceremony to obtain success in their undertakings, protection in journies, and freedom from sickness, or other merely temporal blessings; of an hereafter they know nothing.

The ceremonies which they use are as follows: near a small house erected for the purpose, they place boiled rice in three different places, cutting the head off the sacrifice over the rice, and bowing before it.

They do not bury their dead, as the Nágas do, but first burn the body, and then they put the ashes into a *handi*, (earthen pot), and bury it; as to their feasting, it is just the same. They keep the body for a day or two, or more, to allow all his relations and friends to assemble; they also beat the tom-tom during the time, and when the body is burnt, and the ashes put into the *handi* to be buried, they put along with it, rice, water, mad, and other things; a sufficient provision for four months, which shews their belief in the soul's existence after the body is dead.

Marriage.—When a young man has made choice of a young woman, he tells his father, who takes some of his friends, and they go to the house of the girl's father. They take with them a number of bongs (calabashes) of mad, and ask the girl's father to give his daughter in marriage to the young man. If they consent, there is a feast provided; pigs, fowls, and mad; but no ceremony, so far as I could learn, is performed. The young couple after marriage are obliged to stay in the house of the woman's father, until they have children, or at least for two years; after which they can go to their own house.

They only marry one wife, and if the husband dies she may again marry, but not to an eldest son; in this respect, they are like the Nágas.

Houses, dress, &c.—They have Dekah houses, like the Nágas; but I did not see so much regularity in this respect as is apparent among the Nágas.

Their dress is much better than that of the Nágas. The greater part of the men wear *dhoties*, and the women broad *mekás*; blue is the general color.

Their implements of husbandry are only the *kodál*, for preparing the ground, and the *dau*.

They make a few cloths themselves, and say, that they get some from the Gáros, called Pelú, a cotton striped cloth, for throwing over the shoulders. The females are not secluded as are the females of Bangál; on my entering a village, all ran to see me—men, women, and children.

I could get no account of any limestone. In the interior, the hills do not rise so high as those seen from the plains: excepting some few of them. I had a fine view of the Barramputar and Bishnáth, and all round that side of the country, and down the river from one of these hills, which was near Jaluk village. On both sides of the village there is a view from the hills. The Mikírs, although they sometimes build on some of the highest hills, in general have their *chans* on low hills, and on the sides of high ones, but never directly on the summit. The hills fall in the centre, but on the Kachár side, they rise again; here and there are to be found valleys, which are not very large, though large enough to admit of good cultivation.

The hills near the Morung side, called Mikír, are not so steep as those nearer Kolidoan and Rangazoná. After coming to Bogí Khát, there are no villages of Mikírs on the hills between that and Kází Rangá; on ascending them again, they were a little high. Our road lay up hills, and down again; but it is not difficult, and is quite practicable for a horse. To the first village, Súkrang, and from this to Har Chan, the ground descends to Jaluk: there are valleys and an ascent to Rangbong. From Rangbong, the road descends to Sotará, and then it is up one hill, and down again; afterwards it crosses high hills, on the east side of which the village of Noa is situated; I think a horse could go over very well, and indeed, might be ridden all the way. In crossing the Mikír hills, from the village of Konkar, in Morung, the roads are not so good as the others near Noagong, being principally through small streams and slippery stones.

If I may judge from the kind manner in which the Mikírs received me in their hills, I should say that they have no objections to strangers;—indeed the hills are constantly visited by the merchants of Bishnáth, Noagong, and by the people of the plains, for trade. I met several persons on the hills in my journey. They trade in salt, exchanging it with the Mikírs for cotton, arríah thread, and various little articles of luxury, in which the Mikírs are beginning to indulge, such as the hukah, cloth, &c.

They are subject to the same diseases as the Nágas.

It is difficult for me to give an opinion concerning the salubrity of the hill regions. The people themselves say, they are quite healthy; and in my journey I saw many old men and women. I asked them if I could live in the hills? They said, Why not?

They make their mad (liquor) just in the same way as the Nágas; but the strong liquor they get, it seems, from Jyntíah, as they cannot make it themselves. This liquor is only used on particular occasions.

They have no written character whatever, and none of them can read or write. Of course they have no schools, or education of any kind. They and the Nágas are equal in this respect, neither having any character for their language; indeed this is true of nearly all the hill tribes on this frontier.

The population of the Mikírs must be very considerable: if all are included, which are in the Jyntíah hills and other places, they may be safely estimated at 20,000, or perhaps more.

17*th Dec.* Left Noa Gáburu's house, and crossed over a hill to Tongher village, a place of about 20 houses. Halted a little for a change of Mikírs, and then proceeded; but little did I think that they were bringing me down from the hills; nor did I fully know that I was on the plains, (so thick was the mist,) until I found myself up to my middle in mud. After going some time in this manner, and also losing our road, we reached the village on the plains, called Bámin Grám. Here ended my first trip on the Mikír hills; but I was sorry that my tour was so brief.

I again started with Mr. Hugon, and after passing with him over some parts of the Jyntíah hills, I left him, and went to Síl Dharmpúr in Kachár.

From this I started to go across the hills to Noagong. The road was not much frequented by the natives; it lay over some very high hills, and on the Noagong side, through a river full of great stones. I only met with one village of Mikírs. The hills are towards the south-west, and are not so well inhabited as the others. I came down into Mikír Mahal, the part called Sarú Kondúlí. Thus I ended my hill trip; and I have every reason to be satisfied with my journey. I am now better able to form a just opinion of the field that is now open for the spread of knowledge. The Lalongs are lower down, near Gowahátti, I believe, but they are all scattered here and there; numbers of them have come to Ruhá.

I may yet go through Jyntiah to Gowahátti. My impression from what I have seen of Morung is, that it is nearly all forest above the Gosáin's place, and in parts below also. There is a strip of cultivated land near the Dunesírí river, and spots occasionally, such as the Bur Pathar, of large fields fit for the cultivation of *dhán*. This account is applicable to the country extending from near the mouth of the Dunesírí river upwards to Burfulání, and even beyond that place. Bogí Khát, Nam Dying, Kází Rangá, and all the places on this side, are free from the forest, except the hill parts, and are quite similar to the rest of Asám.

*** Since the note at the head of Art. I. went to press, we have heard with pleasure, that the Serampore Missionary Society are already taking active measures for the intellectual and moral improvement of the Mikírs and other tribes there referred to. It must not be imagined, however, that on this account additional labourers from America are not required in A'sám. How much they are needed will be seen from the accompanying extract of a letter from a gentleman in that country, dated March 10th, 1836.

"I wish we could get another family from the American Mission at Sadiya, where there is enough to be done for many hands. We have at Sadiya, or its vicinity, a considerable body of Hindus, who have fortunately lost caste by having been slaves amongst the Barmese and Singphos: they are called Doannus, i. e. Dobashes; they have altogether put off the effeminacy and debauchery, with the superstition of the Hindus, and are now in a similar state with the Shans, but much more attached to us, they being all liberated or run-away slaves, and their freedom entirely depending on our supremacy.

"Any other missionary we might get at Sadiya might make the Mishmís his peculiar object, and through them the Khatois, Chinese, and Bhotes of the Lama country. I believe the Mishmis would not object to one of us settling, or at least travelling, in their country at present, and perhaps settling hereafter: their country extends every where to perpetual snow. The country beyond, which our people called Lamadesh, is full of a dense population."

III.—*On the Permanent Residence of European Christians in India.*

The state of European society in this country is in some respects peculiar; it is particularly so in its being subject to constant changes. Every ship that arrives brings some persons to reside for a longer or shorter time in this land of voluntary exile; while amongst "the list of departures," we often see the names of many who are repairing to "dear old England," to spend their remaining years in the midst of relations and friends, and highly-prized privileges. Many causes combine to induce this state of things. As to the motives which influence people to come to this country, it is not our present object to consider them; but as to their reasons for returning home, perhaps few persons think of reasoning on the subject. It seems to be a matter of course; at any rate, it is more usually a matter of feeling than of argument; and if it be necessary to

assign reasons, then instantly the minds of most persons will think of "impaired health," "claims of family," "intercourse with friends and with society," "miserable exile of India life," &c. &c. Certainly many of these reasons are very strong; to many persons they are, and ought to be, decisive in regard to their conduct; and to all, these and similar motives do make forcible appeals, addressing the more generous as well as the more affectionate feelings of our nature, and making that to appear a duty, which inclination regards as an unequalled gratification.

So strong, and, at the same time, so amiable, is this homeward current of feeling amongst Europeans in this country, that I should not for a moment think, Messrs. Editors, of attempting to impede its course, were it not for the sincere and painful conviction, that it is "an evil under the sun," or, at the least, that it prevents the doing of much good. With your permission, I will mention two or three reasons which lead me to think that, in all practicable cases, it is the duty of Christians to reside permanently in this country.

It cannot be deemed necessary to show at length, that Christians are under obligation to regulate their entire life, in all its being, and in all its circumstances, so as to promote in the highest degree the honor of His name who died for them. Every declaration of the sacred Scriptures that "whether we live, we live unto the Lord; or, whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's;" every exhortation to "glorify God in our bodies, and in our spirits, which are God's," and, "whether we eat or drink, or whatsoever we do," to "do all to the glory of God;" every feeling of gratitude to our Redeemer for the inestimable blessings we have ourselves received through his death; every desire which we are conscious of indulging to see his salvation made known amongst all men; every hope we cherish of sitting down in our Saviour's kingdom above with the redeemed from amongst all nations, there to ascribe praises to him that sitteth on the throne, and to the Lamb, for ever and ever; all impress on our minds the solemn conviction, that our Saviour's glory should be the great object of our lives. For the promotion of his honor we must live; for the advancement of it we should be willing to die; for the purpose of celebrating it in higher and nobler worlds we hope for immortal existence. Even eternity of existence will not be too long a period to employ in glorifying the Saviour's name. If we are truly the Redeemer's followers, these are our present and our most deeply cherished feelings. By them we shall regulate all that we think, and say, and do. Like the angels, who "also serve," while they only *wait*, we shall be willing to wait at any place, unoccupied if need be, until our Master appoints some duty for us to perform. Like the same exalted beings, "who are ministering spirits sent forth to.

minister unto the heirs of salvation," we shall be ready to go to the most distant part of that portion of the universe, "the earth, which the Lord hath given to the children of men;" we shall cheerfully perform any duty, however low, obscure, self-denying, or painful; we shall regard it as our meat and our drink to do the will of our heavenly Father; we shall find our purest and highest enjoyment in his service: in any place that he allots, in any place where we can accomplish the greatest amount of good, or where we can exert the strongest influence on the minds of our fellow men in behalf of our Redeemer's gospel and its great salvation, there, and only there, we shall feel *at home.*

The entire correctness of these views, every consecrated follower of the Lord Jesus will at once admit. Every sincere and devoted Christian knows and feels, that he is not to "live any longer unto himself, but unto Him who has died for him;" that he is not to live any longer for his own gratification; that he is not to live any longer for merely human and earthly happiness: but that he is to live for the Saviour, and for the best good of his fellow men. It is only necessary, therefore, to ask that the question of remaining in India, or of returning to England "to finish his course," should be decided by every follower of Christ Jesus with reference to these principles.

There are many instances, undoubtedly, in which it is a Christian duty to return home, as when health has become so much impaired as to render a change of climate indispensable; or when relations are so dependant, as that they cannot otherwise be taken care of; or when children require attention necessary for their welfare, which no person else can give, &c. But there are also instances in which persons have good health; in which none are so dependant on them, or so require their care, as to make a return home unavoidable; in which there is a good knowledge of the language, and of the usages and habits of the Hindu people; in which long residence has given the advantage of thoroughly understanding the native character, of securing the respect of multitudes, of being able to influence their minds, in a much better manner than could be affirmed of perhaps the greater part of the Missionary body.

Why should such persons return home? They might there be in the midst of refinement and intelligence, and the thousand nameless but *felt* advantages of Christian society; perhaps they might even be more comfortable there, if comfort, true comfort can consist with the neglect of duty; but would they be more useful? Would they do more for the Saviour's honor? Would their light so shine that a greater number of persons could see it? Would they have opportunities of recommending by their example, and by their conversation, the pure and blessed religion of Christ to a greater, or a more ignorant, or a more

destitute population? Would they be able to accomplish what they should attempt, in circumstances that would preclude other persons, not less qualified than themselves, from doing the same work? In a single word, do the people at home stand in at all the same need of the influence and the exertions of Christians, of either ministers or laymen, as do these ignorant heathen millions of India?

There seems to be a general mistake on this subject,—it is the taking it for granted, as a matter of course, that it is right to return home the moment circumstances permit. As soon as the prescribed number of years have passed away, every person, almost, secures his passage in the first good ship. Not merely is this true of those who do not feel the constraining influence of the Saviour's love—constraining them to live unto him—but the same remark must be made concerning religious people, and even concerning the appointed ministers of God's word! But if we may form any conclusion as to the path of Christian duty from the number of people to whom, in any particular place, we have access; from their spiritual necessities; or from the amount of means employed to promote their eternal welfare, then we must unhesitatingly conclude, that every Christian should take it for granted that he should remain in India, unless Providence clearly indicates a different course of conduct. For so far as man can judge, it seems obvious that every person, who has a heart inclined to promote the Saviour's honor in the salvation of men, can do so more extensively in this country, if Providence permits him to stay in it, than he could ever hope to do at home. This single view of the question of duty, guarded as it has already been, should be decisive to the mind of every conscientious follower of the Lord Jesus.

But while the question of duty can be determined, as it should be, by direct considerations of the kind that have been mentioned, it must not be forgotten, that there are indirect advantages of a most important character to be expected from such residence of Christians in this country, as it is the object of this paper to recommend. Here might be classed the counsel which they might give in regard to the best modes of promoting the Saviour's cause, and to the particular exigencies that might arise; the encouragement which they might offer to those who are directly employed in Missionary work; the literary contributions which they might make to the religious press,—an advantage which I am sure you, Messrs. Editors, would appreciate; the part which they might take in managing and supporting the Bible, Tract, and other Societies, which must become large institutions to meet the increasing wants of this people, and to even the secular management of which, ministers of all denominations, especially in Calcutta, are obliged to give more attention at present than fully comports with their appro-

priate duties. In this connection, it would be particularly important to consider the benign influence which the example of well-ordered, intelligent Christian families would exert over this great but degraded people. At present, the eye of a native can scarcely rest on a Christian family, until that family removes either to some other place or from the country. In but few instances is opportunity afforded to the natives for becoming acquainted with the families either of the Military or of the Civil Servants of the Company. The system of change from place to place, which it is the wise policy of the Government to keep up, quite interferes with, if it does not prevent, the operation of that kindly influence which is exerted by long acquaintance and close and familiar observation. It can hardly be doubted by any person, that if Christians were to spend their days in this country, actively employed in such direct efforts for the good of the native inhabitants as their talents or their circumstances rendered it proper for them to undertake; if they were to exemplify the truths of our holy religion, as individuals and as families, before the eyes of this people; if they were finally "to die unto the Lord," here in a land where few Christians die, and where the poor, dark-minded Hindu has, consequently, few opportunities of seeing or of hearing with what holy consolation a Christian can meet that trying and solemn hour, there would be a better prospect than there now is of our Saviour's kingdom being soon established in the hearts of the people of India.

It is true, some practical difficulties would attend a permanent residence in this country; yet they would hardly prove insuperable: and if not, they would appear but light to every one who was conscious of being influenced by a sincere desire to honor Him who triumphed over such vast difficulties in order to provide salvation for us. At any rate, they would be transient: for we shall all soon go *home*,—not perhaps to the land where our earthly home has been, but, if we sincerely trust in and love the Redeemer, to that heavenly world where our eternal home shall be. When admitted to dwell forever in those mansions which our Saviour has gone to prepare, and when rejoicing for evermore in his presence, there will then be no feeling of regret that, while on earth, we endured any privation or sacrificed any enjoyment for His sake, and for the promotion of His cause amongst men. That all in this heathen country, "who profess and call themselves Christians," may live so as to adorn and to recommend the Christian profession, and that they may all prove "faithful unto death, and then receive a crown of life," is the sincere prayer of your constant reader, C.

[We cordially recommend the preceding observations to the attention of our readers. We shall anticipate much good to India, if the views here advocated be generally embraced by its European sojourners.—ED.]

IV.—*The best Means of communicating the Learning and Civilization of Europe to India.*

[Many of our readers will recollect that, nearly two years ago, there was published in this city an interesting little work by Mr. Trevelyan, entitled "A Treatise on the means of communicating the Learning and Civilization of Europe to India." The deep interest of the subject itself, and the acknowledged talents and benevolence of the author, could not but command the attention of a "Christian Observer;" and it was only the illness and subsequent departure to Europe of a valued associate, who had engaged to review it, that prevented its being introduced at length to the notice of our readers. The events referred to, however, having delayed our intended notice for some time, the work might probably have been left to its own merits, as far as our pages are concerned, had we not just received from the United States a copy of a Quarterly Review for July 1835, containing a clever article on the subject, and some spirited observations on the call now made on America to contribute her share to the intellectual and spiritual regeneration of Hindustan.

Believing as we do, that the rising power and benevolence of the United States will render her a blessing, wherever she may direct her Missionary efforts, and earnestly desiring to see much more moral influence brought to bear on this benighted country, we trace with real pleasure any indication that America is beginning to feel the imperative claims of Hindustán. It is therefore not merely from the interesting and instructive nature of the following remarks, but also from their indicating the generous tone of feeling which has begun to animate the religious public of the United States with regard to the country of our sojourn, that we transcribe them in our pages. Our readers, we are persuaded, will thank us for their insertion.—Ed.]

It is not many years since India was a sort of fairy-land, and it really seems to be becoming so again. But mark the change of circumstances, and the signal providence by which it has been wrought. Vasco de Gama opened the way to Hindustan at a time when the rage for discovery and conquest had supplanted the spirit of chivalry in Europe. The partial discoveries of the Portuguese in Africa gave a mighty impulse to this new knight-errantry, and the romantic interest which had formerly invested the crusade and the tournament, was rapidly transferred to the splendid project of discovering new worlds. Navigation and geography were not at that time matters of cool, systematic investigation, or selfish commercial policy. They were the darling themes of the poet, the romancer, and the visionary schemer. This is exemplified in the history of Columbus, whose adventures, notwithstanding Joel Barlow's failure, are full of the elements of poetry. The spirit of Columbus was precisely that of chivalry, in its palmiest state, a curious mixture of refined ambition, sentimental benevolence, romantic pride, and poetical superstition. This was far from being a mere personal eccentricity. He had caught his spirit from the spirit of the age. All Europe, and especially the luxurious and refined, were filled with the ideas of maritime discovery, and of the wonders which it was expected to reveal. They were therefore prepared, by enthusiasm and ignorance, to put a brilliant gloss upon the plainest picture. No wonder then that India burst upon them in a blaze of splendour. The traditional belief in the boundless wealth of Asia was far from being shaken by the first survey; the pride and enthusiasm of the adventurers themselves exaggerated every thing; and the first impression on the European mind was perhaps the strongest possible. We shall not pursue the history; suffice it to say, that the impression thus made could not be effaced, and that in spite of increasing knowledge, Hindustan continued from generation to generation, to wear the drapery of romantic fiction. It might have been supposed, that when this land of dreams began to fall beneath the power of a company of merchants, the bright clouds which shadowed it would have been dispelled; but it must not be forgotten that the English adventurers were themselves not free from this poetical illusion. They entered India with a hope of gain indeed, but at the same time with a feeling of romantic awe. Their first representations of the country, therefore, were by no

means suited to correct the vulgar error; and the surprising series of adventures, stratagems, and negotiations, which resulted in that wonderful historical phenomenon, the subjection of the Hindus and expulsion of the other Europeans by the English, was itself, so much of a romance, that it contributed to heighten rather than impair the dramatic interest which Europe felt in India. It was not therefore till the British power had been settled on a basis which promised to be lasting, that the original conception of that distant region, as an Eldorado and a country of enchantment, was completely broken. The regular intercourse with Europe which ensued, and the formal routine of a European government on the soil of India, seemed to break the spell for ever. But at this very juncture a new bubble bright was set afloat, and sustained the eastern Indomania by changing its direction. When the British power was substantially established, there was a call for other accomplishments than those of the factory or the counting-house. The creation of civil offices brought from England men of parts and education, who, though far superior to the exploded errors, were full of curiosity and sanguine expectation with regard to the antiquities of Hindustan, its language, history, and scientific culture. Sanscrit learning was a virgin mine, and it would have been a prodigy if those who first explored it had escaped intoxication from its vapours. The real magnificence of that venerable tongue was enough to disturb the equilibrium of the judgment; its obvious affinity with the western languages seemed to enhance its value; the thirst for strange acquirements and the ardour of discovery rendered wise men credulous; Greek and Roman learning was disparaged in comparison with the lore of India. A taste was formed for the gigantic beauties of Sanscrit archæology; cycles of hundreds of thousands of years, instead of exciting laughter, commanded admiration. The Mosaic chronology looked very small by the side of such colossal epochs; men began to imagine that a flood of light was to be shed upon the world from the marshes of Bengal. Their exaggerated statements were greedily seized upon by European infidels; what delusion began in India, imposture promoted in France; and as the "new philosophy," was predominant in Europe, it was soon a law of fashion to believe that the world was a million years of age; and the passion for Hindu history and science became an epidemic. The chronological imposture soon met with its quietus, but the literary phrenzy lived a little longer. The only corrective was increase of knowledge. Sir William Jones began his career in India, with strong prepossessions in behalf of Sanscrit learning; but his previous acquirements were so various and extensive as to save him from infection. His own progress in Indian literature was wonderfully rapid, and the Asiatic Society, of which he was the founder, brought the whole field in a short time under actual cultivation. Before this process the delusion could not stand. The religion of the Brahmins was divested of its finery, and exposed in filthy ugliness; while Sanscrit literature took its proper place as the growth of an ignorant and imaginative age, with the usual faults and merits which accompany such a pedigree. This seemed to be a death-blow to the romance of Hindustan. As a theme of political controversy, as a scene of bloody wars, and as a missionary field, it grew more and more familiar to America and Europe; but the charm which once invested it seemed to be lost for ever. Whether this total change of feeling was a matter of rejoicing, may be made a question. The correction of error can never be an evil, and the exposure of the falsity of Hindu dates was a triumph of revelation over heathenism. But we doubt whether matters are not pushed too far, when the attempts are made to shut imagination out from all our efforts to do good. Under the name of *romance* men have vilified and ridiculed a powerful spring of action, and one which is far from being ori-

ginally noxious or illicit. Its necessity is practically acknowledged by those who declaim against it. Statistical tables never rouse men to action. Appeals to the feelings or the fancy alone, could only engender folly, and fanaticism. They must all be addressed in due proportion. Who are more accustomed to solicit public notice by graphic descriptions of evils to be remedied, than the very persons who denounce "romantic and poetical benevolence?" Who ever dreams of condemning the romantic and imaginative interest, felt by many sober protestants, in the "Holy Land?" It is open to the charge not only of romance but of dangerous superstition, for it has been thus abused; but who is willing to renounce it? Who is willing with the same eyes to regard Mount Zion and the Peak of Teneriffe, the Jordan and the Whang-ho, the sea of Galilee and the sea of Azoph? Is the distinction wrong? Is the glow of feeling wrong, which leads us to feel a more tender concern in "the coasts of Tyre and Sidon," than in the coast of Guinea? Not that our sympathy should be confined to a few spots which history has hallowed. It is possible and easy to excite a *peculiar* interest in almost any region. Geographical knowledge contributes to this end, and through it to the higher end of spreading the glorious gospel. Wherever a fair proportion of this rational "romance" is mingled with our conscientious motives to exertion, there will our success be most conspicuous and lasting. With this very end in view, Providence appears, from time to time, to have excited the curiosity of the Christian world, with respect to certain countries, by discoveries, revolutions, and a thousand other causes. Political events are made to bear upon religious ones, and scientific enterprise becomes a pioneer to prepare the way of the Lord and make his paths straight in the wilderness. The operation of these providential means is often visible through a concatenation of remote events. Ancient tradition represented India to the people of Europe as a land of wonders, while as yet the Red Sea was the only way of approach to it. The discovery of the southern route inflamed their imaginations, while it introduced a germ of civilization into India. The successes of the English overthrew the superstition and tyranny of Portugal, and brought the Hindus into immediate contact with the most enlightened of the European nations. The rage for Hindu learning, though it seemed to put arms into the deist's hands, disgraced him at the last, and threw India open as a missionary field. The zeal of secular learning smoothed a path for Christian effort; Wilkins and Jones prepared the way for Carey. They gave an English dress to Hindu laws and fables; he gave an Indian dress to the everlasting gospel. How obvious in all this is the providence of God! But not more obvious than in the new development which has lately taken place. It is not a little striking that the current of opinion with respect to Indian literature and science, which at one time seemed to carry every thing before it, is now beginning to be turned completely round, and made to flow back in its channel. Half a century ago men were mad with the idea that the Sanscrit reservoir was to water all the world, sweeping away the Scriptures and the church of Christ, putting back the origin of time by millions, and swallowing up the poetry and science of the west in its own stupendous vortex of sublimity and wisdom. Where is this notion now? Buried so deep that few believe it could ever have existed. And what is in its place? A conviction, strong and growing, that the only way to raise the Hindu from his degradation is to give him the gospel and the English tongue together! Such at least is the doctrine of the little work before us. The author, Mr. Trevelyan, is we believe, Secretary to the Bengal government, and obviously a man of active mind, extensive information and benevolent disposition. The contents of his pamphlet were originally published at different periods in the "Bengal Hurkaru." His scheme is not the paradoxical and

vain one of imposing a strange language on the millions of India by an arbitrary exercise of power. Experience laughs at all attempts of this kind. The plan for which he pleads is the introduction of English as a learned language, and as the language of public business, which it could not be for any length of time without becoming the language of refinement and politeness. Being thus the Latin and the French of Hindustan, it would reach the lower classes by its gradual effect upon the vernacular dialects, which, as in all analogous cases, would become assimilated to the superior tongue. The author's arguments are founded not on abstract speculation, but authentic history; and however paradoxical his doctrines may appear when summarily stated, no one, we think, can calmly weigh his reasons without adopting most of his conclusions. The subject of the ingenious treatise, though treated in particular relation to the case of India, is of general interest to all who speak the English language, and wish to make use of it as a means of civilization and conversion to the heathen. And even considered as a local question, it is far from being one devoid of interest to us. A lively curiosity, and better feelings too, have lately been awakened in America towards India. These considerations, and the intrinsic merit of the little work before us, induces us to communicate its substance to our readers, not by formal analysis or direct quotation; but interweaving the ideas and expressions of the author with our own. We shall thus be able to omit what is merely local and of inferior interest, and to arrange the matter in a way to suit our purpose.

From the earliest age of the world, a reciprocal interchange of learning and civilization has been in progress between the nations of the east, and those of the west, and in proportion as either of them have made any considerable advance in their acquisition, they have imparted to the other a portion of their superior advantages. Letters and philosophy came from Asia into Greece, and after the eastern countries had lost their national character and their ancient cultivation, these gifts were returned by Greece to Asia. Under the patronage of the caliphs of the east and west, the philosophy and science of Athens were largely transfused into the language of Arabia; and the Saracens, in turn, became a literary people when Europe was sunk in barbarism. Since the Caliphate passed away, and its dominions became subject to the barbarous Turks and Mamelukes, the countries of the east have been gradually relapsing into barbarism, while Europe has been approaching to the height of civilization. We find, therefore, four distinct epochs at which the people of Asia and Europe have successfully imparted civilization to each other. 1. The civilization of Asia was imparted to Greece. 2. The civilization of Greece and Rome was imparted to the Saracens. 3. The civilization of the Saracens was imparted to modern Europe. 4. The civilization of modern Europe is in the course of being imparted to Asia. This is one of the most interesting features of the times in which we live, and every Christian philanthropist must be disposed to ask, how may this end be most effectually accomplished? By translation, is the answer which has commonly been given, both in theory and practice. But the difficulties in the way of this are many. 1. When and by whom can all the works be translated which are necessary to a complete course of scientific instruction? so long as the supply is partial and imperfect, the natives will prefer their own books. 2. No translation can have the authority of originals. European books in an Indian dress, will always be postponed to the native authors, be the intrinsic merit of either what it may. 3. The usual disadvantages of translation, dulness, inelegance, obscurity, and error, are peculiarly great where the languages concerned are so totally unlike in genius and structure as the living languages of Europe and Asia. 4. The popular dialects of the east are almost wholly destitute of scientific terms.

If borrowed, as they may be, from Arabic and Sanscrit, there is a double chance of misapprehension, and a certainty of repulsive harshness. The translation would, in that case, be from one unknown language to another. 5. Books would be of small avail without living teachers. But Europeans cannot soon, or in sufficient numbers, teach the sciences of Europe in the languages of Asia; and as for the learned natives, pride, bigotry, and interest, unite to set them all in opposition to improvement from abroad. 6. Translations have to contend, not only with literary but religious prejudice. What a Musulman or Brahmin reads in Arabic or Sanscrit, he instinctively refers to the standards of his faith. What he reads in English lies beyond the reach of these associations. For instance, an erroneous system of astronomy, which teaches that the sun moves round the earth, forms part of the Korán, and is therefore identified with the Mohammedan religion. Now it is natural to suppose, and it is found to be the case, that if the solar system is taught to a Mohammedan in the terms of his own philosophy, which are the same as those of the Korán, his religious prejudices are offended by the contrast; but if taught to him in English, no such effect is found to be produced. This explains the fact that while the natives feel a strong distaste for European science taught in the languages of India, they devour it with avidity in an English dress, and choose to study English for the very purpose.

But though these are valid arguments against translation as an adequate means of civilization, it does not follow that there are no such means. There is a very easy and familiar process which, if properly directed, cannot fail to take effect. The natural connexion between the progress of conquest and that of language has not been sufficiently understood by the European rulers of India. Subjection to a foreign power is certainly an evil: but when that subjection has once been established, it is not an evil that the rulers of the country should carry on their business in the language with which they are best acquainted; and if, in addition to this, their language contains a literature replete with knowledge and improvement to the conquered people, the advantage is still greater. The necessary consequence of this change is, that the conquered nation adopts the literature and learning of the conquerors; an inundation of new ideas takes place; the genius of the conquered takes a new direction, and they study to improve their condition upon the principles of the new system which has been imposed upon them. In this manner, each day produces a closer union between the two nations. The vernacular idiom becomes saturated with the terms of the new literature, till it ripens into a language which is common to both parties. The conquered people, instead of opposing, endeavour to emulate their masters. By degrees, as they succeed in doing so, they are admitted to greater privileges, and, in the end, both become a united people, in the full possession of all the advantages which the superior civilization of the former conquerors was calculated to bestow upon them.

This is the invariable process which has taken place wherever a nation in an inferior grade of civilization has been conquered by another, which is in a more improved state; and if it were otherwise, the ends of Providence would be defeated, for which it is reasonable to suppose that such sweeping revolutions are permitted. The Romans at once civilized the nations of Europe and attached them to their rule by Romanising them, or in other words, by making their own literature the standard literature of the countries which they conquered, and educating the people in the ideas and principles of the Romans. The attention of all parties was thus directed to a common object, and, as the provincials of Britain, Spain, Gaul, Africa, &c. had to share their privileges with them, they were for centuries distinguished as the most faithful and obedient subjects of the empire. Even the Norman conquest, severe as it was, has done good.

It must be allowed that it was better for our ancestors, that their Norman masters should have a complete than an imperfect knowledge of the business which came before them; and hence the adoption of Norman French in the courts, was in itself a beneficial measure. The ultimate consequences, however, were far more important—for French becoming in this way the language of education and polite literature, our own rude tongue was improved by a profuse introduction of French words and ideas, till a common idiom was formed, which was understood by both parties in the state, and then of course the original French was no longer required. Our language, which was originally in the highest degree unrefined, and totally unfitted for any but the common purposes of life, has not been brought to its present degree of perfection by any internal improvement, but by borrowing liberally from more generous sources. So long as we had no literature of our own, the languages of education and science were French and Latin. Upon these models our scholars formed their taste, and from these they derived their ideas and forms of expression, which they naturally introduced into their own language,—not only as being the most familiar to them, but as the only ones which were at all calculated to convey their meaning. Hence the English language was by degrees ripened into a proper medium for the formation of a national literature, and the same change has place among the nations of the continent. In Russia, it is still in progress, the languages of education there being French and Latin, while the native Russian offers as yet nothing worth learning.

The Arabian conquerors and the Mogul dynasty in India followed exactly the same policy as the Normans. Wherever they established their power, their language became the language of business and polite education; and this has done more to create a national feeling in their favour, and to reduce the distance which existed between them and the conquered people, than any of their other institutions.

The unnatural elevation of the French in the scale of nations is owing to their policy in carrying their language wherever they go themselves; and the only hope of civilization for the blacks in the West Indies is founded on their possession of the English language, or of a negro-English dialect.

The considerations which have now been mentioned seem to justify two conclusions. 1. That the only adequate instrument for communicating a foreign system of learning is to teach the people the language in which it is embodied, and which forms the natural medium of its propagation. 2. That it is incumbent on the nations of Europe, and particularly on England, to avail themselves of this instrument for the communication of their superior knowledge to the continents of Africa and Asia.

At this moment, it requires only the fiat of the local government to make English literature the polite, and ultimately the standard national literature of India. As Latin in former days became the learned language of the West, English will become the learned language of the East, but will be ten times more effectual for the civilization of the people, because it has collected, in its course, all that is good in the Greek, Latin, and modern languages; and because no one can acquire it without imbibing the genius of Christianity, under which the language has been gradually formed. The vernacular tongues of India, which are remarkably poor and unscientific, will soon be overwhelmed by an inundation of English words, which convenience and fashion will incorporate with their idiom; and they will gradually become assimilated to the English, as they were ages ago assimilated to the Sanscrit, and more lately to the Persian, and as the dialects of modern Europe have been assimilated to Latin. English will become the standard of taste throughout India, and all will endea-

vour, in their writings and conversation, to approach as near as possible to it, till at last the vernacular tongue will itself ripen into a medium fitted for the communication of the higher branches of knowledge, and for the gradual formation of a national literature.

There is every thing to encourage the introduction of English. The natives are prepared for it by the previous introduction of Persian in some provinces, and Mahratta in others. They are, moreover, in the habit of regarding the language of their rules with respect; and it is at present a prevalent belief among them, that the English language is a rich store-house of valuable knowledge. Besides, the trial has been made, and with encouraging success. "The first occasion on which the plan of giving an English education to the natives was fairly tried, was at the Hindu college in Calcutta. The boys educated there present an exact counterpart to the Roman provincials, except that they are as far above them, as our system of knowledge is above that of the Romans. Having never been taught their own shasters and other books of the Hindu religion, they are of course quite free from the prejudices of their countrymen. Proud of their superior attainments, and animated by the spirit of a more enlightened system, they are full of that self-respect and regard for character, the want of which forms such a lamentable defect in the mass of their countrymen. They are also distinguished by a romantic love of truth, the search for which seems to constitute the object of their lives. Their intellectual condition, however, is still one of imitation; their opinions and plans are all formed on the English model, and the eagerness with which they court European society, is one of their principal characteristics."

The experiment, however, has been carried further still. Not only at Calcutta, but in the remoter provinces, "many natives of the first distinction have pursued the study of English under very discouraging circumstances, and it is now beginning to be every where regarded as a necessary part of polite education." "Throughout the Madras country, English is very generally understood, and it is rapidly becoming the medium of communication between people speaking the various provincial dialects in use under that Presidency." "The house of Timour itself has not been exempt from the infection, and the favourite son of the titular emperor (the Great Mogul) has, with his wife, for a long time, been engaged in the study of English literature. Bhurtpoor also, which was so long a rallying point for the enemies of the British government, has caught the same spirit in a remarkable degree. A few years since, it was intimated to the ministers of the Bhurtpoor state, that the British government expected them to give a proper education to the minor Rajah, by which was meant that he should be instructed in Persian literature. The ministers replied, that none of their Rajahs had ever studied the language of Mohammedans, but they had no objection to their young Prince learning English. The proposition was of course assented to, and the Rajah has been pursuing the study with considerable success, in conjunction with a large class composed of noble youths."

Besides evincing the favourable disposition of the Indians towards our literature, these examples prove that they are able to pursue the study with success. The English language is incomparably easier for them than the Arabic and Sanscrit, and quite as easy as the Persian. And the study will become easier every year, in proportion as the vernacular tongues shall gradually assimilate towards the English, as they have hitherto assimilated towards the Persian language.

After this encouraging development of facts, Mr. Trevelyan proceeds to show, that the only effectual mode of introducing English as a means of civilization, is by substituting it for Persian as the language of public

business. Having evinced the practicability of this important measure, by parallel cases both in the East and West, he indicates its advantages. We cannot follow him through these details, though they appear to us to be entirely satisfactory. According to him, the grand desideratum, with respect to public business, is to have the proceedings conducted in a language which is familiar both to the rulers and the people. This was attained when Latin on the continent, and Norman French in England, were discarded from the courts, and the national languages substituted for them. But when this double object cannot be effected, the next desideratum is to have the proceedings conducted in the language of the rulers, because this arrangement will result in a change of the popular dialect by assimilation; whereas, if the language of public business is known to the people and unknown to their rulers, the latter are incompetent to administer justice, and for the most part must remain so, without hope of change. Were the proposed substitution once effected, the European magistrates in India would be able to discharge their functions, without spending months or years in learning an intermediate language, neither their own nor that of the people, or else remaining at the mercy of the native jurists. The reliance of the people on the justice of their rulers would be much enhanced; the sense of responsibility on the part of the rulers themselves would be greatly strengthened; the correspondence of the government with native princes would be freed from Oriental fustian and hypocrisy *; and the great principles of English liberty and English law would become familiar to the native mind, and by degrees incorporated with the native language. All these are important political effects, which the introduction of English may be expected to secure, apart from its scientific and religious influence. "Another advantage of this system would be, that the association of all castes, Christian, Mohammedan, and Hindu, in the same schools and colleges, would tend rapidly to diminish the pernicious influence of those distinctions, and to amalgamate all classes into one great whole. The union of all, moreover, in the study of English literature, would rapidly create a common vernacular tongue, not pure English perhaps, but sufficiently allied to it to admit of the introduction of our scientific works. Finally, female education is a necessary consequence of the superior education of the men, but cannot be made to precede it, nor even to be contemporary with it, in the present state of Indian society. When educated youths become fathers of families, they will be sure to impart a portion of their own advantages to their female offspring; and it may be hoped, that in the course of two or three generations, the native ladies of India will recover their station in society, with that power of humanizing and polishing all around them of which they have been deprived by barbarism alone. For a system of education such as these remarks contemplate, there are ample resources in Hindustan itself. Leaving the public revenues out of the question, there can be no doubt that endowments would be made by individuals on a large scale, as they have one on a small one, were the necessary impulse once imparted to the enterprize.

What a noble field is here thrown open to benevolent activity! Providence seems indeed to be putting signal honor on our language. No Christian can fail to recognise the finger of God in the exclusion of

* "No European officer writers his own Persian letters; but he dictates the heads of what he wishes to be written, to a Munshi, who prepares the letter, and when it happens to be of a friendly and complimentary nature, it is generally left entirely to the Munshi. The Munshis, therefore, are able to use a discretionary power in the Persian correspondence, just in proportion to the European officer's want of vigilance, or ignorance of the Persian language; and when they happen to possess his confidence, the case is worse than ever." p. 30.

French from its priority as the κοινὴ διάλεκτος of the civilized world, and the gradual substitution of a language rich beyond all others, in religious truth. The extension of the English tongue has long been watched with interest by reflecting men, and few can have overlooked its intimate connexion with the spread of Christianity. Americans may well rejoice that their mother-tongue is English; for it makes them partners in the glorious work to which God is calling the wide-spread branches of the British stock.

The progress of the English language, which had long attracted attention in a religious point of view, seemed to be set in a new and brilliant light by Mr. Trevelyan's treatise. But we have since learned that the publications of our own Sunday-School Union are imported into India, and used as school books, not only at Calcutta and at Missionary stations, but far in the interior, and now it seems as if a new leaf had been opened in the mysterious book of Providence. Who now can want incitement to exert himself for Sunday-Schools? Who now can question the propriety of expending money in the issuing of books, when the cost of a few dollars may produce an effect among the hundred and twenty millions of the Indian peninsula? To the Sunday-School Union such a developement as this is worth more than millions. It should give the directors of that noble enterprise, an immoveable assurance of the value of their labours; and in spite of all discouragements and hinderances at home, keep them steadily in action for a world beyond the seas. If America will not thank them, Asia will.

Two topics of reflection are suggested by this subject, upon each of which we might dwell at length, if circumstances suffered. One is the importance of the art of book-making. The growing influence of books upon the people, and especially the children, of our own community, has been long apparent. This unexpected opening in the east for English books, greatly augments the interest of the subject, which we may, at another time, consider by itself. The other thought suggested is, the new encouragement to missionary labour in the peninsula of India. Not only are restrictions disappearing, but the government itself seems to invite assistance in the work of civilization. The natural tendency of Christian missions must sooner or later show itself. Here is a field for the toil of thousands. Let no man stay at home for want of work. The teeming population of that one peninsula could swallow up with ease all the clergy of America, and still want more. Who will consent, or rather who will refuse to go? We rejoice to know that America is actually doing much for India, and is meditating more. Our own church* is sending forth her agents to explore new fields and found new stations. This desirable excitement will, we trust, be promoted by the visit of an excellent and devoted English Baptist†, who is stationed at the very shrine of Juggernaut, and whose impressive statements have produced a strong effect upon the many large assemblies in our cities who have heard his voice. We trust that this and other means may be effectual in awakening a new zeal in favour of our Asiatic Missions.

* The Presbyterian Church in America.
† Rev. Amos Sutton.

V.—*Attendance on Fashionable Amusements allowable in Christians.*

To the Editors of the Calcutta Christian Observer.

May PHILALETHES be allowed again a place in the CHRISTIAN OBSERVER to reply to a letter in the last number signed "PHILO-PHILALETHES" on the question of the propriety of attending fashionable amusements? Before, however, I address myself to my respected correspondent, I must make a few remarks on a note appended to the first letter of PHILALETHES by the Editor. The two reasons there brought against the arguments of PHILALETHES are, 1st, that almost every Christian writer, ancient and modern, concur in denouncing such amusements; and, 2ndly, that the Scriptures declare, "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." To the first objection I can only reply, that as our Church professes to be governed by the word of God, and not by the tradition of the elders; to be taught by the Spirit of God, and not by the wisdom of man, this is no answer at all, even if the fact could be proved. But *were* these the opinions of the great Fathers of the English Church, the martyrs of the Reformation? Is not the subtle distinction between dinner parties, and evening parties, of later date? Did Latimer and Ridley indeed think there was a sin in dancing or singing in the drawing room, and no sin in eating with the same party in the dining room? If so, they were too wise to record their opinion.

But let us turn to "the well of Scripture undefiled." A most divine, most cheering truth it is, that to the child of God "all things are new." But how and in what manner are all things become new? If a man has loved reading, riding, walking, dancing, drawing, will he cease to love them when he learns to love God? Is it the fact? Surely not; but he will pursue them in a new spirit. What before was his occupation, becomes his recreation, and is easily laid aside altogether at the call of duty, either to God or man. His *heart* is no longer in them; *that* is given to God. Every thing has taken its due station in his mind and conduct; to him "all things are become new." So a girl who once in a ball room, as every where else, gave way to unholy and unamiable feelings, now attends every amusement with a new heart and in a new spirit, knowing that in the state of the heart alone, consists the sin of whatever act is not forbidden by the word of God. With her, if she be indeed a Christian, pride, envy, selfishness, uncharitableness, are exchanged for love, peace, gentleness, humility. With her "old things are passed away, and all things become new."

But now let me turn to the reply of PHILO-PHILALETHES, and endeavor to answer in turn each paragraph of his very excel-

lent communication. He begins by very properly deprecating the idea, that the opposite of error is truth. Here we agree; nor do I see in what way the remark applies to the letter of PHILALETHES.

He goes on to observe, that the error of the Pharisees consisted "not in paying tithe of mint, anise, and cummin; for *that* being commanded, they ought to have done: but in *trusting* in such minute observances, and leaving undone the weightier matters of the law." Here also we agree, for in the words "being commanded" lies the whole question at issue. The payment of tithe was a commandment, and has never been repealed to my knowledge in any age of the Church; and important or not, I think myself bound to obey it: but abstaining from public amusements is not a law of God, and I do not think myself bound to obey the law of man.

The remarks which follow regarding the want of congeniality between the children of God, and scenes of gaiety, have some truth in them: but what is true, concerns equally every occasion which brings together the friends and the enemies of Christ. At the Steam Meeting, for instance, last month, "The sweetest accents of spiritual wisdom would have been thought intrusive." This paragraph, as well as many others, proves to me, that the writer of this paper has either never been at a ball at all, or has totally ceased attending since he arrived at years of discretion. That a heart really given to God should find in a ball room "a snare and an occasion of falling," seems to me almost incredible. I can easily believe, that "a man who would tremble for his own safety in such a scene," who finds food for "excitement and mental intoxication" in watching a quadrille, "should fear for the state of those" who are standing on each side of him; but how it is that rational men and women, setting religion quite out of the question,—whose affections, whose occupations, the daily habits of whose lives, we may suppose, exercise some influence over their characters,—can find that a ball "tends to moral intoxication, and generates forgetfulness of the one great business and end of life," I cannot comprehend: but wherever such consequences result, most strongly do I feel such attendance to be sinful.

Again, PHILO-PHILALETHES being driven to confess that he can bring forward no text in support of his opinion, accounts for it by observing, "the Christian religion is not a religion of dry precepts or prohibitions; it imposes no burthen of petty observances." Most true; then why should we? Is the Christian religion so imperfect a structure, that *we* must come in to give the finish to it—the polish, which God has omitted? Is it so very easy a thing to keep "the whole law," that we may indulge ourselves in making extra ones? Is it any justification

for this new commandment to plead, that though to be sure it is not in the Bible, it is so very good a one that it ought to be; or that the *reason* for our introducing such petty prohibitions is because the whole gospel system is opposed to them? I cannot say this mode of arguing lessens my reverence for "the letter" of Scripture.

Again, PHILO-PHILALETHES would rob the example of our blessed master of half its efficacy, by his endeavors to account for and justify his attendance at the marriage of Cana. There is not the least proof that Christ went there to do good, beyond the good that is always done by shewing kindness and promoting enjoyment. He says nothing but with reference to the wine which was wanted in the course of the feast, to which he appears to have gone as one of a family party. Indeed it is quite melancholy to see how Christians now think it necessary to justify and explain away the character and conduct of their Divine Master. This reminds me of the explanation given in a preceding number of this periodical of the miracle of turning the water into wine, which to a plain man would appear either a very improper jest, or an attempt to limit almighty power in a way that borders on profanity*. For my own part I am sure we have no warrant either in Scripture, or in the conduct of Christ, to justify our going about among our fellow-sinners with the feelings the writer of this paper inculcates. As to the "nightly orgies of Moorfields," alluded to in this paragraph, I never attended them, and as I only think myself qualified to speak of those scenes at which I have been present, I shall leave these entertainments to another champion.

PHILO-PHILALETHES next charges me with making "no distinction between the excitements of necessary business and amusements." He quite mistakes my argument. It is not that I think or said, "because there are so many *necessary* excitements, we need not mind the addition of unnecessary ones;" but my assertion was, and is, that the *unavoidable* cares and excitements of life *destroy* the exciting power of amusements; and I conceive that a man of business would no more anticipate "unusual danger from a ball," than from a drive on the Course, and therefore would not *especially* pray for restraining grace, where he could see no *especial* need. I must further remark, that this is the first time I ever heard that "the May meetings, dinner parties, new books, excursions of pleasure, &c. &c. were the necessary business of life." What its *amusements* then are, I am sure I do not know; but as I see the writer of this

* See the 45th No. of the C. C. O., p. 76, where it is gravely asserted, that as our Saviour *could* not make water wine without time being allowed for the usual process of fermentation, it must have been only sharbat. Thus we limit his power to suit one new doctrine, and his love to suit another.

paper has been requested to furnish a list of allowable recreations, I trust he will do so; for if such are his notions of the necessary business of life, his list of its relaxations will be highly exciting and diverting.

PHILO-PHILALETHES then very unfairly observes, that I conceive the Scripture injunctions respecting separation from the world, "have a reference only to gross and undeniable sins." I am quite sure no one else has so understood my first letter. Most humbling, most heart-searching, most awakening to the truest, purest Christian are the words, "Come out of her, my people." "Love not the world, nor the things which are in the world." Such expressions concern every hour of our lives, every feeling of our hearts. But is the meaning of such exhortations merely that we should abstain from such trifling amusements—should make this paltry sacrifice? How low, how degrading a view this at once gives of the law of God, and the character of a Christian! Was it indeed the opinion of St. Paul and the beloved disciple, that when a man of sense became a religious man, his conversion so lowered his tastes, and weakened his understanding, that he could not resist the excitement of a ball? that a woman, who, among the thousand occupations that filled her time, sometimes passed an hour in the ball room, should now not dare to enter it, because religion with all its high hopes, and cares, and aims, has laid her more open to the influence of "moral intoxication?" The worldliness which has nothing to do with the affections, which has no hold on the heart, which shews no preference of the concerns of this life to the next; which is pursued carelessly, and given up easily; is not the worldliness of the Bible. PHILO-PHILALETHES asks, what better test I would propose? My "diagnostics" would indeed widely differ from his. Many a parent who would shudder with horror at the idea of his son or daughter attending balls, is influenced in choosing a profession, a friend, a school for that son, by far different considerations than how best to promote in his heart the care of the one thing needful. What is that which we hear in so many religious families possessing church preferment, about bringing up a son to the church, but worldliness? What are the motives which lead a parent generally, to approve of a marriage for his daughter but worldly ones? Provided the morality of the party is unquestionable, is his religion cared for? PHILO-PHILALETHES will perhaps say, it is all wrong together; but does not the evil spring in a great measure from mistaking the real character of worldliness, and from degrading and twisting the words of Scripture to bring the ideas down to the level of our capacities?

I am not sure that I quite understand the remarks towards the conclusion about "the letter killing;" but whatever may

be their object, I cannot say I find it so very easy a task to obey the commands of God that I have any inclination to enlarge and refine on them. It is not the work of a day, but of a life, to obey *literally* "the dry precepts" contained in the 12th chapter of the Romans alone. Till I find in the works of man such clear distinctions between right and wrong; such noble, such soul-transforming views of the great object and end of life; such humbling views of ourselves, such exalted views of our Saviour, I shall be content with "the letter" of Scripture, which I was never aware till now, is considered so entirely to differ from "the spirit."

Lastly, with respect to the enjoyment to be derived by Christians from such scenes, I must say a few words. Of course different dispositions will feel differently; but there are some general rules which will, I apprehend, apply to all. One great quality of every strong affection is, no doubt, its absorbing, engrossing power. For a man to have changed entirely the object of his chief thoughts, affections, desires, aims, the whole purpose for which he lives, and yet shew no corresponding change in his tastes and habits, is I think impossible. This is indeed a question which requires no "dry precept," for it is part of the constitution of our nature that so it must be. But it does not *necessarily* follow, that what a man ceases to care for is sinful, or that what is no longer a delight to him must do him harm. Perhaps dinner parties and balls become insipid to him, and he attends them less frequently. Is he bound, or rather would it be wise or right in him, to renounce them entirely? A man does not play at "hide and seek" with the enjoyment he did when a child; but is this because it is sinful? A lively man enters with more pleasure into the sports of children, than another man does who is "made of sterner stuff;" yet the lively one may take an equally great interest in higher and graver pursuits as the other. As far as my experience goes, (and indeed it was this observation which first gave me the strong feeling, I have on the subject,) I have almost invariably seen persons, as they advance in the Christian life, attach less and less importance, whatever their former opinions may have been, to the abstinence from worldly amusements. They fear no evil from them, and they find none. It is true also, that such attendance has been too often termed sinful, for the majority of Christians to be able to go with a clear conscience. "By the law" we well know "is the knowledge of sin;" and this is not the first instance where the sense of innocence has been lost by rash attempts to improve on the commands which God in his wisdom has given us. The tree of the knowledge of good and evil, has been plucked by foolish hands in all ages.

PHILO-PHILALETHES seems half inclined to suspect me of some personal interest in the matter. I can assure him he is wrong. I am no frequenter of such scenes; not because I think them wicked, but because I find them dull; but I fully intend to be a regular subscriber to PHILO-PHILALETHES' places of public amusement.

I must now take my leave of this subject, on which I shall not again enter, unless something at present unforeseen calls me forth. I do not think the habit of controversy a good one to form. It is apt, by giving too much prominence to one truth, to affect the perfect and beautiful symmetry of the Christian system. I thank my good friend very cordially for his kind wishes, and as it is my earnest desire to be "guided into all truth," I am sure I am open to conviction, provided my errors are attacked with "the sword of the Spirit, which is the word of God." There is too much enthusiasm on the right hand, and too much coldness on the left, for me to feel tempted to turn aside to either for additions or subtractions from the Book of Life. "Lord, to whom else can we go? Thou, thou alone, hast the words of eternal life."

PHILALETHES.

[In a former note, to which PHILALETHES alludes, we certainly did not mean that all Christian writers had put on record their opinions on the propriety of fashionable amusements; and we should least of all think of appealing to the 'Martyrs,' on the subject, although it so happens, that Latimer has expressed a pretty strong opinion on the 'vartingales' and other fashionable frivolities of his day. Our meaning was, that almost every Christian writer, who mentions these amusements, condemns them. Now, we submit that it is unreasonable to put down the almost unanimous decision of so many judicious and experienced Christians, on a question which PHILALETHES allows to be doubtful, and which they profess to determine on Scriptural principles, by his simple affirmation, that their opinions are nothing better than "the traditions of the elders." Neither does it appear to us that there is any want of direct Scriptural warrant on this subject; but we leave this part of the argument with confidence in the hands of PHILO-PHILALETHES.—ED.]

VI.—*Obituary Notice of Mrs. Hall, wife of Rev. A. C. Hall, American Missionary, Madura.*

[In a letter from Mr. Hall to a near relative.]

Mrs. H. was taken ill on Saturday 25th December; but nothing very serious took place till the 29th, when she was attacked by fever. The physician was called, who bled her and applied the hot bath. Friday morning, about 10 A. M., she was thought to be dying, when she very calmly said, "To-morrow I perhaps shall be in Paradise." I asked, "My dear, do you *feel* that it will be gain to you?" "Yes, gain; yes, it will be gain. Lord Jesus, come and relieve this tabernacle; relieve from sin; come Lord Jesus, come quickly." "My dear," said I, "are you not willing to stay if it be the Lord's will?" "Stay? yes, stay and suffer for him; the Lord's will be done." After a short interval, she very calmly said, "Doctor, is this dying? There is none like Jesus, none like Jesus in such an hour." After a few moments she remarked, "Tell my friends, I do not regret coming to India. The souls of the heathen are precious, the souls of the heathen are precious." She was silent for a few moments, when seeing my eyes suffused with tears she said, "My dear, don't weep for me." I was absent for a few moments from her couch, preparing something for her, when she remarked to those by her

side, "Yesterday I thought I was recovering, but to-day I think I am soon to be with Jesus in Paradise, to praise him for ever without sin and without incumbrance. Keep near the Saviour; serve him better than I have done; be ready to meet the Lord when he comes quickly." She expressed a strong desire to say much to us, but was not able. I was now drawn to her by her voice singing,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out gently there."

At the close of which she said, "O! how true these words are." For a few moments she sang the verse,

"Jesus my all to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow path, till Him I view."

Her usual sweetness of voice, together with a tremulous sound, and the occasion gave a peculiar force and beauty to the scene—a scene indeed it was which no pen can describe, and no one understand but those who have witnessed similar ones. I need not say that no one could join their voice with her's. Every eye and heart too was full, while a stillness and sacred awe seemed to pervade the room. Soon after singing, with a pleasant look she said to me, "The Lord support you, my dear; the Lord support you."

Saturday 2nd, she requested me to have all whispering cease in the room, as it confused her (her head being much affected at times). After a few moments' silence and apparent meditation, she said, "I was trying to fix my mind on the glories prepared for them that love Christ." I said, "Do you *feel* that you love him?" "Yes; I do love him. Lord, thou knowest all things; thou knowest that I love thee." As my talking confused her, I refrained from speaking, and listened to her sentences from time to time, as she had strength to utter them. The following was said in the space of about an hour, during which time she was engaged in thought. The sentences I shall separate by a dash.—"To them that believe he is precious."—"I never thought you would be called first to part with me."—"*Perhaps this is the last night I shall live in this world,*" (thinking doubtless it was night instead of morning.) "To-morrow," said I, "is the Sabbath." "Yes, I know it."—"Delightful thought, that I shall enter Paradise the same day that Christ entered Paradise."—"The Lord knows what is best."—"Blessed Saviour, support thy unworthy servant now; support thy unworthy servant."—"Look upon this mission, that an unction from on high may rest upon it, that thy name may be glorified. Pour out thy Spirit, Lord, upon this dying world; and to the Father, to the Son, and to the Holy Spirit be glory for ever and ever, Amen."—"I feel that this will be the last night; perhaps I have wrong feelings."—"Lord, have mercy on sinners."—"My God, my God, have mercy on those dying without law and without Christ."

She survived about five hours after this, quite restless at times, together with partial derangement: yet at intervals appeared engaged in meditation. After remaining quiet for some moments, not thinking her so near her end, I administered some medicine, which she was scarcely able to swallow: she rose in bed and leaned on my breast, in which position, after a sigh or two, she sweetly fell asleep in Jesus, without a struggle or a groan.

Her expressions, which I have given, were spoken with much emphasis and with much composure, and generally with a smile. She had looked forward to the time of her confinement with much interest, and often said, it appeared to her she should not survive that time. Yet she referred to it with composure, and expressed a wish that the will of the Lord might be done, and often prayed that the Lord "would prepare her and me for what he was preparing for us."

The Lord has indeed come near us. He has touched me in a tender place: we loved each other dearly, perhaps too much so. An *aching void* is left in my bosom, which nothing but the blessed Comforter can fill. But I would not call her back. I would not be the means of taking from her her harp, and introducing her again to this world of sin. I trust you will not mourn as one that has no hope. Permit me to turn your mind to that which consoles me, yea, and leads me to rejoice in this dispensation of Providence. She doubtless has entered into that inheritance to which she was an heir while here below. Rom. viii. 16, 17, John xiv. 2, 3. And that inheritance is eternal, incorruptible, and undefiled, and fadeth not away. She has received "a crown of glory that fadeth not away." 1 Pet. i. 4, and v. 4. She is free from sin and sinners. "For as we have borne the image of the earthly, we shall also bear the image of the heavenly. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like Him, for we shall see him as he is." 1 Cor. xv. 49, and 1 John iii. 2.

To be like Christ is all that mortal man can wish. With interest may we sing,

"O glorious hour, O blest abode!
I shall be near and like my God."

Happy those who have awaked with Christ's likeness, for then and only then will the Christian be satisfied. Ps. xvii. 15. The company of such shall be agreeable. "For there shall in no wise enter therein any thing that defileth or maketh a lie, but they which are written in the Lamb's book of life." Their employment is the most exalted. They unite in ascribing "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might unto our God for ever and ever. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and blessing, and glory." Rev. vii. 12, 15. After all we can say of the lot of the righteous, we must leave the subject as others have done by saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

VII.—*Notices regarding Hindu Festivals occurring in different Months.—No. 4, April.*

APRIL 8, 9, 10, 11.—*Sanyás, commonly called Charak Pujá.*

This is an abominable festival in honor of *Shib*, when many Hindus, assuming the name of *Sanyásis*, inflict on themselves the greatest cruelties, under the idea that such proceedings are highly agreeable to that dreaded god. It is held on the 28th, 29th, 30th, and 31st days of Chaitra, corresponding with the 8th, 9th, 10th, and 11th April; but those persons who wish to be very meritorious on this occasion, prepare themselves during the whole month of Chaitra, by performing various ceremonies, and abstaining from different kinds of food, from spices, common salt, oil, and other gratifications, and by sleeping on coarse blankets, or on rushes.

Bráhmans, Khettriyás, and Vaishyás take no share in this festival except as spectators. The celebration of it is confined to the Sudrás, and even among them, only the very lowest

classes take an active part in it. However, the Káyastas, (writer caste,) and other respectable Sudrás, often hire individuals from the dregs of the population, to act on their behalf, and to inflict the usual cruelties on themselves; but reserving of course for their own benefit the merit accruing from these practices. The Sudrás who perform those penances *on their own account*, do it generally to fulfil a vow, which when sick, or suffering under any other calamity, either they themselves, or their relations on their behalf, had made. During the month of Chaitra, all these Sanyásis, although Sudrás, wear the *paitá* or sacred cord, in the manner the Bráhmans do.

On the *first* day of the festival, the Sanyásis keep a partial fast, which consists in their eating only such food as has been cooked in *one* pot at the same time.

On the *second* day, which is called the *fruit day*, (Phaler din,) the Sanyásis assemble in great numbers, and wander from village to village, begging from the inhabitants whatever fruits may be in season; and when they have gathered a great quantity, they deposit them in the temple of Shib. In the afternoon, they go about in the same manner, begging fire-wood, and collect it in an immense heap opposite to Shib's temple. They then assemble on that spot, and regale themselves with the fruits that were presented to them in the morning; but perfect silence is required to reign at this meal, and if any human voice is heard, all eating must directly cease. In order therefore to avoid such a disastrous consequence, they take care to continue striking a gong, whose sound is sure to drown any voice that perchance might be uttered among them, or in the neighbourhood. Bundles of thorns are subsequently placed before the temple, and the Sanyásis cast themselves on them; and to bring the matter to a close, fire is put to the pile, which soon blazes briskly, after which the Sanyásis scatter the embers about, dance over them, and throw them in the air, or at each other.

The *third* day, early, the work of piercing the tongues and sides commences. At Calcutta, this is done at the celebrated temple of *Káli-ghát*, to which immense crowds resort, having with them drums and other instruments of music, and also spits, canes, ramrods, and different other articles, to pass through their tongues or sides. Some, with tinkling rings on their ankles, are dancing in a most frantic way, and exhibiting the most indecent gestures; whilst others are rending the air with their shouts and filthy songs. Arrived at *Káli-ghát*, they proceed to the great temple, where several blacksmiths are in attendance, ready, for a trifling fee, to pierce their tongues, cut their sides, or perform any operation the Sanyásis may desire. They then thrust, through their pierced tongues, spears, swords,

bambus, hukah-tubes, &c., and through their sides, ropes, the ends of which two persons hold before and behind; whilst the wretches dance backwards and forwards, making indecent gestures: the ropes rubbing their raw flesh all this time. Others, again, stick in their sides the pointed handles of iron shovels containing fire. Into this fire they every now and then throw Indian pitch, which for the moment blazes very high. Some monstrous shows *(gájan)* of paper vessels, elephants, and other fanciful and ridiculous pageants, are then exhibited and carried about, and, at noon, the crowds retire to their houses. The whole scene has a fiendish appearance, and the effect produced by these abominable and degrading superstitions is painful and sickening in the extreme. On the evening of this day, the Sanyásis pierce the skin of their foreheads, and place a rod of iron in it as a socket; and on this rod fasten a lamp, which is kept burning nearly all the night, whilst the devotees are sitting opposite to or in Shib's temple, singing his praises, or calling upon him.

On the fourth day, in the afternoon, the *Charak* or swinging takes place. Iron hooks are fastened in the backs of the Sanyásis; after which they are suspended on a cross-beam placed on the top of a high post, and which turns on a pivot, and is whirled round by means of ropes, with great rapidity. These swinging posts are generally erected in the most conspicuous places of the towns and villages, and often from 5 to 10 men swing, the one after the other, on one post. It is not very uncommon for the flesh of their back to tear, and then these poor deluded victims of superstition fall on the crowd below, and either are killed themselves, or kill those upon whom they fall. An awful instance of this happened at Chinsurah some years ago.

On this day, some Sanyásis cast themselves also from a bambu stage on iron spikes or knives stuck in bags of straw. These instruments, however, are generally laid in a reclining posture; so that when the person falls, they almost constantly are pressed down by his weight, and fall horizontally, instead of entering his body.

The deluded votaries of Shib inflict many other kinds of cruelties on themselves at this period: one only, as it is rather singular, will be mentioned. Some Sanyásis bedaub their lips with mud, and on this they scatter some mustard, or any other kind of small seed. They then lie down on their backs near Shib's temple, and do not move, nor eat, nor drink, until the seed has commenced germinating, which seldom happens before the third or fourth day.

On the following day, viz. the 1st of *Baisák*, or 12th April, (the Hindu New-year's day,) some cooked rice, with broiled fish, is taken by a Bráhman, accompanied by the Sanyásis, to the place where the dead bodies are burnt, and there offered to departed spirits; after which, the Sanyásis shave, bathe, and relinquish their *paitá*, and the festival is at an end.

APRIL 12.—*Gosta Játtrá.*

On this day, great crowds of *Baishnabs*, and other Hindus assemble in some extensive field, erect a mound, and having placed on it the images of *Krishna* and *Rádhá*, worship them. Dramatic representations are exhibited, and much singing and feasting take place.

It may as well be remarked here, that the Hindus hold very early bathing during the whole month of *Baisák* as exceedingly meritorious. The Shástras say, that those who do this acquire thereby as much religious merit as if they had presented the Bráhmans with a million of cows.

APRIL 19.—*Akhayi Tritiá.*

This day is held sacred by the Hindus, because the Shástras declare that the merit of alms and gifts bestowed during it is permanent, and cannot be destroyed by any future sin; and therefore, even misers among them unloose their purse strings, and are liberal on that day. The women think that this day also is the most favorable of all for making *Kásundi*, which is a sort of pickle, prepared with unripe mangoes, tamarind, and mustard oil, and much liked by the natives.

The only days observed during this month in public offices are the two last of the *Charak Pujá*, viz. the 10th and 11th April.

The day for piercing the tongues, with all the noisy processions and shocking exhibitions described above, will this year fall on a Sunday, the day set apart for rest, and for the quiet worship of Christians. How far one part of the population ought to be permitted to disturb the religious worship and duties of another (as must needs be the case in this instance), the public is left to consider.

L.

VIII.—*On Teaching, as a Means of Conversion, by the Rev. W. Buyers.*

Banáras, 13th Feb. 1836.

GENTLEMEN,

As my last letter, which was inserted in the OBSERVER, has called forth some remarks from my excellent friend Mr. Mackay, I shall feel obliged if you will allow me to offer a few words of explanation. I am sorry that I alluded at all to the valuable institution with which he is connected, since he considers my remarks as "part of a series of attacks on the manner in which the General Assembly's Mission is conducted," as nothing of the kind ever entered my mind. With the exception of a few sentences in which I alluded to the school, and to Mr. Duff's well known sentiments on the question of which I was treating, all that I said I might have said had no such Mission been in existence. Indeed Mr. M. seems to have been rendered peculiarly sensitive to such re-

marks, before he could have so far forgot his usual calm and candid manner as to lay hold of parts of sentences in my letter, and assign to them a meaning and importance as inconsistent with my sentiments as with his own. For instance, he gives as a quotation from my letter the following words, "Mr. Duff's school is a failure, and its success in making converts is next to nothing." I never wrote these words. What I said was, that the attempt to convert men to serious piety by common day schools has been a failure; and then I alluded to Mr. Duff's school merely to shew, that however successful in other respects, in this *particular respect* it stands on a level with its predecessors. This is a mere matter of fact, which no theoretical reasoning can overturn. The school has, in my opinion, been eminently successful in all that I regard as the legitimate objects of such an institution: but as yet no such schools have been the direct instruments of turning more than an occasional individual to serious piety; and therefore I must persist in considering them as only indirect means of effecting this greatest of all objects, till I see the contrary demonstrated by a successful experiment.

I never said that day schools of any kind have been a failure, but that the attempt to make them a substitute for preaching the Gospel has in India been a failure. My reference to the Assembly's school as forming, as yet, no exception, as far as conversion is concerned, would never have been made, had I not observed in several quarters, a disposition to consider its eminent success as a literary institution, as tending to prove that preaching the gospel directly is comparatively less likely to result in the evangelization of the country.

Some in fact seem to think preaching may be dispensed with, till education has prepared the people to hear; as if the Hindus were absolutely incapable of understanding and feeling those truths, which have been received by thousands of Hottentots and South Sea Islanders, who went through no such system of literary preparation. That there are many auxiliary means by which men may be prepared either to hear or to preach the gospel, cannot be doubted; and I trust the school in question will do much to promote both these objects: but surely Mr. M. will not wish me to believe, against all the evidence to the contrary which the whole history of Christianity for the last eighteen centuries furnishes, that the divine institution of preaching to all classes is not so effectual in promoting direct and genuine conversion, as a day school, which receives for a few hours each day a number of thoughtless boys, who are merely taught religion as an adjunct of their other studies, without any of the impressive circumstances of public worship, &c. and left during all their evenings, nights, and mornings to every demoralizing influence to be found either at home or in the streets of a heathen city. All discussion, however, about the Assembly's school I consider as premature. It ought in all justice to be tried for a few years longer, before it can be said either to have succeeded or failed. The comparison of one Mission with another should always be avoided. The friends of the Church of Scotland should not hurt their cause by inducing such comparisons, at least before they can state that hundreds (and not merely one) have "been publicly baptized from the knowledge and impressions received in the institution;" for though we have all to complain of the want of such a degree of success as we desire, there are very few Missionaries who have been engaged in preaching for the same length of time who have not baptized more individuals than the Assembly's missionaries unitedly. Let every man follow what plan his judgment and conscience dictate, as that in which from his peculiar talents he may be most likely to succeed. If we are clear as it respects our duty, and the diligent discharge of it, we are not accountable for success, which is in the hand of God.

I am sorry Mr. M. should have referred to the Banáras mission, as he does not seem to be at all acquainted with its history. Wishing to compare the results of the school system with those of preaching, he has unintentionally fallen into two mistakes. The first as it respects the nature of the means employed.

From a sentence in a report written by me, and which must have alluded to some previous communication, he concludes that we have not yet had one convert at Banáras. He might, however, had he read more of our history, have found several accounts of baptisms and of the death-bed scenes of some, whom we have good reason to hope are now in heaven.

But the greatest mistake is that of supposing our comparatively small success to be a *prima facie* argument against preaching, whereas the fact is, it is exactly the contrary. The first eight or nine years of our mission, there was at the station only one Missionary, and he gave *all* his attention to schools, and the preparation of books. I am not aware that he ever preached to the natives. He had no converts. The next who joined him preached a little, but did not enjoy physical strength to labor much in this way. His attention was chiefly given to schools and translation. A few individuals, however, were baptized as the fruit of his *preaching*. One of these brethren, after spending about ten years' labour on schools, returned to Europe without success; the other, who for some time carried on the mission, died, and as I was only recently come into the country, the mission may be almost said to have been extinct, as far as any efficient means are concerned. It is only a little more than a year that preaching has become the most prominent part of our labours, and we are little more than beginners, having all had to learn at least two languages.

The same almost has been the history of the Church Mission here. Our excellent brethren of that Society, are all like ourselves juniors, and are now giving themselves up, most partly to preaching the gospel, and are, I believe, of the same opinion with myself, that the system of day schools has, as it respects conversion, "been weighed in the balances and found wanting." The principal school here in connexion with the Church Society has had for nearly twenty years almost all the time and attention of an ordained Missionary, an European schoolmaster, and native assistants. Christianity has been taught for all this long period, both through the medium of English and the native languages; but neither in this school nor in any other here has one convert been produced. In my opinion day schools have had a pretty fair trial in Banáras, having been in existence for nearly twenty years; whereas preaching has not been carried on with any degree of regularity by any of our missions for above three years, and that only by young men, whose experience and knowledge cannot be expected even yet to be such as to warrant the expectation of great success. The way, however, is now much more open before us, and the obstacles, which in such a place are greater than usual, are giving way.

I am not aware of the exact number that have been baptized by the different missions, but I believe altogether in the district, which includes Banáras and Chunar, there have been at least 80 adults baptized, so that preaching has not been so entirely without success as Mr. M. seems to suppose. One thing is worthy of notice, viz. that the number of the converts in this part of India, by the different missionaries, has been in proportion to the extent of their labours *in preaching*.

As my object is not to enter into any controversy with Mr. Mackay, but merely to disclaim the idea of having had any intention of joining in any attack on him or his colleagues, I shall not dispute what he has advanced either about the early ages of Christianity, or the Reformation, although I think he has fallen, with respect to both, into a vulgar error to be found in not a few ecclesiastical historians, who have attributed effects

to causes that in some instances, if they existed at all, cannot on any philosophical principle, account for the results produced. Mr. Mackay, however, asks me this question, Is it wrong to teach that Hinduism is false, and Christianity true? By no means. When I alluded to the students of the Assembly's school, and Hindu College, as compared with many of the Bráhmans of Banáres, it was merely in reference to the great stress laid in Mr. Duff's statement on the boys becoming "thorough unbelievers in Hinduism," a fact, which in my opinion, brings them very little nearer the kingdom of heaven than they were before; but Mr. Duff says, they are, "as far as the understanding or head is concerned, as thorough believers in Christianity." Could I believe this latter declaration, I should think the school had been most successful: for a thorough belief of the understanding in Christianity is certainly all of which the human mind is capable; and where this exists, all the moral effects of faith, usually known by the name of genuine conversion, must necessarily follow. But it is clear, these words of Mr. Duff have never been weighed, and are merely to be taken as a rhetorical flourish, meaning that the most of the first class of boys are able to see so much of absurdity in the popular religion, as not to have their conscience much under its influence, but still continue to practise it; and that they understand and approve of so much of Christianity, as not to oppose it, at least in the presence of their teachers, but are not sufficiently interested about it as to lead them to profess faith in it, especially where doing so would expose them to inconvenience. Now this is the precise state of thousands in Banáras, as well as in other parts of India, and to bring the people to this state of thinking is a very easy task to any man who speaks their language well, and is familiar with their popular notions, without waiting for the slow process of education. Far be it from me to throw cold water on any scheme that is so excellently calculated to elevate the people in the scale of civilization, and which doubtless will greatly tend to promote by its indirect influence the spread of the gospel: my only object is to state my conviction, that we should not in India expect, that if we put our dependance for direct success in obtaining converts on other means than those which we know to have succeeded in every country, where they have been fairly brought into operation, we shall most likely be grievously disappointed.

W. Buyers.

Note. As there is no material difference of opinion between Mr. Buyers and myself on the subject of Schools, he has permitted me to close the discussion on my part, by adding a note to his letter.

1. It is quite true that the *words* which I quoted were not used by him, and that I quoted from memory: but, as to their *meaning*, there was no mistake. I supposed them, and he intended them, to convey his opinion, that the Assembly's School had failed, as a means of conversion. This opinion he now allows to have been "premature;" and here that matter ends.

2. I have done unintentional injustice to the success of the Banáras Mission, for which I am unfeignedly sorry: but it was in every way unintentional. I could not know its past history; and I quoted Mr. B.'s own words. He must permit me to observe, however, that I made no comparison between preaching and teaching. On the contrary, the remark in question was introduced to show the unfairness and injustice of such comparisons. Any one, who reads my paper, may judge whether I am anxious to make out a case against preaching.

3. Mr. Duff's statement, "that most of the young men in our higher classes, so far as the understanding and head are concerned, are thorough believers in Christianity," is no *rhetorical flourish*, but the plain simple truth. It is unnecessary for me to prove that conviction and practice are by no means inseparably connected. Is not the drunkard, "a thorough believer" in the evils of intemperance?

4. I asserted that prophecy and miracles, paved the way for preaching at the Christian era; and that the press, the discovery of the classics, &c. &c. contributed in no slight degree to the success of the Reformation. This Mr. B. sets down as "a vulgar error." Notwithstanding his authority, however, I fear I shall still continue to hold it, in common with "not a few ecclesiastical historians*."

* We should wish to see this question thoroughly discussed.—Ed.

5. Mr. B. forgets that I have disclaimed the identity of the systems pursued in our School, and the common Day Schools, with which he would confound it.

One evil of controversy is, that it often places those engaged in it in apparently a false position. I am supposed to be inimical to preaching, than which I hold nothing more in honour; and Mr. B. appears the opponent of Schools, while I know that he is anxious to have such a School as ours, in connection with his own Mission.

I trust, however, that the effect upon the whole of this and similar discussions will be to stir up all to greater diligence in their own peculiar departments.

W. S. MACKAY.

IX.—*The Attendance of Christians at Fashionable Amusements indefensible.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your No. for February, I observe a paper bearing the signature of "PHILALETHES" on the "lawfulness of attending fashionable amusements;" wherein the writer by inference lays down as the test by which to judge of a true Christian, that he be "a good father, husband, master;" that he "shew his love to Christ by our Saviour's own test, benevolence to man:" that he be "true, upright, humble;" that he "restrain his temper," and "govern his speech by the law of love."

The language of our Saviour was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself;" and the best comment, it appears to me, on the paper of PHILALETHES is to ask, where in his enumeration is preserved the individuality of the "first and great commandment?" What is the specific meaning of the term piety, and of regeneration, the extreme necessity of which our Lord so emphatically declared? Who are the weary and heavy laden, whom He so tenderly beckoned to come to him? and what is the yoke which they are invited to bear?

All the qualifications adduced by PHILALETHES belong, as it appears to me, essentially to the second commandment; and although they must ever be strengthened and purified by the existence of piety, yet they are to be found, and sometimes even in a pre-eminent degree, in persons who "know not God." There is a strong disposition in the heart of man to prefer the second commandment before the first, for it more sensibly connects itself with the things of this world, by nature so dear to us; and morality is essentially the religion of but too many who deem themselves not wanting in God's service. The religion, however, of Christ bears a marked distinction; and His precepts compel us to look upon him alone as devout, who would direct his every thought, word, and work towards promoting God's service, and would sensitively withdraw himself from those scenes where all reference to Him is habitually, if not scrupulously, excluded.

I once heard delivered from the pulpit, by a Missionary still happily pursuing his labours of love in India, an anecdote illustrative of this subject, which may probably be known to many of your readers. A game of cards having been proposed at a party, the giddy ones present invited a clergyman of the number assembled to sit down and join them, which to their surprise he cheerfully consented to do. When about to be seated, however, he begged permission to ask God's blessing upon the amusement before them; to which finding themselves unable to consent, the solicitation upon their parts was at once withdrawn. This spirit, I apprehend, is all that religious persons would wish should be observed; and it would perhaps afford to persons thinking with PHILALETHES, and to those of sterner sentiments, a common ground on which to reconcile their differences.

A FRIEND.

REVIEW.

A Discourse of Natural Theology, by Henry Lord Brougham, F. R. S. &c.—London, 1835.

The term Natural Theology has been applied to that knowledge of God and his attributes which may be obtained by a contemplation of his works; and Natural Religion, to that system of ethics which may be deduced from the same. We confess that we regard the latter as deceptive and dangerous; and too frequently the legitimate province of Natural Theology has also been mistaken. The works of God affirm his existence, his wisdom, his goodness, and his power; but beyond this we cannot go. Unless enlightened and guided by the rays of Revelation, we cannot, from the Book of Nature, read one line of the Will of God towards man. "As all works," says Bacon, "do shew forth the power and the skill of the workman, and not his image, so it is of the works of God, which do shew the omnipotency and wisdom of the Maker, but not his image. And if any man shall think, by view and inquiry into sensible and material things, to attain that light whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy." Those who believe in the truth and inspiration of the Scriptures will regard the testimony of Nature in the way of sanction and illustration of the will of God, as revealed in his word; while the atheist is left without excuse, since the existence of the Creator may be "clearly seen by the things that are made*."

* We do not believe that a knowledge of the existence of God ever *was* obtained by induction from his works. Such an opinion is contrary to all historic testimony. None of the ancients at any time represent their knowledge of one Lord, or many, as *discoveries* made by them in a course of investigation. On the contrary, they speak of it as a thing commonly known, and which they defended and explained according to their different systems of philosophy. Even Moses enters into no proof of the Divine existence; but, taking as granted that this was already known, he at once relates the actions and reveals the will of the Almighty. It is evident, that whatever knowledge of God the ancients possessed came to them from an original revelation; and that the communications which God made to Adam and to Noah, to the patriarchs and to the prophets of Israel, from one generation to another, were the only sources of Divine knowledge to the heathen world during the ages preceding the Christian era. As we approximate to the land of Palestine, or the dwellings of the descendants of Abraham, we find men possessing a more correct knowledge of the Deity. "And" says a sensible writer, "the nearer we approach to Noah, the nearer we invariably come to the unperplexed knowledge and the unblemished worship of Jehovah. The farther we recede from this patriarch, the deeper we find ourselves sinking into the abyss of polytheism. Were a knowledge of God inferred by reason from the works of creation and providence, this progress would of course be inverted. As philosophy advanced and investigations multiplied, as

The doctrines of Natural Theology are grounded on a perception of the fitness or adaptation of natural objects and operations to a perceived end, from whence we infer design in the maker of these objects, and the superintender of these operations. The possibility of discovering design by any observed adaptation has been denied. Hume protested against any necessary connection between cause and effect. But modern objectors take different ground, and deny the validity of the analogy between design and purpose, as seen in the works of man, and in the works of God. There are some things, however, which by the very constitution of our nature we are compelled to believe, and this is one. Wherever we see the fit combination of means in order to the attainment of an end, we invariably and without hesitation infer the existence of a designing cause. This conviction is universal and irresistible, and can neither be weakened by metaphysical fallacies, nor strengthened by demonstration. "The man," says an intelligent author, "who makes me doubt my own existence, or that of matter around me, may puzzle my understanding by the subtlety of his reasoning, or dazzle my imagination by the splendour of his eloquence; but he makes no impression on my belief. The same is the case with him who tells me I have no conception of active power, or who labours to persuade me that I cannot discover design in its effects. In spite of his distinctions and acuteness, my belief remains unchanged. He no more alters the convictions of my mind than the colour of my skin. Wherever I observe mutual adaptation, reciprocal dependance, the relation of parts to one another and to a common end, there I believe has been design. The belief is invariable, it is certain. I am led to it by all my ideas regarding consciousness, perception, testimony, and inference."

Few will be disposed to deny the pleasures of inductive science; and of this, Natural Theology is a most important branch. And besides the pleasures which belong to scientific investigation in general, Natural Theology has pleasures peculiarly its own; since it considers not merely the relation of one thing to another, but the relation of all things to God. It is the very consummation of philosophy; and stands far above all other sciences in the grand and dignifying nature of its inquiries. To use the words of the noble author before us, "it tells us of the creation of all things—of the mighty power that fashioned and that sustains the universe—of the exquisite skill

the subject was more frequently taken up in form, and professedly examined and discussed, the proofs of the unity and perfections of God would be accumulated, and the knowledge of this great subject rendered progressively more clear, certain, and unobjectionable. The fact, however, has been uniformly contrary to this representation. As tradition has declined, the knowledge of God has declined with it; as it has been corrupted, the knowledge of God has been corrupted with it; and where it has been lost, a knowledge of God has also been lost."

that contrived the wings and beak and feet of insects invisible to the naked eye—and that lighted the lamp of day, and launched into space comets a thousand times larger than the earth, whirling a million times swifter than a cannon ball, and burning with a heat which a thousand centuries could not quench. It exceeds the bounds of material existence, and raises us from the creation to the Author of Nature. Its office is, not only to mark what things are, but for what purpose they were made by the infinite wisdom of an all-powerful Being, with whose existence and attributes its high prerogative is to bring us acquainted. If we prize, and justly, the delightful contemplations of the other sciences; if we hold it a marvellous gratification to have ascertained exactly the swiftness of the remotest planets—the number of grains that a piece of lead would weigh at their surfaces—and the degree in which each has become flattened in shape by revolving on its axis; it is surely a yet more noble employment of our faculties, and a still higher privilege of our nature, humbly, but confidently, to ascend from the universe to its Great First Cause, and investigate the matchless skill and mighty power of Him who made, and sustains, and moves those prodigious bodies and all that inhabit them."

Such is the intellectual gratification arising from this Divine study. To the Christian, however, it yields pleasures of a still purer and more exquisite kind; since it is his high privilege to look over the boundless works of the Most High, and enjoy them

> With a propriety that none can feel,
> But who, with filial confidence inspired,
> Can lift to heaven an unpresumptuous eye,
> And smiling say—"My Father made them all."

The Psalmist found in them matter for praise and humiliation. He says, "How excellent is thy name in all the earth; thou hast set thy glory above the heavens. When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou shouldest visit him?" And again he says, "The works of the Lord are great: sought out of all them that have pleasure therein."

The present long-expected volume from the pen of Lord Brougham is, as its title indicates, not a treatise on Natural Theology, but "a discourse" or introduction to it, having for its object an exposition of the nature of the subject, and particularly an examination of the kind of evidence upon which it rests; considering it also in its intimate connection with the other sciences, being supported by the same kind of inductive proof. It contains a few very beautiful illustrations of adaptation and arrangement in the material world, which we do not recollect to have seen noticed before. We have only room to extract two of them,—one on the position of the sac in a bird's egg, and the other on the decreasing ellipticity of the earth's orbit.

"When a bird's egg is examined, it is found to consist of three parts; the chick, the yolk in which the chick is placed, and the white, in which the yolk swims. The yolk is lighter than the white; and is attached to it at two points by the treadles. If a line were drawn through these two points, it would pass below the centre of gravity of the yolk. From this arrangement it must follow, that the chick is always uppermost, roll the egg how you will; consequently, the chick is always kept nearest to the breast or belly of the mother while she is sitting. Suppose, then, that any one acquainted with the laws of motion had to contrive things so as to secure this position for the little speck or sac in question, in order to its receiving the necessary heat from the hen—could he proceed otherwise than by placing it in the lighter liquid, and suspending that liquid in the heavier, so that its centre of gravity should be above the line or plane of suspension? Assuredly not; for in no other way could his purpose be accomplished. This position is attained by a strict induction: it is supported by the same kind of evidence on which all physical truths rest. But it leads by a single step to another truth in Natural Theology: that the egg must have been formed by some hand skilful in mechanism, and acting under the knowledge of dynamics." p. 33.

The next illustration on the structure of the planetary system is not only interesting in itself; but at the present time of almost geological mania, particularly so. The fact of the slow diminution of the eccentricity of the earth's orbit has been long known; and a recent paper from the pen of Sir John Herschell, in the Transactions of the Geological Society, shews, that as a consequence of this, the mean annual amount of solar radiation received by the whole earth must be on the decrease*. And as the mean temperature of the surface of the globe depends on the mean quantity of the sun's rays which it receives, the *mean temperature of the whole globe* must necessarily be lessened. It is now generally admitted, that a great change of general climate, and a diminution of temperature, *has* taken place, in many parts of the globe, if not over the whole earth. This is evident from the remains of animals and vegetables enclosed in strata, where they could not now exist. The diminution of the general temperature of the earth's surface has been accounted for in various ways;—such as the fancied gradual cooling of the earth from a state of absolute fusion—the supposed decrease in the activity of volcanoes—and the possible change in the relative distribution of land and water over the face of the globe. But these are mere suppositions, as we do not *know* that any of them has really taken place. No explanation of this phenomena, excepting the one from the decrease of the ellipticity of the earth's orbit, has ever been given grounded on a known fact†. But this apparent confusion in

* Because the change takes place in the direction of the minor axis only, the major axis remaining invariable.—ED.

† Some persons have allowed themselves to be disturbed by a morbid fear lest the conclusions of inductive philosophy should be prejudicial to Christianity. But why may we not regard Nature as the handmaiden of Revelation? The perfect harmony between the mature deductions of science, and the statements of

the orbit of the earth is merely temporary. The planetary system is subjected to laws, which prevent any permanent disarrangement, and produce the most beautiful harmony. "There is," says Lord B.,

"One particular arrangement, which produces a certain effect, namely, the stability of the planetary system, produces it in a manner peculiarly adapted for perpetual duration, and produces it through the agency of an influence quite universal, pervading all space, and equally regulating the motions of the smallest particles of matter, and of its most prodigious masses. This arrangement consists in making the planets move in orbits more or less elliptical, but none differing materially from circles, with the sun near the centre, revolving almost in one plane of motion, and moving in the same direction—those whose eccentricity is the most considerable having the smallest masses, and the larger ones deviating hardly at all from the circular path. The influence of gravitation, which is inseparably connected with all matter as far as we know, extends over the whole of this system; so that all those bodies which move round the sun (twenty-three planets, including their satellites, and six or seven comets) are continually acted upon each by two kinds of force, the original projection which sends them forward, and is accompanied with a similar and probably a coeval rotatory motion in some of them round their axis, and the attraction of each towards every other body, which attraction produces three several effects, consolidating the mass of each, and, in conjunction with the rotatory motion, moulding their forms, retaining each planet in its orbit round the sun, and each satellite in its orbit round the planet, altering or disturbing what would be the motion of each round the sun, if there were no other bodies in the system to attract and disturb. Now it is demonstrated by the strictest process of mathematical reasoning, that the result of the whole of these mutual actions, proceeding from the universal influence of gravitation, must necessarily, in consequence of the peculiar arrangement which has been described of the orbits and masses, and in consequence of the law by which gravitation acts, produce a constant alteration in the orbit of each body, which alteration goes on for thousands of years, very slowly making that orbit bulge, as it were, until it reaches a certain shape, when the alteration begins to take the opposite direction, and for an equal number of years, goes on constantly, as it were, flattening the orbit, till it reaches a certain shape, when it stops, and then the bulging again begins; and that this alternate change of bulging and flattening must go on for ever by the same law, without ever exceeding on either side a certain point. All changes in the system are thus periodical, and its perpetual stability is completely secured. It is manifest that such an arrangement, so conducive to such a purpose, and so certainly accomplishing that purpose, could only have been made with the express design of attaining such an end: that some Power exists capable of thus producing such wonderful order, so marvellous and wholly admirable a

Scripture, and their striking analogy, form a strong and increasing source of proof that the being who created the one is also the Author of the other. From no department of science has there been a greater outcry against the statements of Revelation than from the imperfect conclusions of modern geology. But an increased knowledge of facts has turned the scale of evidence, and even geology is now reluctantly coming forward to affix its seal to the truth of the Divine word. It is no small gratification to have the opinion of Lord Brougham on this point. "The researches," says he, "both of Cuvier and Buckland, far from impugning the testimony to the great fact of the deluge borne by the Mosaic writings, rather fortify it; and bring additional proof of the fallacy which, for some time, had led philosophers to ascribe a very high antiquity to the world we now live in."

harmony, out of such numberless disturbances, and that this Power was actuated by the intention of producing this effect. The reasoning upon this subject, I have observed, is purely mathematical; but the facts respecting the system, on which all the reasoning rests, are known to us by induction alone: consequently, the grand truth respecting the secular disturbance, or the periodicity of the changes in the system, that discovery which makes the glory of Lagrange and Laplace, and constitutes the triumph of the integral calculus, whereof it is the fruit, and of the most patient course of astronomical observation, whereon the analysis is grounded, may most justly be classed as a truth both of mixed Mathematics and of Natural Theology, for the theologian only adds a single short link to the chain of the physical astronomer's demonstration, in order to reach the great Artificer from the phenomena of his system." pp. 39—42.

In the third section of his work, the learned author remarks that, unaccountably enough, writers on Natural Theology usually pass over in silence by far the most singular work of Divine wisdom,—the Mind itself. There is certainly no reason why our inquiries should be limited to material things, since the phenomena of mind, though not so palpable, furnish proof, if possible, more striking than that deduced from matter. The structure of the mind, in whatever way we regard it, affords evidence of the most skilful contrivance; all that adapts it so admirably to the operations which it performs being plainly means working to an end. The power of *reasoning*, with its great instrument—*attention*, and its powerful help—*curiosity*, together with *memory*, and the important influence of *habit* on all the mental powers, are successively noticed. The *active powers* of the mind, such as love, sympathy, hope, fear, anger, pity, and other feelings and passions, are also considered in their admirable adaptation to certain ends. In speaking of the influence of habit on the power of extempore speaking, he observes:

"A practised orator will declaim in measured and in various periods—will weave his discourse into one texture—form parenthesis within parenthesis—excite the passions, or move to laughter—take a turn in his discourse from an accidental interruption, making it the topic of his rhetoric for five minutes to come, and pursuing in like manner the new illustrations to which it gives rise—mould his diction with a view to attain or to shun an epigrammatic point, or an alliteration, or a discord; and all this with so much assured reliance on his own powers, and with such perfect ease to himself, that he shall even plan the next sentence while he is pronouncing off-hand the one he is engaged with, adapting each to the other, and shall look forward to the topic which is to follow, and fit in the close of the one he is handling to be its introducer; nor shall any auditor be able to discover the least difference between all this and the portion of his speech which he has got by heart, or tell the transition from the one to the other."

We have only room left us for a brief sketch of the remaining parts of the work. One section is devoted to the proofs of the separate existence and immortality of the mind*; and another division to the advantages and pleasures attending the

* An octavo volume of "Observations on Brougham's Theology," by a Mr. Wallace, of Dublin, has just appeared. It is not a reply to the whole work; but merely a repetition of the often refuted objections to the immateriality and immortality of the soul.

study of Natural Theology. To ourselves the least satisfactory chapter is that on the moral or ethical branch of the science. The noble author appears himself to have felt this, and confesses that our knowledge of the will of the Creator in the order of nature is much more limited than our acquaintance with his existence and attributes. An Appendix occupies one-third of the volume. In this Hume's doctrine of cause and effect is considered; as well as his sceptical arguments on prophecy and miracles. Still more at length is the note on the "*Système de la Nature*," published in 1780, and attributed to Mirabaud. Lord B. has subjected its gross system of materialism to a searching analysis, shewing that its only merit lies in the extraordinary eloquence of the composition, and the skill with which words are substituted for ideas; the chief resource of the writer being to take for granted the thing to be proved, and then to refer back to his assumption as a step in the demonstration, while he builds various conclusions upon it as if it were complete.

In conclusion, this "Discourse of Natural Theology" contains much that is extraneous, though nevertheless interesting. A more *popular* introduction to the study is required. We still want a cheap and comprehensive treatise on the subject. It was supposed that the munificent bequest (£8000) of the late Earl of Bridgewater would have supplied this desideratum. Instead, however, of *a* work on the power, wisdom, and goodness of the Creator, as evidently designed by the donor, we have eight separate treatises, comprising twelve octavos, and published at a price little less than seven guineas! And, notwithstanding the extreme beauty of some of the volumes, especially that by Professor Whewell on astronomy and general physics, and those by Dr. Roget on animal and vegetable physiology, as a whole, the argument is left incomplete; and certainly the arrangement of it is bad, beginning, as it does, with the *mind* and ending in the *stomach*. We repeat that a treatise on Natural Theology, comprised in a moderate volume, is still a desideratum. Such a book should be a consecutive statement of the whole argument,—containing a popular introduction on the nature of the evidence on which the science rests; and, by proceeding in the ascending series of adaptation and design from matter to mind, should embrace the chief truths both of physics and psychology. Can it not be supplied by some friend to education in this country? The forthcoming volumes of Paley Illustrated, to which this discourse of Lord Brougham's is an introduction, with the older productions of Ray and Derham, and the recently published Bridgewater Treatises, would furnish most of the materials. The youths, who study in our schools the elements of science, might then be taught, as they doubtless should be, to regard Nature as an adumbration of the power and wisdom of that Almighty One, "in whom we live and move and have our being."

E.

Poetry.

For the Calcutta Christian Observer.

HYMN OF PRUDENTIUS.

The following is a translation of a Hymn of Prudentius, which is quoted in Bishop JEBB'S Correspondence. The sentiment is fine; but rather Stoical than Christian.

HYMNUS IN LAUDEM VINCENTII MARTYRIS.

Erras, cruente, si meam
Te rére pœnam sumere,
Quum membra morti obnoxia
Dilancinata interficis.

Est alter, homo intrinsecus,
Violare quem nullus potest,
Liber, quietus, integer,
Exsors dolorum tristium.

Hoc, quod laboras perdere
Tantis furoris viribus,
Vas est solutum ac fictile,
Quocunque frangendum modo.

Quin immo nunc emitere
Illum secare, ac plectere,
Qui perstat intus, qui tuam
Calcat, tyranne, insaniam.

Hunc, hunc lacesse; hunc discute,
Invictum, insuperabilem,
Nullis procellis subditum,
Solique subjectum Deo.

ON THE MARTYRDOM OF VINCENTIUS.

Tyrant! you err; it is not so!
We shall not sink beneath the blow:
The form,—go, rend it limb from limb!
Belongs to Death, not him.

There is another man within,
To whom no violence can win,
Serene, untouched by wound or chain,
Impassible to pain.

That, which you would destroy, to sate
So great a virulence of hate,
Is but a brittle vase of clay,
To break and cast away.

Torture and hack,—do all you can;
You may not reach that INNER MAN,
Who, tyrant! calmly smiles at you,
And all your rage can do.

Strive, as you may; yet know him still
Unconquered and invincible,
Unscathed by storm, and fearing none,
Submiss to God alone!

M.

THE MACEDONIAN CRY.

By the Rev. A. Sutton.

Hark! what cry arrests my ear,
Hark! what accents of despair,
'Tis the heathen's dying prayer;
Friends of Jesus, hear!
Men of God, to you we cry,
Rests on you our tearful eye,
Help us, Christians, or we die,
Die in dark despair.

Hasten Christians, haste to save,
O'er the land, and o'er the wave,
Dangers, Death, and distance brave!
Hark! for help they call.
Afric bends her suppliant knee,
Asia spreads her hands to thee,
Hark! they urge the heaven-born plea,
Jesus died for all.

Haste then, spread the Saviour's name,
Snatch the firebrands from the flame,
Deck his glorious diadem
With their ransom'd souls.
See! the pagan altars fall,
See! the Saviour reigns o'er all,
Crown Him! crown him! Lord of all,
Echoes round the poles.

Missionary and Religious Intelligence.

Revival of Religion in Germany.

Our limited space is already so fully occupied, that we must content ourselves with the following most interesting extract from a speech of Professor Tholuck, presenting a brief sketch of the improved state of Religion in Germany. It was delivered at the last Anniversary of the Wesleyan Missionary Society in London.

"Having been called upon to make a brief statement of the kingdom of the Saviour and of its progress in Germany, let me add a few words which may show that a dawn in that country, which I was favoured to give notice of to the Christian world when I addressed this Society ten years ago, has become a brighter day. It was the day of little beginnings, when I addressed the Christians in this country, ten years since, upon what was going forward in my own. Up to the year 1817, it laboured under a gloomy kind of infidelity, spread over almost every part of the land. There were only some few witnesses left, to testify of the sound doctrines of our Reformers. A new light, however, has sprung up. We were educated to true religion in the best of all schools—in the school of tribulation. The bloody wars, with which Napoleon filled our country, kindled a fire, which now burns throughout almost every part of Germany.

"I have often been asked by Christian friends in this country, what good could have sprung out of so much mischief—out of so much blood, and so many tribulations? My answer is,—'You see the present Missionary and Bible Societies, and the interest that is taken all over Germany in the Christian cause; that is the fruit from the seed which was sown with so many tears.' As to the capital of Protestant Germany, Berlin, which for a long time was the strong-hold of infidelity, under the sceptre of a king who made Voltaire his gospel, and Rosseau his catechism—that very city is, at the present moment, prospering as a vineyard of the Lord, under the sceptre of a king who openly confesses that he also was educated to Christianity in the school of tribulation; who openly confesses that the ice-fields of Moscow kindled a Christian fire in his heart. It is under the protection of this king that the missionary cause continues to flourish. No Society is formed there, but it enjoys his royal patronage; nay, no letter is sent throughout any part of the kingdom on missionary affairs, without enjoying the privilege of going postage free.

"Many Auxiliaries are springing up in the small cities and towns throughout that kingdom. Within the last ten years, the Berlin Society has formed forty-five new Auxiliaries. Besides that at Berlin, there is a large Society at Elberfield, which has a very considerable number of Auxiliaries in every part of the countries near the Rhine. All those Societies congratulate Great Britain on what is here doing for the great cause, and wish heartily to co-operate with Christians in this country.

"More than a third of the clergy of Berlin are boldly proclaiming the pure Gospel of Christ. I can say, with satisfaction, that not one of the Professors of the University of that capital belongs to that Neological or Socinian school, which has spread so much mischief throughout the country. Many of those Professors have come forward in the cause of the Gospel; and numerous are the young clergymen who have gone out from Berlin, in order to spread the Gospel, and to support the Missionary cause in every part of Prussia.

"A person who had wandered twenty years ago through the provinces bordering on the Rhine would certainly now be surprised to see the vast changes which have taken place in those countries. One valley, through which the Rhine runs, is a country which might justly be called a German Canaan. Twelve preachers preach in that valley; all of them proclaiming, as with one voice, sincerely, the Gospel of Christ. They belong to different denominations, and are different in their creeds; but are only one in their faith in the great and essential truths of the Gospel. All over that part of the country the new proclaimers of the Gospel have spread in such a manner, as to fill the whole of the surrounding villages and towns; so that I might justly say, there can scarcely be found any considerable place in that district which does not possess at least one who proclaims boldly the healing Gospel."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Feb. 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Lower Rain Gauge, (New.)	Upper Rain Gauge, (Old.)
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	30,078	70,2	69,4	69,1	W.	,058	70,5	74,8	72,2	W.	,980	72,3	80,	76,8	W.	,964	73,	80,5	77,7	W.		
2	29,996	70,5	72,	71,4	W.	,970	71,3	78,3	74,5	W.	,920	73,5	81,4	77,6	N. W.	,900	73,4	81,	78,6	N. W.		
3	30,039	70,9	73,5	68,9	W.	,998	70,9	77,8	72,6	N.WN	,944	72,3	79,5	74,5	N. W.	,930	71,6	78,3	75,4	N. W.		
4	,082	70,	71,4	68,5	N.	,034	70,3	77,4	71,4	N.	,968	72,3	80,	74,8	N.	,954	72,7	79,9	75,1	N.		
5	,090	69,5	75,	67,3	N.	,040	69,9	77,2	67,9	N. W.	,980	71,4	80,	72,5	wbyN	,974	71,4	79,5	73,8	wbyN		
6	,082	67,	75,9	69,1	W.	,042	70,	80,	74,8	W.	,932	71,8	81,5	76,3	W.	,966	72,3	81,5	76,4	W.		
7	29,992	67,4	73,9	70,3	W.	,960	70,1	80,5	75,4	W.	,898	73,4	84,8	78,2	W.	,866	73,8	83,7	79,4	W.		
8	,944	67,5	73,4	69,5	W.	,924	70,4	80,	74,5	W.	,868	73,7	84,5	78,5	W.	,830	73,9	84,	79,2	W.		
9	,920	67,8	76,	71,2	W.	,888	71,	81,5	76,8	W.	,836	75,	86,7	77,3	SW.S.	,802	76,6	85,	78,	S.		
10	,992	74,3	75,1	75,	S. W.	,940	79,4	82,5	77,9	S. W.	,872	80,9	82,4	78,2	SW.S.	,856	79,5	82,	76,5	S. W.		
11	30,042	71,9	74,5	71,	E.	,980	73,5	76,3	73,4	E.	,916	75,8	78,4	73,	S.	,898	76,5	78,5	74,3	S. E.		
12	29,998	68,9	68,	67,	N.	,968	70,4	71,8	69,3	N. W.	,828	72,5	76,4	73,5	S. W.	,816	72,5	76,	73,7	W.		
13	,912	66,6	66,	64,6	S. E.	,912	69,6	70,8	69,7	W.	,878	71,6	75,	73,5	W.	,870	72,	76,	73,9	W.	1,525	1,80
14	30,002	69,	71,	70,	N.	,978	70,3	71,7	70,2	N. W.	,946	70,5	73,5	72,5	CM.	,942	70,5	73,8	72,5	CM.	,20	
15	29,992	66,3	67,5	65,	W.	,970	68,4	71,3	69,2	N. W.	,938	69,3	71,4	69,2	NE N.	,934	70,	71,4	68,4	NE N.		
16	30,004	66,	66,9	64,	E.	,986	67,5	69,9	66,8	E.	,928	70,2	76,2	71,3	E.	,854	70,4	76,5	72,4	E.		
17	,002	66,2	64,8	64,8	N. E.	,052	65,	64,	65,8	N.E.S	,984	67,2	67,5	65,9	N. E.	,980	66,9	66,3	65,8	N. E.		
18	,056	66,3	68,2	67,	E.	,048	68,2	70,8	69,3	E.	,990	70,4	72,5	70,3	E.	,982	70,	71,8	69,9	E.		
19	,078	67,2	69,3	67,	N. W.	,068	68,	70,	67,4	NWN.	,020	69,3	71,8	66,	N. W.	,010	69,3	71,	66,3	N. W.		
20	,144	63,1	65,	61,8	N. W.	,118	65,2	67,8	63,5	N. W.	,058	66,3	70,	64,8	N. W.	,046	60,5	70,1	65,	N. W.		
21	,118	63,1	66,	64,3	N. W.	,096	65,6	68,2	65,8	N. W.	,054	67,	72,1	66,9	N. W.	,042	67,4	71,8	68,	N. W.		
22	,128	64,6	69,	66,1	N.	,080	66,4	72,5	69,6	NWN.	,006	67,5	76,	72,2	N. W.	,998	68,1	75,6	73,	N. W.		
23	,088	67,6	72,5	71,	W.	,070	70,3	76,2	73,4	S. W.	,012	72,2	79,3	76,1	S. W.	,990	72,5	78,5	76,3	S. W.		
24	,074	70,	76,	74,9	W.	,054	71,5	78,2	74,8	N.	,000	74,8	80,3	74,8	N. W.	,992	75,3	79,1	72,6	N. W.		
25	,096	70,	76,	72,8	W.	,070	72,7	73,6	77,2	W.	,021	74,	78,5	74,	W.	,002	74,4	80,5	75,2	W.		
26	,060	69,9	75,	70,3	N. W.	,032	71,3	76,5	71,2	N. W.	,966	73,4	78,5	73,5	W.	,944	72,5	78,5	73,3	W.		
27	,002	67,5	75,4	69,5	W.	,984	70,3	78,5	73,3	W.	,906	72,	80,	74,	W.	,892	72,1	79,2	74,5	W.		
28	29,888	67,8	76,	71,2	W.	,866	69,9	80,	74,7	W.	,818	72,5	81,6	75,9	W.	,810	72,5	81,	76,3	W.		
29	,930	69,5	77,3	72,	W.	,906	71,8	82,	77,1	W.	,838	74,8	85,2	79,3	W.	,836	74,4	84,5	79,5	W.		

THE

CALCUTTA CHRISTIAN OBSERVER.

May, 1836.

I.—*Interesting Accounts of various Tribes, on the N. E. Frontier of the Bengál Territories.*

In introducing the article on the Lalongs and Míkírs in our last No., we referred to "an able report on the N. E. Frontier, lately drawn up for the use of Government;" and intimated the hope, that although not published, we might be permitted to make use of the information it conveyed, so far as suitable to the pages of the CALCUTTA CHRISTIAN OBSERVER. We are happy to say, that this hope has been fulfilled, and we now proceed to make the extracts referred to accordingly.

The work is compiled by Captain Pemberton, late Joint Commissioner in Manípur—an officer of the highest character for intelligence, activity, and zeal. It owes its existence to the wish of the Government to condense and render available for future use the information which has been collected, and the knowledge obtained of that frontier since the late contest with Ává. It is an acknowledged principle in politics, that in order to preserve uninterrupted the blessings of peace, especially with such ignorant and capricious neighbours as the Barmese, it is highly important to be prepared for war; and with this view, Capt. P. was directed by the Supreme Government to furnish them with a full Report on the Eastern Frontier of the British territories, exhibiting in detail such measures as appeared most likely to insure success in operations either of an offensive or defensive character.

In discharging this duty, Capt. P. has first presented a general description of the great chain of mountains, which, running from the southern borders of the Ásám valley, in lat. 26° 30′, extends to Cape Negrais, the extreme southern limit of our possessions in Arácán, in lat. 16° N. and forms a barrier on the east, along the whole line of the Bengál Presidency, from one extremity to the other. He then describes the nature of the passes and countries by which this great mountain chain is penetrated. He after-

wards proceeds to describe the countries extending east from the banks of the Ningthí river to the frontier of China, so far as we have become acquainted with them from native information. He next gives an estimate of the comparative value of the different passes from the British territories into Ává, and offers such suggestions as appear likely to facilitate the rendering them either lines of commercial intercourse or military operations; and lastly, describes the countries of Káchár, Jyntíah, and the Kásyah hills, which have been recently annexed to the British Indian dominions.

It is not of course *our* duty to enter into the military details of this important volume: all our readers, however, who recollect the enormous waste of life which occurred among the British and native troops while stationed at Rangun, and during their slow passage up the Iráwatí, will learn with interest, that in case of another war, (which God forbid!) such a mortality need not again be anticipated. This Report demonstrates, that by one line of communication (the Aeng pass in Arácán), which was, before the late war, brought to the notice of Government by Mr. T. C. Robertson, now of the Supreme Council, but of which, through being but imperfectly understood, none of our troops availed themselves, the distance from Calcutta to Ává is only 835 miles, and of that two thirds may be accomplished by sea, where the presence of an enemy need not be anticipated; so that a British army might calculate with safety on reaching the capital of Barmah in 39 days from leaving Fort William. How much less would have been the waste of human life and treasure, had this been fully understood at the time of the former invasion, it needs no peculiar military science to appreciate.

But the Report is by no means confined to matters purely military. It contains a brief but lucid account of the rivers, mountains, and varied productions (animal, vegetable, and mineral) of the whole tract of country it embraces; with numerous statistical and meteorological tables and maps of routes. It is also accompanied by a beautiful map of the Manipur territory, with heights of mountains, &c. almost entirely derived from Captain P.'s personal observations; and by a general map of the whole Eastern Frontier, from Thibet and Bhutan on the north, to Rangun and Maulmain on the south, and from the meridian of Calcutta to the western portion of Yunan in China. These two maps, we are persuaded, from the novelty and accuracy of many of their positions, will be deemed invaluable by every one who studies the geography of Asia, when, as we doubt not will be the case, they are made accessible to the European scholar by being published in London, under the patronage of the Government at home.

Besides what must thus be deemed valuable by every lover of science, the Report also embraces much that is interesting to the Christian philanthropist. We have repeatedly called the attention of the friends of Missions to the numerous tribes on our north-eastern frontier, as presenting a promising field for their benevolent efforts; and we are thankful to add, that vigorous efforts for their evangelization have already been commenced by different bodies. Respecting these tribes, however, our information has been hitherto comparatively meagre: and we are happy to find, that the volume now before us supplies a brief, yet comprehensive, view of the whole, more satisfactory than any we have yet seen. We propose, therefore, in this number to confine our extracts from the Report to the remarks which it contains on the various tribes embraced within its range, hoping by this means to deepen and extend the interest already felt in their welfare.

We will commence with the tribes inhabiting the mountain range which encircles the fertile valley of Manípur. Our readers will notice with sorrow, that a system of exterminating warfare unhappily prevails among many of these clans; and that influence and honour are secured amongst one of them, (the Kukís,) in proportion to the number of the heads of persons whom they can treacherously murder! True benefactors indeed will they prove, who shall diffuse among such tribes the blessings of civilization and of the Gospel of peace!

There are few circumstances more calculated to arrest attention in considering this chain of mountains, than the number and variety of the tribes by which it is inhabited. Of these, the principal are the Maráms, who occupy the tract of country between Ásám and Manípur; the Kupuís, known in Bengal by the term Nágas, who reside on the several ranges of hills between the latter country and Káchár; and the Khongjuís, who under the more generally known names of Kukís, Kuchangs, and Kusi, stretch from the southern borders of the Manípur valley to the northern limit of the province of Arácán: these are succeeded by the Khyens, who occupy that portion of the tract between Arácán and Avá, and the Karens, who reside on the inferior heights, overlooking the low lands of Bassein. Besides these, which may be considered the most important and numerous of the tribes, occupying the mountains which constitute our eastern frontier, there are several others of inferior note, principally dependent on Manípur, such as the Maráms, Tangkúls, Koms, Changsels, Chírus, Anals, Purams, Muíyols, Mansángs, Marings, and Lúhuppas; these will be more conveniently alluded to when describing the states to which they are severally tributary, and of which not even the names were known, until the late operations against Avá forced us into unwilling contact with them.

All of these tribes have attained that degree of civilization, which has induced them to become permanent cultivators of the soil; they congregate in regularly established villages, and though individually fierce and impatient of controul, are all living under a patriarchal system of government, which, however imperfect, is found sufficient to preserve the social compact. Of the communities thus formed, some comprise a number of

villages which acknowledge the paramount authority of one chieftain, who is respected and obeyed as the head of the tribe: in others, as among the Lúhuppas and Maráms, the smaller villages have sought shelter from aggression by acknowledging themselves tributary to the most powerful hill village in their vicinity; but they permit no interference with their internal regulations, and their subservience is simply shewn in sending a quota of men to assist the paramount authority in any exigency. South, west, and east of Manípur, their cultivation is of that kind called Jhúm, which simply consists in levelling the forest, and after it becomes dry, burning the wood, which acts as a very powerful manure to the soil. On the north, where the forks near the bases of the mountains are far broader, and the acclivities less precipitous, a terraced system of cultivation very generally prevails; the water which gushes from innumerable crevices at the bases of the hills is led at pleasure to any part of the subjacent land, and the crops, consisting almost entirely of rice, are most abundant. By all, tobacco, cotton, ginger, and pepper are cultivated; and cloths, which are very highly prized by the inhabitants of the low bordering countries, are manufactured from material of their own growth. The tribes bordering on the plains of Ásám, Bengál and Ává carry on a limited traffic with the inhabitants of these countries; but the broad belt, stretching from Tripura to the valley of the Kyendwen river, is occupied by numerous clans, who have little or no intercourse with their low-land neighbours, and of whose existence we are only rendered aware, by a system of internal warfare among them, which annually forces some new tribe into notice on the southern borders of the Manípur territory. From the accounts of the Kupuí tribe it appears certain, that the Kukís have been gradually advancing for years in a northerly direction, and have hitherto established themselves on the ranges which were originally occupied by more northern tribes, or committed such fearful aggressions upon the latter, as to compel them to retire and leave an unoccupied tract between themselves and these formidable opponents. Wherever we have yet penetrated amongst these mountains, the same system of exterminating warfare has been found to prevail amongst the different tribes, and it is far from uncommon to find an implacable enmity existing between two villages situated on adjoining heights, the families of which had become united by frequent intermarriages, and whose fields were so contiguous, that the men of each village dared not venture into them unarmed. Those occupying the central ranges, and who, as has been before observed, have no direct intercourse with the inhabitants of the plains, are compelled to barter the produce of their hills with the next adjoining tribe, who have by a similar exchange with those bordering on the more civilized countries between them, obtained the products of the plains; under all these disadvantages bell-metal gongs and kartáls, the manufacture of the industrious inhabitants of Yunan, are found in almost all the hill villages along our eastern frontier, clearly proving that channels for a more extended commercial intercourse do exist, which only require attention to be more fully developed.

Such a state of society, it must be evident, is wholly incompatible with any mental improvement, or any advance in the arts; they pursue the same unvarying course of employment, felling timber and tilling the ground assiduously, during the season of cultivation, and after their crops are reaped, either resign themselves to the unrestrained indulgence of feasting and dancing, or engage in planning expeditions against the villages of some less powerful tribe.

The custom of tatooing, which so generally prevails among the Khyens and Karens, is wholly unknown to the tribes on the north, with whom we

are acquainted, and even among the Kukís to the south, it seems to be equally distasteful. All the tribes north, west, and east of the Manípur valley, partake strongly of the characteristic features of the Tátar countenance, and viewed in contrast with the tribes occupying the southern borders of the Manípur territory, are remarkable for superior height, fairer complexions, and more elevated foreheads; their dialects are harsh and guttural, and their voices particularly inharmonious and discordant. The Kukís, or southern tribes, are on the contrary remarkable for their extreme softness of voice, and the euphonic sweetness of their language, when not spoken under great excitement: in stature they are considerably below the standard of the more northern tribes, rarely averaging more than five feet, one or two inches, in height, and their colour approaches very nearly to as dark a shade as that of the Bengálís of the plains: in feature they resemble the Malay more than the Tátar; and as there can be little doubt that the northern tribes are descended from the latter stock, it appears equally probable, that the Kukís have their origin from the former. Amongst the northern tribes of this tract, the weapons principally employed are the spear and shield; but among the southern, the bow and poisoned arrow more generally prevail.

Such are the most striking peculiarities of these mountaineers, who, with the exception of those now under subjection to the state of Manípur, live in the enjoyment of comparative independence; those from among the Kukí tribes nominally dependent upon Tripura, tender but a very imperfect homage to the Rájá of that country, and the tribes, who, under the names of Tipuras, Alinagars, and Ruangs, occupy the inferior heights bordering on the plains near the sources of the Gumti and Marú rivers, are probably the only ones over whom he can exercise any thing like an efficient controul. It has been asserted, that some of the principal chieftains of the southern or Kukí tribes could raise a force of 8,000 men; but this we may safely pronounce to be an exaggeration: the mutual distrust, which has been before alluded to as existing among them, is wholly incompatible with the unity of feeling by which such a force could alone be assembled. For purposes purely defensive, a body of from five to six hundred men might be collected; but when the limited extent of their cultivation, and the restlessness which characterises all savages, are considered, it is evident that even for self-defence, it is highly improbable they could long be kept together. Small parties of from 10 to 30 men have however frequently made incursions into the border villages along the line of frontier, and in Káchár, whole tracts of fertile country were, up to a very recent period, deserted, from an apprehension of these attacks. The plunder of property is less the object of the marauders than the acquisition of heads, which are considered essential to the due performance of the funeral rites of their village chieftains, and to obtain which they will undertake long and difficult journeys, and remain concealed for days together in the jungle bordering on the different lines of communication, between distant villages; they spring on the unwary traveller, decapitate him in an instant, and plunging into the forests, are far on their way home, before the murder becomes known in the village of the miserable victim. Among the Kukís, success in these expeditions establishes a claim to the highest distinctions the tribe can confer; and their approaches are made with such secrecy, that the yell of death is almost always the first intimation the villagers receive of their danger. During the life-time of the late Rájá of Káchár, these scenes were frequently enacted in the villages on the eastern border of his territory, by the Kukís, occupying the heights south of the Bárák river; and though their aggressions have been in some degree checked, they are still far from being altogether prevented.

The report then notices the mountain tribes on the road from Manípur to Ává, and gives us further information regarding the Singphos, Bor Khamptis, and other inhabitants of the eastern frontier of Ásám, and the Abors, Bor Abors, Duphlas, the Kásiyahs, and the Gáros, occupying different parts of Ásám on either side of the Brahmaputra.

In noticing the several tribes around Manípur, I had occasion before to mention the Maráms, through whose country these routes pass. On the east, they are bordered by the Luhúppas, and on the west, by the Kácháris; the villages of all the principal clans are large and populous, some of them numbering more than 1,000 houses each, and capable of bringing into the field from three to four hundred men; their cultivation, which is principally rice and cotton, is most extensive, and the system of terracing their fields prevails very generally: their herds of cattle are numerous, and they are in appearance, stature, and courage, very superior to any of the tribes with whom we had previously become acquainted, except the Luhúppas, whom they very much resemble.

Of the three chieftains, who with their tribes occupy all the eastern borders of the Ásám plain, the one known to us by the name of Bara Senápatí, the head of the Muámáriá tribe, is the most considerable and important: the tract of country he occupies, lies on the south bank of the Brahmaputra, and is bounded on the south by the Buri Dihing; on the west and north, by the Brahmaputra; and on the east, by a line extending from the Dihing to a point nearly opposite to the mouth of the Kúndil nallah. The area of this island is about 1,800 square miles, and it is almost entirely inhabited by the Muámáriá, Muram, Mattuck or Morah tribe. The houses are said to amount to 10,000, and the men to 25.000, which, if correctly estimated, proves it to be one of the most adequately peopled tracts in the whole valley of Ásám. This tribe has, from the earliest periods of which we have any certain information, been remarkable for its superior bravery, and under its present leader, the Bara Senápatí, succeeded in preserving its independance, when the Barmese had effected the entire subjugation of every other portion of the Ásám valley. The name "Nora," which Buchanan found such difficulty in applying with precision to any one of the numerous tribes, of whose existence he was made aware during his residence in the north-eastern parts of Bengal, belongs particularly to the inhabitants of this tract, and the position is precisely marked by Buchanan himself, who says, "that the Dihing river flows through the Nora country." The Shán chieftain of Mogaung is also called the Nora Rájá by the Singphos, and it appears that the term is also applied to the Sháns between Hukang and Mogaung.

The Singphos, whose villages occupy the level tract of country extending east from the Muámáriá borders across the Noa Dihing and Tengá Páni; and in the mountains, to the heads of the Dupha Páni, and Dihing river; are divided into twelve principal tribes or Gaums, of which the one called Bisá, whose chieftain resides at the village of that name at the gorge of the Patkoí pass, appears to be the head; his authority is said to extend altogether over nineteen different Gaums or clans, of which thirteen have tendered their submission to the British authorities. The sites of the villages appear to be but imperfectly known, and it is probable that among those who have been induced to come in, some will be found who belong to the southern side of the Patkoí pass, and are properly subjects of Ává.

The Gaum immediately under the chieftain at Bisá is said to have 2,811 houses, and 9,687 men; but the contingent he is bound to supply amounts only to 80 men, and his duty consists principally, in giving immediate information to the British authorities of any thing that may occur in the vicinity of the pass, calculated to excite apprehension. A constant communication appears to be held between the Singphos on our frontier and those occupying the hills on the southern side of Patkoí pass, as far as the Hukang valley or old Bisá, from whence the present Asám Singphos emigrated, after leaving their original haunts near the heads of the Iráwatí river; it is also by this pass, that the trade is conducted which has for the last three years been carried on between the Singphos within our limits, and the inhabitants of the Hukang valley.

North of the Singphos, are the Bor Khamptis, who occupy the mountainous region which interposes between the eastern extremity of Asám, and the valley of the Iráwatí river. Captain Wilcox and the late Lieutenant Burlton are the only Europeans who have ever penetrated into their fastnesses, amidst the snowy ranges, from whence flow the principal feeders of the Brahmaputra on the west, and the Iráwatí on the east. They are succeeded by the Mishmís, who occupy the mountainous country extending from the north-east corner of the Asám valley to the extreme eastern sources of the Brahmaputra river. The tea plant flourishes throughout the tract occupied by the Bor Khamptis and Mishmís, and is found in the Singpho hills south-east of Sadiyá.

The Khamptis of Sadiyá, who originally emigrated from the hills on the east, and obtained permission from the Rájá of Asám to settle in the plains, established themselves on the banks of the Thenga Páni, from whence they made a successful irruption into Sadiyá, during the troubled reign of Rájá Gaurináth in 1794, and reducing the Asámese inhabitants to slavery, their chief assumed the title of Sadiyá Kháwa Gohain, which he has ever since retained. The contingent furnished by this chieftain, known as the Sadiyá Khampti Militia, amounts to 200 men, who are furnished with arms by the British Government: they are said to be the finest class of men in that part of the country, distinguished by their superior stature, fairness, and comeliness; they speak the same language, observe the same customs, and profess the same faith, as the Sháns, who occupy the whole tract of country extending from the banks of the Ningthí, to the valley of the Iráwatí river.

Sadiyá, their principal seat, is situated in the centre of a spacious level plain on the Kúndil nallah, two miles inland from the Brahmaputra river, and the villages of the district are said not to extend more than six miles between the stockade and the Dikrang river: the rest of the country is covered with a dense forest, in which herds of elephants roam undisturbed. The houses of the district are estimated at 1,790, and the population at 4,142; but I should be inclined to suspect an error either in the number of houses or people, for the proportion of the latter is inadequate to the number of the former.

The military force stationed here has been considered necessary to overawe the numerous powerful and restless tribes by which the post of Sadiyá is surrounded, and who, until our occupation of the province, had been accustomed to carry on a war of extermination against the more peaceable inhabitants of the valley. Two companies of the Asám light Infantry, under a British officer, are constantly stationed at this post with a couple of gun-boats, each carrying a 12-pound carronade, and manned by Khampti golandáz. This force is quite sufficient to preserve the province from internal tumult, and from the doubtful fidelity of our Singpho, Muámáriá, and Khampti allies; but it would of course be necessary to

send strong reinforcements in advance from Bishnáth, were there reason to apprehend invasion by the forces of Ava.

The protection afforded by its presence has induced four native Márwári merchants from the western extremity of India, to seek fresh channels of profitable traffic in this remote corner of our eastern possessions. They reside at Sadiyá, and import broad cloths, muslins, long-cloths, coloured handkerchiefs, chintzes, and various other descriptions of cloths; salt and opium, liquor, glass, and crockery-ware, tobacco, betel-nut, and rice for the troops; these articles they barter to the different tribes occupying the surrounding hills, from whom they obtain in exchange gold dust and gold, ivory, silver, amber, musk, daos, a few Barmese cloths, and some small Chinese boxes. In 1833, cotton was added to the above-mentioned articles, and 400 maunds were exported during the season: this trade is gradually extending across the mountains to the Hukang valley on the Barmese side of the pass, and unless interrupted by the exactions of the Singphos, who occupy the intermediate tract, there can be little doubt that it will annually become more valuable and extensive.

Of the numerous wild and independent tribes, which surround the whole valley of Asám, such have been already noticed as more immediately border on the Barmese frontier; and of the remaining tribes, who on the north bank of the Brahmaputra, occupy the mountains and inferior heights which stretch from Sadiyá to the Bonásh river, the most powerful are, the Abors, Bor Abors, Míris and Daphlas.

The Abors occupy the lower ranges extending from the Dihong river to the Subansheri, and the Míris principally the plains stretching from the foot of the Abor hills up to the right or northern bank of the Brahmaputra. Captains Bedford and Wilcox are the only officers who have ever penetrated into this tract of country, in endeavouring to trace the Dihong river, and the knowledge acquired of the tribes is still very trifling; their intercourse having been confined to short interviews with the Abors and Míris, who opposed their further progress up the river. The Míris bring down pepper, ginger, manjit, (madder,) and wax, which they exchange with the Asámese inhabitants of the plains. The Abors, who occupy both banks of the Dihong beyond the Míris, carry on a similar traffic; and both, annually levy black-mail from the Asámese, who, though subjects of the British Government, prefer submitting to this tax rather than incur the resentment of these barbarian neighbours.

The Bor Abors occupy the more lofty and retired ranges, and appear to be held in great dread both by the Míris and Abors below them. They have apparently held aloof from any communication with our local authorities, and have uniformly opposed the attempts that have been made to extend our researches in that most interesting scene of geographical inquiry. The Mishmís on the Dihong have proved equally impracticable, and Captain Bedford was compelled by them to turn back, when he had penetrated but a short distance up that river.

The Daphlas are the next tribe who border on the Abors, and they have from a very early period rendered themselves formidable to the inhabitants of the plains. They were originally supposed to occupy the whole hilly tract extending from Bhután east to the Kúndil nallah; but the possession of the valley of Asám has tended to remove this error, and to show, that several other equally large and powerful tribes are located on those ranges. The Daphlas, Abors, and Mishmís, up to the present moment, are accustomed to levy contributions on the Asámese inhabitants residing below their hills on the northern bank of the Brahmaputra, and I believe no attempts have yet been made, either by negociation or

force, to check so serious an obstacle to the improvement of the country. Two other tribes, the Akas and Kupah Chauahs, border on the tract occupied by the Daphlas; but we knew little or nothing of them until very recently, when the latter attacked and cut to pieces nearly every man of a detachment of the Asám Light Infantry stationed on the borders of Chár Duwár.—Kupah Chauah is said by Captain Westmacott to be a corruption of Kupás-chor or cotton-stealer, a name given them by the Asámese inhabitants of the plains. They are said to be of the same stock as the Akas, from whom they differ in few respects—and separated into a distinct clan about sixty years ago, in the reign of Lachmi Singh, king of Asám.

On the southern bank of the Brahmaputra, the tribes occupying the hills between the Singphos on the east, and the Káchárís on the west, have been already noticed; and until the routes were explored from Manípur, which have been previously described, our knowledge of them was even more imperfect, than that possessed of the northern tribes, on the opposite bank of the Brahmaputra. Those occupying the hills immediately overlooking the valley, were in the habit of frequenting the bázárs at Nagura, Káchárí-háth, and other spots along the borders, where they exchanged their cotton and ginger for the products of the plains; and this appears to have been the only intercourse ever held with them by the inhabitants of the low lands, who rarely ever ventured to visit their haunts in the hills.

The intercourse with the Khásiyás and Gáros has always been more intimate and friendly, and since our occupation of the country of the former, the trade has increased very considerably, and will, I doubt not, be the means ultimately, of greatly ameliorating their condition: they frequent all the places at which fairs are held, both on the Sylhet and Asám side of their hills, and the revenue derived from the taxes levied upon them is said, by the local authorities, to be very considerable.

All these are, however, but subordinate sources of revenue when compared with that which may be anticipated from encouraging the trade through Goálpárah, the great natural entrance to the province. In 1808 and 9, when the country was still suffering from the effects of long internal dissension, and its inhabitants were living in a most unsettled and precarious state of society, the exports and imports to and from Bengál, amounted to 3,59,200 rupees, as shewn in the annexed statement; and it is supposed by the local authorities, that the value of this trade now is upwards of five lakhs of rupees.

Exports from Bangál in 1809.

Salt, 35,000 maunds, at 5½ rupees,	1,92,500
Ghi, 1,000 maunds,	1,600
Fine Pulse,	800
Sugar,	1,000
Stone Beads,	2,000
Coral,	1,000
Jewels and Pearls,	5,000
Cutlery and Glass-Ware, (European,)	500
Spices,	1,000
Paints,	500
Copper,	4,800
Red Lead,	1,000
English Woollens,	2,000
Tafetas,	2,000
Benares Kinkobs,	500
Satin,	1,000
Gold and Silver Cloth,	1,000
Shells,	100
Muslin,	10,000
	2,28,300

Exports from A'sám.

Stick Lac, 10,000 maunds,	35,000
Munga Silk, 65 maunds,	11,350
Munga Cloth, 75 maunds,	17,500
Manjit, (Indian Madder,)	500
Black Pepper, 50 maunds,	500
Long Pepper, 50 maunds,	300
Cotton, (with seed,) 7,000 maunds,	35,000
Ivory,	6,500
Bell-metal vessels,	1,500
Mustard Seed, 15,000 maunds,	20,000
Iron Hoes,	600
Slaves, 100,	2,000
Thaikol Fruit, 50 maunds,	150
	1,30,900

The balance of 97,400 rupees against Asám, Buchanan says, was paid in gold from the mines, and in silver: the gold, he was informed, was obtained from the sand at the junction of the Dhansíri with the Brahmaputra river, the quantity of which, as will be hereafter seen, was very considerable.

The trade with Bhután was formerly conducted through the instrumentality of the Wazír Boryá, who resided at Symliabárí, one day's journey north from the residence of the Rájá of Durang. He levied no duties, but received presents, and was the only broker employed by the Bhutiás and Asámese in their mutual exchange or purchase of goods. In 1809, this trade between Bhután and Asám was said to amount to two lakhs of rupees per annum, even when the latter country was in a most unsettled state—the exports from Asám were lac, madder, silk, erendi silk, (or that species which is obtained from the worm that is fed on the Ricinus,) and dried fish. The Bhutiás imported woollen cloths, gold dust, salt, musk, horses, the celebrated Thibet chauris, and Chinese silks. As the state of affairs in Asám became more distracted, this trade necessarily declined; but under all these disadvantages, the Khampa Bhutiás or Lássa merchants, just prior to the Barmese invasion, brought down gold, which alone amounted to upwards of 70,000 rupees. Lieut. Rutherford, who is the authority for this statement, mentions rock salt, red blankets, chauris, and musk, as the articles which the Bhutiás imported; and those from Lássa, are said to have brought the gold, principally, for the purpose of purchasing the Mungá silks, which are manufactured in the province. So severely has the trade suffered from the occupation of the country by the Barmese, that in 1833, two Bhutiá merchants only came down from the hills, when Lieut. Rutherford, who had charge of the parganah of Durang, succeeded in obtaining their consent to the re-establishment of the annual fair at Chatgárí: and it is probable, that if again resumed, this trade will flourish to an extent it never before attained, and be the means of widely disseminating British manufactures, through the vast regions of Thibet and Bhután.

Though most remarkable for the fertility of its alluvial soil, and the variety of its products, Asám has been proved sufficiently rich in mineral treasures, to warrant the belief, that time only is required, to render them sources of national, as well as provincial, advantage. Almost all the streams which flow into the Brahmaputra are in a greater or less degree auriferous: the gold obtained at the junction of the Brahmaputra and Dhansíri river alone, was estimated by Buchanan, in 1809, at 1,80,000 rupees per annum.

Salt, though always largely imported from Bengal, appears to be obtainable from springs in the province, which the Asámese, however, were never able to bring efficiently into play, from the uniformly unsettled state of that part of the country, in which they are principally situated.

The springs most generally known are those of Búrháṭh and Sadiyá; the revenue derived from the latter amounted, in 1809, to about 40,000 rupees per annum; and the salt obtained from the springs was said to be much more pure and higher-priced than that imported from Bengal, which at one time amounted to no less a quantity than 100,000 maunds. The springs at Búrháṭh have been particularly described in a paper by Mr. Bruce, dated 26th March, 1833, who thinks they may be worked with advantage: other springs are also known to exist on the Namgur, a small stream flowing from the south-west into the Dhansirí.

Iron is found north of Dangaon, south of Káchárí-háṭh, and under the Nága hills, at the sources of the Disung nallah. The principal mine mentioned by Buchanan is on the Duyang river, south-west of Jorháṭh, which he affirms affords an abundant supply for the whole province. Coal has been seen *in situ*, east of Rangpur, on the banks of the Saffi nallah, by Mr. Bruce: by Captain Wilcox, it has been procured in the bed of the Burí Dihing at Lopkong, at the head of the Disung nadí, south of Búrháṭh, and on the Daphla Páni, where he also obtained petroleum.

Limestone, which was formerly only procurable from the bed of the Kundil nallah, near its junction with the Brahmaputra, is now found to exist on the right bank of the Kopili river near Dharampur: it proves to be the shell limestone of Sylhet, and is a very valuable discovery, as a water communication exists throughout the year, by which it can be conveyed through the Kullung river, with equal facility to Upper or Lower Ásám, by the Brahmaputra; and as all permanent public buildings are likely to be constructed at Gowahattí and Bishnáth, the saving of distance, and consequent expence, in obtaining the stone from beyond Sadiyá must be considerable.

With the preceding notices, in addition to the various papers which have before appeared in our pages, and in the FRIEND OF INDIA, regarding A'sám, and Manípur, and the neighbouring countries, and the information which has been lately communicated to the Asiatic Society by Dr. M'Cosh, in a paper on the Tribes of the N. E. Frontier of A'sám*, the Philanthropist and the Christian will see how vast and how interesting is the prospect which opens before him. The Singphos and Khamptis, in addition to the great body of the Sháns, will doubtless share in the labours of the American Missionaries who have proceeded to Sadiyá; the Míkírs and Khásiyás will enjoy the exertions of the Serampur Missionaries; and a pleasing prospect of intellectual and moral improvement is already opening in Manípur. These exertions, however, are quite inadequate to the occasion, and should the preceding extracts be in any way the means of securing more effectual aid in extending among these interesting tribes the blessings of civilization and true Christianity, our purpose will be effected; and few, we are persuaded, will more rejoice in the result than the benevolent Author to whose volume we are so much indebted, and of whose valuable labours we hope in our next No. again to avail ourselves.

SPECTATOR.

* This paper, we understand, will be published in an early No. of the ASIATIC JOURNAL.

II.—*Affecting Account of the Conversion of a Native Preacher, from his own narration.*

[We invite the especial attention of our readers to the following remarkable and very interesting account of the conversion to the Christian faith of Ráma Chandra Jáchak, a native preacher at Katak. The translation is a very literal one from Ráma's narrative, written by himself in Orisa, and sent through his minister to his Christian friends in England. If we mistake not, it will afford an affecting illustration of the manner in which the Gospel operates on the mind of a heathen, and point out the truly benevolent character of Missionary operations.]

To GOD *the* FATHER, *the Sovereign of Heaven and Earth, and to his beloved* SON, *the* LORD JESUS CHRIST, *be the Kingdom, and the Power; eternal Salvation, and Glory; Praise, Blessing, and Thanksgiving; for ever and ever.* AMEN.

Lakshmají Jáchak was governor of the fort of Katak in the province of Orisa, and he had a son, named Haibutra Jáchak. This son, Haibutra Jáchak, had very much wealth, as gold, precious stones, elephants, horses, &c.; and, in short, of all kinds of wealth he had abundance. He had under his controul the produce of the provinces which were attached to the thirty-four forts of the province of Orisa; and the kings of those forts were subject to him. In the fort of Bára-bátí* he was secondary king†. For some time he enjoyed this princely estate; but afterwards misfortunes came upon him. In the time of his humiliation, his son, Ráma Chandra Jáchak was born. When his son, Ráma Chandra Jáchak was two years and a half old, he lost his mother by death; and when he was five years of age, the English came and took Orisa. He then fled with his family from Katak to Kokoakund, where they had an estate, and dwelt at the village of Bhogerpur. Until he attained the age of twelve years, he spent his time in vanity and play, in company with other boys; but soon after this period, his father, Haibutra Jáchak, died.

Ráma Chandra Jáchak had not yet obtained any education, but now a teacher was called, and he attended school, where he learned to read and write. Having learned to read, his mind thirsted after all kinds of knowledge, and he soon read over the Bhágbat, the Rámáyan, and the Bhárat; and applied in earnest to know all the other sacred books. But by hearing and reading the amorous four-syllable poems, lust was excited in his heart, and inflamed all his desires. At the age of fifteen years, being destitute of true knowledge, he fell into idolatry, committed adultery, and every other uncleanness. Using opium and other intoxicating drugs, he spent his time in vanity and amorous sports.

About this time, his elder brother, Mutarji Jáchak, coming from Nágpur, created a disturbance in the family, and disposed of the family estate, and made an attempt to destroy his younger brother's life; however, the Lord delivered him from danger, and saved him from the hand of his enemy.

At this time his religion consisted in ignorantly repeating the Lord's name on the sacred málá. At the age of eighteen years, he was married‡. I supported my wife and family by farming the village; and when we needed money, I sold some of those articles my father left me, which were of no further service to me, as swords, daggers, &c.§ This was now my occupation; and according to the custom of this country, I now assumed the *Puitá* or sacred thread; received the secret charm|| or instruction

* The name of the Katak fort, which has 12 (bára) towers, (bátis.)

† A term for governor of a large province, under the Mahratta Government.

‡ Here the speaker is changed from the 1st to the 3rd person.

§ Of these he had many, and some of them of good temper and considerable value, being ornamented with gold, stones, &c.

|| In this ceremony, the Bráhman puts his mouth close to the ear of the disciple, and mentions the name of the god he is particularly to worship.

of my spiritual guide, the málá, and the distinguishing mark: I worshipped the Tulsí tree for my idol, and on my málá repeated the names of "Harí-Rám-Krishna*." The family idols I now worshipped with great regularity and zeal, procuring offerings and sacrifices of lights and other things, and presenting them before them. I moreover worshipped many other gods and goddesses; performed pilgrimages; cultivated abstraction of thought; repeated names on my málá; offered clarified butter to Agni or fire; performed the ancestorial Shráddha; served the Bráhmans and other devotees; heard the shástras daily; and desired very ardently to discover the true knowledge of God, and the right way to worship him. At this time, I connected myself with those holy devotees who live in the mountains in the wilderness, and with many more; I ate intoxicating drugs; and by playing on many instruments of music to the tunes of impure and amorous songs, I became intoxicated with sweet delusive joys.

In this kind of worship, all classes sometimes come together and eat "Sat-sang†." Notwithstanding my zeal in religion, I was now very immoral, and spent my days in sinful practices; but I then knew no better way. My heart sometimes surfeited in these practices.

About this time, the village was visited by a pestilence and famine, and we all began to worship the gods in earnest, and cry aloud, "Harí-bal! Harí-bal!" yet, in this village more than 80 people died. This destruction created great fear in my mind.

I had now four sons and daughters; two lived and two died: it was God's mercy that preserved two. I owed a little money at this time, and this made me unhappy. I said, "I am born into this world, but neither enjoy its pleasures, nor serve God, so my birth is in vain."

I was now twenty-seven years of age. Soon after this period I had an interview with Sundera-bábáji, and he gave me much instruction about the worship of spirit. Moreover Daitarí-naik, Gangádhar-suringi, and many others, very closely connected themselves with him. Now Sundera-bábají became my spiritual father, and he made me his spiritual son; and in this relation I had great love for him, and paid him great worship; he also had great affection for me. "The commandments," he said, "which I shall give you, you must not disobey them." He then commanded us to bathe in the morning‡; to bathe twice a day; offer water to the sun; eat at the second hour of the day; indulge our bodies with food and ease; to do little labour; and to eat whatever we desired at any time. But he forbade us to use warm drink and tobacco, fish, flesh, and oil. He commanded us to eat unwashed rice§, and to sanctify the place of eating with ashes. He told us to remain much under the influence of opium||, and other soothing drugs; to eat early in the morning; not to destroy beasts, animals, fishes, birds, or any thing that has life; not to cut down trees or shrubs; but to consider all things that have life as ourselves, and as one spirit; for that in all substances, and throughout all forms of materiality, Nárayan dwells incarnate¶.

He forbade us to lie, or steal, or commit adultery; to be angry, hypocritical, envious, or hateful. We were also commanded to lay aside idol

* These names constitute the Mahá-mantra, or great charm.

† "Sat-sang" is a ceremony wherein, in the night season, all classes eat together; and often much lewdness is committed. The word means "*Communion with the true.*"

‡ Hindus usually bathe at noon, just before they eat.

§ Rice which is not soaked before it is husked.

|| The Hindus consider these drugs helpful to the soul in rising above the influences of delusion to contemplate spirit.

¶ To destroy life is supposed to give so much pain to God.

worship, pilgrimages, offerings, fastings, distinguishing marks*, sacred thread and málá. "All things," said he, "are full of God, worship him." "For hatred, return not hatred; for persecution, persecute not; for blows, give not blows; spend no one's wealth, and borrow money of no one. Love your enemies as well as your friends. Love your wives and children as your own souls. Reverence your parents. Take no one's goods on trust. Give not false witness, and cheat or defraud no one. Without distinction, salute all men; look upon aged people with the same respect as you do your parents, and if the poor and needy beg of you, give to them; and if not able to do that, speak to them with kindness and respect." In this manner, from the Bhágbat Gitá, Malika, Veda, and Vedánta, he gave us much instruction. When teaching he said, "This world will be destroyed, but they that, hoping in God, keep his commandments, will be preserved. The true religion will be proclaimed, and falsehood will disappear."

He moreover uttered many other prophecies, and said, "My birth into this world is divine, though that is known to no one. I shall become the ruler and judge of all nations: Hindus, Musalmáns, Firingis†, and all other classes of men will regard me; both male and female will reverence me; for Baladeb‡, in the form of light, has entered into me. I shall destroy the load of sin which has accumulated in the world. There shall be no more war, or noise, or disagreement, or malice, or adultery, or theft, or lying, or disease, or sorrow, or pain, in the world any more. Wild beasts, as tigers and bears, venomous reptiles, as serpents, as well as all other vicious or injurious animals, shall bear no more malice towards man: and the herds of cattle, without a keeper, shall return to their homes, without destroying the cornfields of others. The clouds, knowing their proper season, shall give timely rain; and the earth shall produce its full and proper fruits. In the hearts of mankind shall the Holy Spirit be placed; and male and female, clothed in silk and satin, shall worship the Lord, and sing his praises with joy.—One loving the other, all shall know the Lord."

Thus did he deliver to us many prophecies; and our hearts, believing his words, greatly rejoiced; and whatever he commanded us to do, we carefully performed.

Just now it was that the Pádrí Sáhibs came into this country, and distributed the Holy Book. We obtained the "Testament," the "Ten Commandments§," and "The Nistár Ratnákar." Sabbath after Sabbath in the evening, came we together; and having obtained a lamp, fed with clarified butter, we sat down and read the Holy Book, and the Bhágbat, and united in singing holy hymns. The meaning of these books, Sunderbábájí explained unto us; but sometimes, when we could not understand his explanations, he chastised us, as children are chastised by their schoolmaster; thus we remained as children under a teacher.

Some time after this, he was caught in the snare of the devil; and his heart again desiring to worship idols, he said, "I will sacrifice clarified butter to Agní‖, and feed Bráhmans: give me some money." According to our ability we contributed; and that, as well as whatever money we could beg, we placed before him. I forsook my house, farm, and all;

* Small marks made with sandal powder on the forehead, breast, or arms, which distinguish the sect or caste of the person. Much of the religion of the Hindus consists in these marks.

† A term for Europeans, from Franks.

‡ The name of an idol, a form of Vishnu.

§ The name they gave to a catechism which contains the ten commandments, exposes Hinduism, and advocates Christian doctrines in a very lucid manner. It has been very useful.

‖ The name of fire personified.

and sold my oxen and cows, only retaining the village of Nandua, which I rented, and with that supplied the wants of my family. From month to month, on the full-moon day, I bathed and observed the ceremony of Pancha-amrita*. All things, as well as man, I believed to be God. He now gave us leave to eat tank fish.

In the month Baisákh†, he instituted a sacrifice to Agní, and gave food to many people. Again in the Márgasirsha‡ month he sacrificed to Agní, and had new rice for the food of the people. For the space of one year, with my whole heart, I had had fellowship with him; but now my heart lost its regard for him, and I blamed him secretly for idolatry, worship of Bráhmans, and sacrifices to Agní, all which he taught us to despise: this very work he again caused us to perform. However, because I feared the people, I continued to visit him.

Day after day, the good name of Sundera-das diminished; for on account of his evil deeds, our hearts did not love him. Here my devotion to him ended. For a year I served him with sincerity; but afterwards, seeing his wicked ways, I lost my regard for him: I served him in word, but in my mind I sat in judgment upon his deeds. When sacrifices were made, and gifts were presented, though the shouts of the joyful multitudes rent the air, we *all* were sorrowful at heart. The sins of our former years all appeared before our minds, and seemed augmented a thousand fold; and he had turned away from the worship of spirit. My evil heart rose up against the honour of mother and daughter; and lust burned to adultery, theft, and murder of infants; and even works I had never committed, those works my wicked heart hastened to do. Thus in my mind I had a sense of indescribable sin. At the same time, my soul despised the things which are worshipped in this country, yea, beginning at Jagannáth, whatever idols are worshipped, I disregarded them all. One mind said, "These things man has formed, they are not God." In order to try their divinity I threw unclean things upon them, upon some I trod, some I threw away, some I burned, and some I broke to pieces. The worship of the moon and sun, the water and fire, as well as the worship of Bráhmans and devotees, spiritual guides and holy places, I forsook. My mind also turned away from the Bhágbat, and other Puráns. I regarded none of these. To this mind, my other mind said, "What? are you turned against these? To a certainty you will die and fall into hell; no person will endure you, for your forefathers all worshipped these. Against these you have sinned, and you cannot possibly live." Hence I became oppressed with sorrow, and alarmed with apprehension, and baptized in the sea of distress. My body also now became emaciated with fevers, cough, and eruptions; I had no desire after food, drink, &c. and I had no certainty of life. My soul cried continually, "O Lord! O Lord!" My mind said to my mind, "You have trespassed against gods, Bráhmans, and devotees, and all that is holy; and therefore guilt oppresses you, therefore disease has seized you; and you will to a certainty die, and fall into hell. This birth of yours is passed in vain!" Thus speaking, my mind exclaimed, "Ah! Ah!" and I wept. I got a little better, and as I lay in my house, I thought in my soul, "Who can tell but that that merciful God, who made all things, will save me?" But again, the other mind said, "That God will never save you, for he hates sin, and does not hear the words of sinners." This body is full of evil desires and base propensities; and in the twinkling of an eye, I was filled full of evil thoughts. When I cried out, "O Lord," and began to be serious and thoughtful, then I ran into sinful thoughts; my desires

* Five kinds of food which are offered to Náráyan, or he that moveth on the waters. † April. ‡ December.

after God were scattered, and my desires after sin prevailed, and in what way soever I attempted to improve my heart, I could not be steady and successful. I read and informed my mind from the Holy Book, the Bhágbat, and other books that are original and excellent; but my soul would not obey. One mind said, "I will commit sin;" another said, "I will hope in God, and work the works of righteousness;" thus in my body did two minds war, and I could not steadily preserve my resolution. And now I had no desire to rise from the place where I sat, and in the time of eating my food, my imagination represented many unclean things before me. I had no desire to arise from sleep. Towards wife, or children, or house, and the like, I had no desire; and cut off from all, I laid me down in my apartment. Lying there, my mind said, "Flee to other countries, otherwise hang yourself; otherwise plunging in water, drown yourself; otherwise stab yourself with some weapon, and die; otherwise eat poison and die; otherwise go into the jangal, and be devoured of tigers, bears, or serpents, and die; otherwise let yourself be bound in iron fetters." My heart was distracted, and this mind again said, "O soul, quickly quit this body! in such an unclean body why longer remain?" "O that I had never been born!" I cried, "Why died I not in my mother's womb?" or, "Why grew I up in the world?" or, "Why read I the Scriptures?"—"How have I sinned!"—"I am guilty before God!"—"I shall some time fall into the torments of hell!" "Had I died in ignorance, I had had no guilt; how shall I endure the torments of eternal fire? Knowing, knowing, I have committed sin, and there is no hope or help for me! Had I never been born, then should I not have had conscience." Thus, mind cursed mind, saying, "Formerly you had not such guilt, you had not such an unclean heart, you loved to read and hear sacred Poems and the Bhágbat very much; how has your heart become thus evil? Your birth is in vain—you have sinned against your spiritual guide, and against Bráhmans, and against holy devotees, and against gods, and against holy places, and against the practice of offering gifts, oblations, and sacrifices; and against sun, moon, water, wind, fire, and Sundera-bábájí; and against Srí Ráma Krishna, or the ten incarnations. These you have not worshipped." Hence my soul became oppressed with fear. My spiritual guide gave me a name to meditate upon, but I have not meditated on it; I have been untrue to that covenant. Then again my mind said, "They against whom you have sinned, they can forgive your transgressions," and again I thought I would worship these things. But against these things my soul rose up, for I saw clearly that, as these incarnations are themselves sinful, I cannot be saved from sin by worshipping them; "What," said I, "can a sinner save a sinner?" "What, can a blind (man) lead a blind?" "What, trusting in that which is false, can I obtain truth?" So I was hopeless of being delivered by them.

Just at this period, I resolved to read the "good news," away from home; and my soul laboured hard in this, and said, "By trusting in this Saviour thou mayest be delivered."

Soon after this Gangádhar went with the Pádrí Sáhib to Calcutta, and in a little time he from thence returned; when Pádrí Sáhib and myself and Sundera-bábáji, had much conversation about religion. Then the Pádrí Sáhib rose up and went to Katak, and we all departed to our houses. My soul said, "Trusting in this Saviour, I can be saved." I met Gangádhar in the way, and we had much conversation. I said, "Stay yet a little while, and I will accompany you; for truly this Lord is Truth; we will together devote ourselves to this Lord." "No!" he said, "I am determined to go and be baptized; you can make your mind steady, and then follow me." At this time I went to the house of a brother in Dekanal; that brother died before I was born, but the sister-in-law, and his

other dependants said, "Come, O brother, and marry the wife of your brother*, and you shall have this house, and these bullocks, and cows, and this money, and all these goods." I said, "In all these there is no use; for riches, money, kingdoms, and such like, will last but for a short period, and in eternity, they will not serve me." Coming from that place, in the way, I heard that Gangádhar Suringí had been baptized into the house of the Sáhib, and my mind said, "Gangádhar has done well." When I arrived at my house I heard much abuse, and many lies spoken of the name of Gangádhar. My family now forbade me to read the Holy Book, saying, "Reading this book Gangádhar has gone, and has given his caste into the house of the Sáhib; and if you read it, you will do the same." Others said, "As many as have associated with Sundera-das, will run into the house of the Sáhibs." Thus I heard much blasphemy, and received much abuse; and thence became ashamed, and refrained from reading the Holy Book. Soon after I had several interviews with Gangádhar, and about my salvation, he said a few words to me. I said, "The Lord has given you strength, and drawn you into his way, and when he shall give me strength, I will profess him; but I will not do so, because you persuade me." He therefore now left me, and I went home, and secretly in my own apartment read the "New Testament," the "Essence of the Bible," the "Ten Commandments," and the "Nistár Ratnákar." Now I had great experience in my soul, and compared the Bhágbat, the Gítá, the Prophecy, and all the other books of this country.—In this employment I spent night and day for some time; and from examination, I found that the Holy Book exhibited one God to my faith and love, but that this country's books exhibited many. Also I perceived that they command me to observe a great many things, and pursue many ways; therefore my mind cast off all regard for them. My soul said, "One God! and if I contemplate Him, I shall find him." One day, (it was the Lord's day,) as I was bathing, I tore off my small necklace from my neck, and said, "O soul, thou art this day baptized into Christ Jesus." From this day, in secret, closing the door of my apartment, I prayed unto the Lord, saying, "Thou God of heaven and earth, I will bless thy name a thousand times, for whereas I was in the valley of death, thou hast opened unto me the path of life; I was overwhelmed in guilt, but thou hast manifested a means of holiness; that holiness is our Lord Jesus Christ; taking His name, I confess my sins,—and do thou forgive all my iniquities. Moreover, giving the Holy Spirit, sanctify my soul." Thus did I pray unto the Lord. I also chaunting said:—

O thou, my Lord and my God,
Pardon all my guilt.
Ignorant I am and sinful,
Nor knowledge nor wisdom have.
Alas! Alas! for my life!
My days have passed in sin.
In a house of clay I dwell,
But in vain are all its powers.
How beauteous its structure,
Complete in all its parts.
In such a house I dwell,
But in sin my days are gone.
I saw not my soul's well being,
But erred in a foolish way.
A person so low and so vile,
On earth I never knew.
My Creator I did not know,
But worshipped idol gods.
Therefore am I guilty!
Alas! my poor base heart.
In unrighteousness I walked,
Breaking the commands of God,
I discerned not the word of truth,
But spent the day in lying ways;
Hypocrisy, theft, and malice,
Perverse and crooked works;
Lust, anger, and pleasure;
Being unclean and covetous;
In play, and wanton sports,
Drunken, with silly mirth;
Then in pilgrimages and beads,
And serving many names;
In offerings and sacrifices,
And gifts to ancestors;
In serving priests and jogees,
And worshipping the Sadhs.
These served I with zeal,
But obtained no knowledge.
The Bhágbat and Mallika,
Rámáyan and Bhárata,
The Veds and other books,
Have I read and understood;
Yet found I not true knowledge,
But strayed in error's paths.
In these is there no life;
Nor are they all agreed.
Made by different Rushis,
According as they desired;

* The Mahrattas marry several wives.

The people have they deceived,
And shown them many ways.
The Ruahis are not agreed,
And the Veds are all divided;
They are not written by God,
But are the works of men.
They an erring spirit discover,
And sound their own merit;
Hence in them is no help;
God's word they are not.
Thus judgeth my mind,
And in them have no hope;
And the ten Incarnations,
They no salvation wrought;
Like me they all were men,
And as me subject to sin;
Brahma, Vishnu, and Sib,
Are all at variance;
Hence also it is written,
Even in their own books;
"One blind (man) bearing another,
Cannot find out their way."
All the customs of this land,
My soul now gives up;
Caste, relations, and friends,
All work but my injury;
Not one of all these
Are any one's but their own:
They live in lust and malice,
As beasts without judgment.
Kings, counsellors, and subjects,
Gurus, brahmans, and all castes;
Women, children and all,
Are drunken in iniquity.
So their fellowship I leave,
And alone will serve God.
Teaching my wife and babes,
I will unfold the Holy Book.
Humility in my heart
Daily will I cultivate.
Night and day in my house
Will I lament my guilt.
Transgression is forbidden,
But I in the Lord will hope;
Crying to him will I say,
Save me, I lie at thy feet.
O merciful God,
Merciful and almighty;
Thou art a pure spirit,
God of earth and heaven;
All was created by thee,
Thou art the true Jehovah;
Thou art clad in glory,
That glory is immortal;
Thy loving glorious qualities
Who can worthily set forth?
Thou art the Omniscient
Jehovah and true Jagannáth*.
Thy nature is that of spirit
Of unsearchable understanding;
Sun and moon thou didst make,
And the earth and the sea;
Water, wind, fire, and air,
And art the God of Gods.
Beasts, insects, birds, and fish
Are all formed by thee;
At thy command the earth
Giveth her various fruits;
Thy clouds they give rain,
And trees produce their fruit.
From a piece of mean earth
Didst thou create man;
The breath from thy mouth
Made him a living soul,
And thou madest incarnate man,
Lord of all creation.
On earth thou placedst him,
And madest him a king.
Thou didst give him holy laws
To love and serve his God:
But soon he went astray
Into Satan's snare falling.
Eating forbidden fruit
Man became mortal.
From thence sin, and guilt,
And death entered the world.
Sin reigned over all.
And then death conquered all.
Yet blessed be thy name,
The ten commands were given;
But they became broken,
For sin was uncontrolled.
From day to day in transgression
Man became subject to guilt.
None remembered the Lord,
But became exposed to hell.
Now the merciful Almighty
Himself did plan redemption;
His only Son he sent,
Christ the divine Messiah.
That Lord for the world
Endured many sorrows.
The righteousness of sinners he,
And the way of God he taught;
The lame to walk he gave;
The diseased he did cure;
To the blind he gave eyes,
And life to the dead;
Wondrous acts he did,
Even Christ the Almighty;
The curse of transgressors
Being pitiful he bore.
His life a gift he offered
To save a dying world.
The works of Satan he destroyed,
Assuming the form of man.
Mercy, holiness, and truth
He established in the world;
He removed our sins,
And cancelled all our debts.
Again he conquered death,
And ascended up to heaven.
At the right hand of God
In lasting joy he sits.
Sitting there an advocate
He prays for his people.
My ears hearing these words,
My soul danced for joy.
So I call out, "O Lord,
Save me by thy grace;
My sins they are mighty
More than the sea sands;
As heavy as high mountains
They press on my head.
Towards me bear compassion,
And remove all this load.
I am that (man) weary and heavy laden,
Destroyed and fallen by sin.
Heal my wounded spirit!
O Jesus! I lie at thy feet!
In the slough of despond
I'm sunk and cannot rise;
Thy own hand put forth,
And raise me from the mire.
In an ocean am I fallen,
And sink in the waves;
Place me on thy vessel,
And save my drowning soul.
From this dreadful dark night,
In which is great terror,
Deliver my spirit, O Lord,
And make my soul bold!
Let truth's lamp burn in my house!
O break the darkness, Lord!
Thy Holy Spirit give,
And so keep me from sin.
O behold all mine enemies,
They roar out like lions:
They assume many shapes,
And make my spirit fear:
Keep me from all these,
And O Jesus! hold me up.
And behold my depraved lusts.
They follow me in thy way,
They rise against my soul,
Nor give me any rest.
Hence is my soul afraid;
Save me, O Son of God!

* Lord of the world.

See this body of my flesh
Always without strength;
Guilt and sin it desires,
But holiness desires not.
See my soul is darkness
Nor thee does it choose;
Evil ways and works it loves,
Nor fears it hell-fire.
Anxious about this world;
But not about thy praise;
My heart is depraved
Harder than a stone;
In it is nothing good,
But always every evil:
My works are unrighteous,
And in my soul dwells strife;
Alas! I'm dead in sins;
But with broken heart call.
Thou art the truly righteous,
My debts didst thou pay.
In thy righteousness save me,
For I am a rebel.
On the mount of my sin
Let fall a spark of thy love:
By it burn up my guilt,
O Lord of Almighty power.
Thy death is my life;
Give me a new heart.
By thy pain give me pleasure,
And let me live for ever.
Almighty God, high over all,
Thou art the ever blessed.
Turn! turn thy wrath from me,
And thro' Jesus comfort give."
Thus I pray with sincere heart,
And tears flow from mine eyes.
Obtaining sorrow in my spirit,
My reason fled away.
Calling I said, "Save me, Lord!
In the name of Jesus save."
Thus thro' the day I lived
And no peace in my soul.
Thus in his house sitting
Rāma Chandra sought the Lord.

How shall I openly profess Jesus Christ, and so become his disciple? for the Lord suffered death for my transgressions? I will be baptized in water in his name! Unto sin, I will be buried in water; and will rise again unto the Lord; and will tell of the good tidings of him to every body! thus I meditated and resolved, as I remained in my apartments. Now I spoke the word of God to several persons, and the promises of God imparted strength to my soul. Gangádhar called at my house, and I entertained him with eating and drinking; the next day he went to Thangi, and in the evening returned to my house. The next day also he remained and took refreshment with me. I said in my heart, "This is Saturday, and to-morrow is the Lord's day; I will arise and go to Katak, and will be baptized in the name of the Lord." Thus resolving, I informed my wife that I was going to be baptized in the name of the Lord. Hearing this they (the family) began to weep, and cried out, "Ah! Ah!" and became filled with distress. Many people of the village came together to dissuade me; but I could not regard their words: so I left my house. As when a corpse is carried out for burial, the people follow weeping and wailing; so, did they all follow me. Sadánanda, my son, threw himself down at my feet many times, and would not release me, saying, "Indeed, if you will go to Katak, then, tying a rope round my neck, I will hang myself; or, plunging in water, I will die." I said, "If you will destroy yourself, what can I do? I must go to Katak, and profess the Lord; from this day I am dead towards these people, and towards all, and towards thee. If thou wilt be the Lord's, then I will be thine." Thus speaking, I repeated to them the following verses, viz.

"My father and my mother who?
And who my child and mate?
Illusions strong surround me here
In this delusive state.
Follow, my soul, the certain light
Which Jesus to thee gives;
The soul that firmly follows Him
With Him for ever lives."

Thus speaking, I departed towards Kujebur: and there I had an interview with Sundera-bábájí; I said to him, "Until this day I have walked with thee, but now I have discovered thy designs, and motives, and works. Thou, and such as thou art, are taken in the snare of Satan; and being filled with delusion from him, ye all seek your own praise and glory; but remember, that in the last day there shall to such be great distress. The people are lovers of themselves, are covetous, and proud, and full of bitterness and blasphemy; are abusers of parents, are ungrateful, unholy, selfish, without pity, murderers, liars, and accusers of each other. They are hard-hearted, of unsubdued lusts, despisers of holy men,

unbelieving, conceited, and swelled with haughtiness, lovers of pleasure more than lovers of God, idolators, deceivers of others, and deniers of truth. From all such turn away; for being filled with sin, they err in many ways. They are always learning, but are not able to come to know the truth. They, entering into their houses, have turned aside ignorant women." And, I said, "Thou art such a false Christ*, who speaking wonderful words has led us astray; now, by the grace of God, I have obtained to know the Gospel. What! is not Jesus Christ the Son of God, who died for sinners, now in Heaven? Whosoever shall believe on His name, will obtain the Holy Spirit, and finally he shall reconcile him to God, and cause him to enjoy eternal life! These words saying, I leave your communion, and go to be baptized in the name of the Lord." Thus I came away from him, and I had an interview with the Pádri Lacey. I spoke the words of my heart before him, and then said, "I beg to be baptized in the name of the Lord." He replied, "Stay a few days, and when I am satisfied with the state of your mind, I will baptize you."—This hearing I took leave, and came to my house in Katak, and there I remained praying in a sorrowful heart, and said, "O Lord! let me profess thy name soon." In a little while, Lacey Pádri and Gangádhar came to see me, and asked for the state of my mind; and then he prayed with me. Thinking in his mind he said, "I will baptize you to-morrow," and then he departed. This evening I ate dry food, and then went to rest. In the morning my brothers and friends arrived, and much they dissuaded me; but I heard not their words at all. At 4 o'clock in the afterooon, we went to the side of the river, and the Christian brethren all came together. Many people collected, and the brethren sung hymns of praise to God. Lacey Sáhib delivered instructions from the Holy-Book, and then took me with him into the water, and baptized me in the name of the Father and Son and Holy Spirit. Arising from the water, I stood on the bank, and said to the people, "Buried I was to sin, but have risen to the Lord. Do you believe on the Lord, and you will obtain deliverance." They then blasphemed, and said, "Your caste is lost, your line is sunk; now you must eat bones, and pig; and drink liquors. You are become a slave in the house of a Sáhib. In this land your father ruled, but born into their line, you have now introduced disorder therein; your face we will not look upon! O that you had died! it would then have been well! You have let fall all our Hindu race! Cursed be thy life! Why did not you beg your bread, or clean out privies rather than do this?" Thus, cursing, they gave much abuse.—Thence I went to the house of Pádri Sáhib. He lovingly put two cloths upon me and Gangádhar; they were both alike. In the evening in the house of worship, all the brethren uniting, we sung hymns of praise, and besides, there was preaching and prayer. All the believing brethren and sisters, according to the commandment of the Lord, the evening feast in remembrance of the Lord's death, he (the minister) caused us to eat. It was bread and wine; the bread for his flesh, and the wine for his blood. These we did partake of. After a blessing, we all departed to our houses. Next day, the tenant of my house in Baxí-bázár, rose up against me, and put me out, saying, "You are become a pariar, and why do you stay in the house I occupy?" So I came to my house at Bhogerpur. Here no one would let me in, and I stayed in the open shed next to the street. Many of my relations and neighbours persuaded my wife and children not to unite with me, but to leave me. I spoke to my family with sincerity, and my enemies all fled; but my wife

* Sundera-dás gave himself out to be Jesus Christ, and that as he was once incarnate in Judea, so he was now become so in Orisa. He in accordance with this character, chose twelve of his principal disciples to represent the twelve apostles.

and children remained with me, though they would not yet come near me. One day and night I fasted in the open shed. The next day I applied and reasoned with them. They had now fasted for three days. I continued to reason with them as before baptism, and to explain to them the way of holiness, and in a little time they became reconciled to me. From that day, reading the Holy Book and praying, I have continued, and from village to village I proclaim the good news of the Saviour.

I cry, saying, "Hear, all mankind,
The way of Salvation is come.
For my own and for your sins
The Son of God did die.
His name is Jesus Christ,
He bore the curse for man.
But he triumphed over death,
And now sits at God's right hand.
Whosoever believeth on him
Eternal deliverance will get.
From hell he will surely escape,
And in heaven will joyfully sit."
This hearing the people all
Declare it a cursed word.
They cry out, "Thou art a devil,
And hast done a very bad work.
Ah! are you alive, and not dead!"
They also used impudent words.
"Go you! your face we see not!
Otherwise you we will beat."
Some said, "Worse than a sweeper*,
Flesh-eater, and drinker of liquors.
Himself having drank liquors,
Comes to teach us wisdom!
Who has sunk his own descent,
And has entered Firingi's house;
Eats flesh of pigs and cows,
And also who murders fowls;
Who will eat all sorts of flesh,
Of so low and filthy caste!"
Some said, "You eat leavings,
And while alive are dead."
But some said, "He is right,
This he does to get rupees."
Again some said, "Thou cursed,
Much more vile than dung.
Who can't not be address'd in words,
Nor yet be seen with eyes!"
Others made sport and play
As each felt disposed.
Prostitutes, robbers, and thieves
Uttered all their curse;
Crying, "Kill him! kill him!
That destructive demon!
Who after death in hell
On a pig a tick will be;
Or else a dirty maggot,
Or else a stinking bug.
Put dung into his face!
Put dung upon his head!"
Others dust and cow-dung threw;
And in sport clapped their hands.
Some pulled off my robes,
Creating great sport.
Lifting up a high hand,
Some struck me on the head.
Some who knew me cried,
"A good man's son is he,
But now becoming poor
For bread his honour sold."
And in many other ways
Abuse and shame they gave.
All hearing, Rama Chandra
Rejoiced in the Lord;
And God's word declaring
This persecution bore;
And with his wife and babes
With God's grace he remains.

Thus I remained in Bhogerpur for a year and a half, but six months from the beginning was received by the Pádri to be a "Proclaimer of the Good-news;" I receive seven rupees per month to provide food. On this I live, and daily proclaim the word of God. Afterwards, I removed to Katak, and lived in my old house. Then my wife turned to the Lord, and we are united in one heart; and taking our children with us, we daily live praising God. O all my holy brethren and sisters in the Lord, my crown and my rejoicing; to you all Rama Chandra sends a thousand thousand loving salutations. Thus has the Lord changed my heart, and separated me from this world; and has gathered me into his fold. That I may remain in that fold, faithful unto the end, in your times of daily prayer, pray daily for us to God.

And to God our Father, and the Lord Jesus Christ, be glory, and power, for ever and ever. AMEN.

III.—*Female Infanticide in India, No. III.*

We have already laid before our readers the shocking details of this barbarous custom, as it is practised in *Rajputana*, in the February, September, and November numbers of the CALCUTTA CHRISTIAN OBSERVER for 1835; in this paper we shall

* A person who removes filth, and does the lowest work.

confine ourselves to the district of *Cutch*. Before general attention was drawn to the subject, it is affirmed that not less than 20,000 female children were put to death in the province of Guzerat, and nearly 3,000 in Cutch and Kattiawár alone. Appalled by such a waste of human life, the Bombay Government made the most strenuous exertions for its suppression. The Hon'ble Jonathan Duncan, and Colonel Walker, partly by using the authority of Government, and partly by their own personal influence with the Rajput chiefs, appeared at last to have effected its complete abolition. The efforts of Col. Walker in particular were believed to have been crowned with entire success; and he was deservedly enrolled amongst those who have been an honour and a blessing to humanity. But the custom had taken too deep root in the minds of the Jhárejas to be thus easily eradicated. It was but checked for a time, to break out again with greater virulence. The first shame of discovery has past; and Sir J. Malcolm, Col. Pottinger, Lieut. Burnes, and others, in spite of the most arduous and continued exertions, have failed in persuading parents to spare the lives of their own offspring. At this moment, in the district of Cutch, covering about 8,000 square miles, female infanticide prevails amongst eighteen distinct tribes: and in Cutch and Kattiawár, besides those cases which cannot be traced, it has been ascertained by a census, that upwards of a thousand little girls perish annually, victims of a savage and merciless pride. Many idolatrous nations, in distress and calamity, have offered to their gods the fruit of their bodies for the sin of their souls; the Chinese are driven by hunger to expose their helpless children; the savages of New Holland, with a wild and misdirected sympathy, bury the sucking child alive in the grave of its dead mother: the Arreoys, the most profligate of the human species, who have scarcely any claim to the sacred name of parent, sacrifice their offspring to their pleasures;—superstition, famine, ignorance and lust have all their long train of victims; but it was reserved for the Rajput tribes to outrage the holiest feelings of human nature in obedience to a barbarous punctilio. While to put the finishing stroke to the horrors of this murderous practice, it is generally the mother, who puts her infant to death, by making it swallow poison, or leaving it on the floor to die. This is truly, "a seething of the kid in its mother's milk." Wolves and tigers are comparatively tame and gentle. Such inhumanity seems almost beyond belief: but the following blood-stained roll will show that it is not exaggerated. It is extracted from the Journal of the Royal Asiatic Society, No. 2, and was drawn up under the direction of Lieutenant Burnes, who has been a resident in the country for more than four years.

Rajput Population of different Tribes in Cutch, among which Female Infanticide prevails.

District	Towns and Villages.	Mn.	Wn.	Bys.	Gls.	District.	Towns and Villages.	Mn.	Wn.	Bys.	Gls.
Mák. ..	Panelí, ...	3	3	4	1	Brought	forward, .	620	577	354	67
	Vigorí, ...	4	4	5	—		Lákárí, ..	3	4	3	—
	Mattal, ...	6	4	4	1		Manjal. ..	11	10	16	3
	Cháwarka,..	28	16	12	3	Bhú, ...	Mánkoá,..	14	10	2	1
Páwar,	Kóta, ...	4	4	4	4		Rhia, ...	40	34	30	—
Mák, ..	Múkasí Aral,	2	5	8	—		Ch. Rhía,	41	12	11	—
	Jóga Aral, ..	6	6	6	1		Jámbúri,	14	8	9	1
	Damái, ...	1	1	1	1	Myáni, ..	Chanyáboí,	2	4	4	2
	Múrú,.....	4	6	9	—		Chandráni.	5	4	3	—
Páwar,	Narrá, ...	10	10	2	1	Abrássa,..	Jakow, ..	5	6	4	1
Dang,..	Sairá,.....	20	20	20	—	Chitránni,	Róhá, ...	10	8	5	—
	Gúnerie,....	55	30	15	2	Abrássa,..	Rówá,....	1	3	2	—
Gairá,..	Lakpat, ...	13	3	1	—		Sútrís,....	16	7	2	—
Dang,..	Omersír,....	32	21	5	1		Chiásir, ..	7	7	6	1
Gairá,..	Díresarí, ..	9	6	8	—		Náráyanpr.	10	9	4	—
Gairá,..	Bádrá,.....	50	25	10	1	Kánti,....	Phirrádi...	64	43	11	6
Abrássa,	Tairá,.....	31	21	15	1		Díisarpúr,	15	7	8	2
	Báchúdi,....	4	3	1	—		Berjá. [gár,	9	9	5	1
	Wárá,.....	9	4	4	—		Samá Ghó-	94	50	90	2
	Vinján, ...	18	12	5	3		Bhárává,	23	15	7	—
	Lolja,.....	6	9	4	3		Bidrá, ...	25	20	15	1
Kánti,..	Mairow,....	18	24	8	—	Chitránni,	Gajgúr, ..	5	4	4	2
Bhú, ..	Kúnreá,....	5	3	4	1	Wágar, ..	Kantcót,..	53	47	21	2
Myáni,	Dánitti, ..	3	2	1	—		Waanúí,...	6	5	3	—
Bhú, ..	Kháira, ...	15	10	7	2	Prágtar,..	Lodráni,..	2	1	—	—
	Shirát, ...	2	1	2	2		Tramó, ..	3	4	1	—
	Natterkúi,..	1	1	1	—		Ráhpúr,...	8	4	6	2
Páwar,	Mairisír,....	2	1	2	1		Gánitar,..	3	3	3	—
	Bibar.....	60	65	40	5		Bádargad,	6	—	1	—
Kánti,..	Tanwáná, ..	20	14	10	1	Myáni, ..	Rahdinpúr,	3	3	2	1
	BitAssanban,	8	12	7	4		Nawágám,	4	3	2	—
	Púnri,.....	3	3	5	—		Dúdi,[khá,	10	4	2	1
	Chúnrí, ...	19	14	15	—		Dhámar-	31	22	11	6
Abrássa,	Sábraie, ...	5	3	2	1		Pákirsir,..	10	10	9	1
Bhú. ..	Bádri,.....	15	6	4	1		Khúmbáeri	9	9	7	—
Gairá,..	Mendicári,	2	2	1	1		Bandri, ..	2	2	—	—
Gairá,..	Godandar,..	3	3	—	1		Choabari,	4	6	2	1
	Berindi,....	3	2	2	—		Bharúriá,	23	16	17	1
	Kárúdá,....	2	1	1	1		Súce, ...	17	11	12	4
Abrássa.	Eyeda, ...	2	6	—	—		Jesrá,....	18	18	15	8
Páwar,	Kárria, .. .	32	36	15	2	Wágar, ..	Bará Rór,	16	16	10	2
	Wang,.....	2	2	2	1		Ch. Rór,..	12	10	6	—
	Dáddí, ...	10	6	3	—		Fattigad,	4	4	2	1
Mák, ..	Gúntrí, ...	16	6	5	—		Sanvá,....	15	13	7	1
Páwar,	Charí,.....	3	2	2	1		Addisír, ..	2	3	—	3
Dang,..	Ch. Júnácha,	4	3	3	2		Chitróre,	5	4	4	1
	Barrá Do. ..	5	4	2	2		Lakria, ..	3	6	—	1
	Anria,.....	12	10	4	2		Wándia,..	12	10	7	6
	Kattiá, ...	7	3	3	1		Vejpássir,	39	33	28	3
	Dáidrí, ...	16	8	6	4		Kirmirria,	5	2	2	—
Abrássa,	Ch. Dúppí,..	40	30	20	5		Síkra, ...	10	12	4	—
	Wongá, ...	7	6	3	—		Bachou, ..	30	27	8	2
	Motárá, ...	13	12	8	2		Bará Chiri,	44	32	20	3
Chitrán-	Bhampúr, ..	5	4	3	—	Anjár, ...	Warsámari	30	23	6	1
ní,	Nanndrá, ..	14	11	9	—		Anjár,....	2	—	—	—
	Sanúsrá,....	16	7	4	—	Bhú, ...	Saggália,	8	4	2	3
	Tallót,.....	15	12	7	1						
							Total, ..	1585	1188	815	144
Carried	forward,....	620	577	354	67						

Thus in a population of about 4000, we find the male children exceed the females in the proportion of six to one. The

practice however is not universal in Cutch. "The following Jhárejá families in that country," says Col. Walker, "were mentioned as systematically refraining from Infanticide, and their names deserve to be recorded. The families of Bulach, Bottan, Sar Cubhur, Kotí, Ubra, Járria, Gúffun, Murasí, Mokana, Kuya, Retnía, Mor, Rau, Jessa, Dessa, Daura, Dettía, Joría, Adría, Verak, Kunorde, and Víur, are enumerated as rearing their daughters: and some of these are of responsibility in Cutch; but the far greater part of the inhabitants follow the practice without the least remorse." Some of these, it is painful to state, have again returned to this abominable custom.

It is difficult to ascertain the exact number of Jhárejá families in Cutch and Kattiawár: such estimates, as we have seen, vary between 125,000 and 150,000. The number of families is, as usual, reckoned by the number of men. But supposing that these numbers are greatly exaggerated, and that the Rajput families, who practise Infanticide, are only 80,000: then, adopting the proportions of Lieutenant Burnes's table, which makes the women $\frac{3}{4}$, the boys $\frac{1}{2}$, andthe girls only about $\frac{1}{12}$ of the number of men, we shall have in round numbers,

Men, 80,000; Women, 60,000; Boys, 40,000; Girls, 6,660

In other words, *in a small district, with a population less than that of a single English county, more than thirty thousand female children have been murdered within a very few years!* Indeed there is every reason to believe, that this number is greatly under-rated. Add to this all Guzerát, all Rajputáná,—and the mind is led to a result, at which humanity shudders!

Our readers cannot fail to have remarked the very small proportion that even the *male* children bear to the adult population. It is to be feared, that further investigation will open out a new field of horrors, and that a new catalogue of victims will be added to the murderous roll. "It has struck some," says Lieut. Burnes, "that the Jhárejás do not solely confine themselves to destroying the females of their family, else why should there be so few male children among them? A chief has rarely more than *one* boy; a desire to maintain the respectability of his family induces the Rájpút to destroy females at their birth; *and a similar dread may extend to having too great a proportion of males*, since all the members of the family become entitled to a share of the property, and the paternal estate would consequently in time be frittered away to nothing."

But even *this* is not all. In Cutch, the picture of idolatry drawn by the Apostle in the first chapter of his epistle to the Romans, is true to the life in every revolting particular. From female infanticide arise other practices, which we dare not

even indicate, and which we could not have believed to exist, had they not been established by the most unexceptionable evidence. The history of the world furnishes no instance of more utter moral depravity than is now daily exhibited in a country under British influence. We turn even to Infanticide with something like a feeling of relief.

For a considerable time, the dreadful extent of this crime was doubted in Britain; men were slow to believe in the existence of such barbarity, and easily persuaded by the first plausible appearance, that the practice had ceased for ever. But fifty years of humane endeavour on the part of private individuals, of the Indian Government, even of the British Parliament, have been unable to root it out from a small territory under our own influence. Yet these efforts have not been made in vain. Hundreds (perhaps thousands) of innocent lives have been saved; and enough has been done to show the possibility of complete success. Cutch indeed seems to have been expressly brought under our influence, as a promising field to experiment upon: for, if Infanticide were once abolished there, it is easy to see how very materially our difficulties would be lessened in regard to other tribes.

Now in Cutch considerable progress has been made already. The Rao, and several influential chiefs, have expressed their abhorrence of the custom, and their readiness to join in any practicable effort for its entire suppression; some of the tribes have already abandoned it; very few presume openly to defend or practise it; and all are pledged by solemn treaties to preserve their female children alive. Thus, so far as Cutch is concerned, we stand on strong ground; and may reasonably anticipate, that after a few years more of judicious and unceasing exertion, the lives of the Jhárejá females may be safely entrusted to the natural affection of their own parents.

Not the least revolting fact, which appears on the face of these investigations, is the nature of the motives which lead to such a waste of human life. It is customary to regard the Rájput as the soul of honour; and to the honour of his family, he is supposed to sacrifice the life of his child. But in their transactions with the Bombay Government, these gallant and high-spirited chiefs have been guilty of repeated and deliberate falsehoods, have violated the most solemn engagements, and, as if to put beyond doubt that the honour of their families is not the real obstacle, they have deliberately offered to preserve their female children, if the British Government will undertake to pay the usual marriage portion. Thus, partly from pride, but chiefly from avarice, they retain a custom, which, in 500 years, numbers its *millions* of innocent victims, and makes parents the murderers of their own children without remorse, and without pity.

We shall return to this subject in the ensuing number, and, in the mean time, earnestly invite communications, proposing such measures as seem best calculated entirely and speedily to suppress this detestable practice. It is a difficult but a glorious task; and we are delighted to perceive many of the enlightened natives of this country willing to share in it. We would acknowledge in particular the aid of the intelligent Editors of the REFORMER and GYANANWESHUN,—men, who are ever foremost in the war against inhumanity and superstition. Let 'Perseverance' be their watchword, as it ought to be the watchword of every Englishman, and of every Christian: and "*Murder shall cease in the land!*" M.

IV.—*Unlawfulness of Christians attending Fashionable Amusements.*

[In reply to PHILALETHES, C. C. O. for Feb. p. 85.]

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have read with deliberate attention PHILALETHES' communication on the "Lawfulness of Christians attending fashionable Amusements," contained in your last number of the OBSERVER. I fully agree with some of his views: but with the principle on which he grounds his observations, viz. that the "Scriptures" do not discountenance professing Christians attending worldly amusements in any single text, I do most decidedly differ from him.

I was not aware that attending or not attending "worldly amusements" had been considered by the "Evangelical world" as the "test" of the sincerity or insincerity, the piety or impiety, "of those who wish to enter its body." I sincerely hope, and am certain, as far as I have the pleasure to be acquainted with them, that their conclusions are derived from better and more substantial evidences.

It is not our province to judge any one. God who cannot err has reserved that authority to himself; but when the pleasures of the world form a chief and necessary part of happiness, it must be evident to all who are capable of a right use of their faculties, that the affections are misplaced, and that "the heart is not right."

But as your correspondent strengthens his post by the silence of the Scriptures, we must endeavour to dispossess him of that vantage ground, by making the word of life speak for itself. To that source therefore we appeal, as "the man of our counsel and the guide of our life."

It would be uncharitable to suppose that "PHILALETHES" has not read the Scriptures "from Genesis to Revelations" with strict attention. Yet the conclusion is almost inevitable, since he challenges the possibility of finding a single text, from the beginning of the Old Testament to the conclusion of the New, to "sanction the opinion that those amusements usually designated 'worldly' (surely no one will designate them spiritual) by the evangelical class, are displeasing to God."

If precepts or examples be given in the Scriptures for any purpose whatever, we know they are recorded there by divine direction. A violation of those precepts and examples must be displeasing to God, since we cannot suppose that He is an indifferent beholder of our conduct, or that he is capable of being pleased with two lines of conduct, which are

directly opposed to each other. The example of Moses will illustrate our meaning. St. Paul informs us in the 11th Hebrews, that "Moses when he was come to years refused to be called the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." I have selected this example on account of the sentiment contained in the latter part of the passage. The pleasures, to which Moses' station as the son of a king entitled him, are designated the pleasures of sin. What these pleasures were is not for me to determine. It is enough that they were worldly pleasures, and that they impressed upon the mind of this holy man a conviction that they were inconsistent with the great I AM, and that he must give up one or the other. These pleasures, for aught any one knows to the contrary, consisted in part, in dancings, balls, revellings, banquetings, and such like. The language of the *Psalmist* is deserving of our strict attention. See Psalm 1st: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night." "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Again, "I am a companion of all them that fear the Lord." Is not the sentiment of these passages violated, when the righteous voluntarily mingle in the congregation of the wicked, take part in their pleasures, adopt their fashions, and in fact identify themselves as of their number? The language of Solomon is still stronger and more conclusive: "There is a way which seemeth right unto a man: but the end thereof are the ways of death." Again, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk thou in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee to judgment."

The language of the New Testament throws increasing light on this subject. Our blessed Redeemer, addressing his disciples, said, "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." The marked distinction he always made between his disciples and the rest of mankind, warrants the belief that he intended them not to mingle with the world as their associates. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again, "They are not of the world, even as I am not of the world." But if the disciples mingled with the world, adopted its pleasures, its spirit, and its maxims, why were they exposed to obloquy and reproach? why did the world hate, and persecute them even unto death? Was it not because they separated themselves from the world, held its pleasures in contempt, discountenanced its practices by their absence, and thus manifested to the "cloud of witnesses by which they were encompassed," that their pleasures were what the world know nothing of, and that their minds aspired to joys, infinitely superior and lasting to those "things which perish in the using," and vanish ere you grasp them?

The same spirit which breathed through the language of our Redeemer pervades the epistles of St. Paul: see Romans xii. "I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a *living sacrifice*, wholly acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." In his epistle to the Corinthians, he asks, "What fellowship hath righteousness with unrighteousness? what communion hath light with darkness? what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Therefore come out

from among them, and be ye separate, saith the Lord." Again, he writes to the Ephesians, "And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, &c." I will quote one more passage before I close. It is found in Peter iv. 3, 4: "For the time past of our life may suffer us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, *revellings, banquetings,* and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." It would be very easy to multiply passages of Scripture of similar import to the foregoing; but I think that less than half the number already given are sufficient to settle the question, that worldly amusements and pleasures are discountenanced in the word of God, and are therefore displeasing to its author.

But are not facts and general experience on our side? Do not these amusements in innumerable instances produce an excitement injurious to the state of religion in the soul? We are assured they do. Many who love prayer, after attending these amusements, instead of sending up to God their evening petitions, have retired to weep over their conduct, and to deplore the state of feverish excitement which unfitted them for the exercise. This your correspondent may attribute to a "strangeness of constitution," or, in other words, perhaps to mental weakness. I would call it tenderness of conscience. Surely your correspondent does not mean to insinuate that the excitement felt at a ball, or in a theatre, is of the same nature as that we feel at a "Missionary Meeting." I think the excitement of the one differs as much in nature from the other, as the excitement felt on the day of "Pentecost" differs from that which the men of Ephesus felt, when they shouted, "Great is Diana of the Ephesians." Nor do I think we are called upon to mingle in the society of the world, in order to secure the fulfilment of our Saviour's prediction: "The tares and the wheat must grow together," &c. The simple and only meaning of the expression seems to be this, that unbelievers shall be found in every Christian country to the end of the present dispensation. I think PHILALETHES fails entirely to support his argument by the example of our Lord, which he adduces. We all know that marriage is appointed of God himself. There cannot be any impropriety in the Son sanctioning what the Father had ordained. Again, Jesus is said to "eat with publicans and sinners, and to receive them." Did he not come to "seek and save that which was lost?" And in the instance referred to, he was about his "Father's business;" not attending balls and theatres for his own amusement, but to proclaim salvation to those deeply sunk in sin and infidelity. "This day is salvation come to thy house," was his message to Zaccheus. But is it to do good, or to obtain spiritual benefit, that persons attend places of public amusement? The answer is easily given, No. By the presence of professing Christians at such scenes, unbelievers are confirmed in their habits; and exonerate themselves on the plea that "such an one, a member of such a church, was there, and therefore I have a right to go. My end will be as happy as his or her's." I sincerely hope that ministers of the Gospel, the Legates of heaven, have more respect for their sacred office, and know better how to employ their time, than by spending it in a dancing room. If this be really not the case, I blush for my brethren, and I fear that minister and people will dance in each other's footsteps until they both fall into the ditch. "Be ye examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

I shall now conclude, hoping that these hints will be useful (if not to PHILALETHES) to others whose minds are unsettled and unhappy on this

point. I sincerely pray that, as it is not safe to do wrong by "moderation," we shall be preserved from a regular attendance at least on dancings, balls, and theatres; convinced that neither PHILALETHES nor any of your readers would prefer to meet death in either, or any of the above places of amusement, if they wish to meet Him with joy and confidence, and to say with the rapture and certainty of an Apostle, "Come Lord Jesus, come quickly."

I. B. C.

V.—*The Temperance Question.*

REMARKS ON THE PRESENT STATE OF FEELING TOWARDS, AND ASPECT OF, THE TEMPERANCE CAUSE.

The lover of nature experiences the highest delight in watching the various developments of her beauteous stores. The botanist in the drear season of winter casts his seed into the bosom of the earth, watches with intense anxiety for the appearance of its first shoots, and guards it from impending ills through all its incipient stages: but when it begins to display symptoms of matured beauty, then his heart beats high with pleasure; and when it attracts the attention of the most listless, and the admiration of the reflecting, by its full blown beauties or matured fragrance, he feels an ample reward for all his anxieties and toil.

If this be experienced on success in rearing the objects of perishing vegetation, how much more exquisite must be the feeling of pleasure connected with successful effort to improve the moral condition of our fellow beings, when that which has presented the appearance of a desert begins to wear the aspect of "the garden of the Lord?" Surely we may be sad, when we see an individual sinking by the practice of a certain vice into the lowest grade of physical and moral wretchedness, a curse to himself, his family, his neighbourhood, and his country. We mourn; we look upon him as an impure fountain, sending forth its pestilent streams in every direction, and blighting every thing by its poison. The slightest effort, to purify the fountain, to elevate the man, fills the human mind with pleasure; and if we perceive the streams daily becoming more clear and pure, we delight to sit by them and rejoice. But if the man becomes himself again, if we are convinced that all is right at the fountain head, in concert with the divine mind we say, "He that was lost is found, and he that was dead is alive again." If the evils which we have witnessed in the one affect the many, we should not allow our feelings to expend themselves in mere ecstasies. If we wish for "the greatest happiness of the greatest number," we shall desire to extend the remedy to all that are affected by the disease: not to one, but to all; not to individuals, but to communities; not to one community, but to the whole world. The first effort we should make should be to

inquire by what means the good has been effected; and though we may not admire the whole of the machinery by which it has been accomplished, yet shall we be disposed to employ that which has been provided, until it can be improved, or some more efficient means substituted. We have no sympathy with that kind of benevolence which will permit *all* the misery to exist and increase, while it discusses the merits of the only remedy proposed, or waits until a scheme shall be proposed, that will comport with the feelings and prejudices of all. Our maxim is, use the rude implements of Indian husbandry, until you can engraft upon them the improvements of more scientific lands. Let not the land run waste, because you have not the most scientific implements to employ. We could wish to apply these remarks to every attempt to meliorate the condition of man. Let the ore be tried in the furnace, and the gold only will be valued. *Try all reasonable schemes, and adopt the best.* While we would apply these remarks to every attempt to do good, we would more especially endeavour, on the present occasion, to make them applicable to the Temperance Cause.

That intemperance is an evil, and a progressive one; that its influence is most baneful, both physically and morally; are positions that will not be disputed by any reflecting mind. This serious and alarming fact has forced itself upon statesmen and philanthropists. It has led them to inquire, how can the impetuous torrent be stemmed? In many instances it has led to the adoption of Temperance principles, and the advocacy of Temperance Societies, by men holding the highest posts of political and ecclesiastical honour. They watched them in their infancy, and were delighted with their adaptation to the end contemplated; they saw them rising up in all the vigour of youth, and wrestling with the potent vice; and their feeling was, "what will they not under God accomplish, when they shall have attained the maturity of manhood?" What, it may be asked, are Temperance principles? It has but one! "*Maxima felicitas.*" What are its requirements? Total abstinence from every excess. What are its means? The power of example! You have in fact in this institution the acme of political, philosophical, and commercial perfection, viz. the greatest amount of good effected with the least expenditure of strength, time, and property.

Every man's mission is his own sphere. His text is *Temperance;* his sermon, *his life;* and his audience, his daily associates. It is not singular that such an effort should have met with opposition; but that the chief instrument which has been employed should have been ridicule, is the most extraordinary; and that ridicule more from the pious than the wicked, still

more strange. From confirmed drunkards we have heard but one opinion, and that is, that the Society was most excellent; but from half-tipplers and temperate people, we have heard every kind and degree of sarcasm. We sincerely believe, that the feeling usually arises from inconsideration. It was our own feeling, before we had read and examined the subject, that the effort was wild and chimerical. But when we read and thought, our first impression was, that as a Christian, we ought not to injure what we could not *fully* approve, and by our opposition probably confirm tipplers in their bad habits: our second feeling was, that it was our duty, as a follower of the Lord Jesus, though not addicted to the practice of spirit-drinking, to give our sanction and exertion to a cause which appeared likely to aid the great work of reforming the evils of the fall. These were our views as a Christian, confirmed by many distressing facts in Christian discipline. Is it not a fact, that the majority of excluded members are the victims of intemperance? Nearly all that have made shipwreck of faith have struck on this rock. This is a call at least for silence, if we do not fully approve: but more, here is cause for active patronage, if we see and feel that the principle is good.

But we do not view the Temperance question as one purely religious, it is *politically* important. The evils which intemperance generates are of a *physical* nature. The drunkard shatters his constitution, and destroys his strength; his offspring must consequently be weak and effeminate, probably imbibing from childhood a *taste* for the destructive stimulant, which in time may create a *necessity*. The next generation will again be deteriorated in its strength; for drunkenness never comes alone, it leads to practices which bring into existence diseases the most revolting and destructive. The most striking evidence of this may be seen in the streets of London, and other places of resort, in the emaciated frames and sickly appearance of those very individuals whose healthful appearance had even inspired the pen of poesy with some of its sweetest strains—the labouring classes. Now let the statesman look around him, and select from this mass of spirit-drinkers, his soldiers, his seamen, his mechanics, and he will discover that numbers are not emblematic of strength, and that his subjects require two essential ingredients to constitute them brave and hardy, good constitutions and mental vigor. Let the statesmen look to this.

The evils which it engenders are opposed to the *public health and morals.* It is useless to descant upon the connection which exists between drunkenness, immorality, and insubordination. In its train we see murder, theft, slander, hatred, treachery; in a word, every distress. Now let the legislators be

ever so wise, let their laws be ever so judicious, with an evil existing which is the parent of at least two-thirds of all crime, pauperism and insanity, what can they do? Of what use can the best laws be, if the subjects are not in a fit state to understand them? and what must be the termination of any people who become addicted to such a vice? We know what has been the fate of Edom and Tyre, with other cities whose histories are not less marked, and whose termination is not less mournful; and what was the cause of their fall? A forgetfulness of God in the midst of softness and luxury, amongst which not the least for its destructive influence was a love of strong drink and intoxicating wines.

The last evil to which we shall refer is *spiritual.* It must be evident to all, that the man who is not influenced by the laws of domestic life, or the bonds which bind the hearts of a people as one, will not be soon affected by the unseen realities of the eternal world. He who is negligent of his own character, and merges his dignity as a man into acts unworthy of a brute, will not seek to promote the honor of the great Governor of the universe; in fact, he tramples upon the laws of heaven and earth, sets at defiance the claims of God, his rulers, his country, his family, his soul; like a madman he casts his brands on every hand, consuming the property, and destroying the peace and happiness of the virtuous and innocent, as well as of the iniquitous and guilty.

If our brief remarks have their basis in truth, we should at once enlist on our side the statesman, the philanthropist, the moralist, the minister of religion; in a word, all the virtuous and humane to a man would rise up, and endeavour, not only to suppress the flames, but to restore a ruined world to its former state of beauty and utility, and engage in the work, as did the builders of the temple, without ostentation, and in the spirit of meekness and heavenly valour.

Perhaps some feel the elements of humanity stirred within them: they wish to move in this good cause, but are ready first to ask, Have you had success? Can you point to facts and numbers, as well as deal in assertions and sentiment? Yes, is our prompt and pleasurable reply. Nothing will afford us greater pleasure than to lay before you the present aspect of Temperance Societies, so far as our limited means will allow.

As America was the parent of this interesting feature of Philanthropy, it is but just to place her in the foreground. one other reason would however induce us to give her the pre-eminence, viz. the great experiment has been tried within her borders, and succeeded. The mass of information is so great, that we scarcely know how to select that which shall be the most concise and instructive. The following is the substance of a speech delivered by the Rev. J. Matheson of Durham, one of the

deputation from some of the British Churches, who, in connection with Dr. Reed, visited the Churches of America, to ascertain the true state of piety amongst them. The speech gives at one view some idea of the extent of the evil, and the measure of success which had accompanied the labors of a few years.

"Mr. M. stated a number of facts which proved the evils of intemperance. Among these were the following striking evidences of the injury done to society, as well as to individuals, by the use of ardent spirits. The number of persons received into the alms-house at Albany, in the State of New York, last year, was 633; of these 616 were intemperate. In the Orphan Asylum, where 99 children had been received, the parents of 72 had been drunkards. The police magistrate of the town, in his report for the past year, stated, that 96 in 100 of all the criminal cases brought before him originated in, or were directly connected with, intemperance; and that *more* than 2,500 cases came under his cognizance in a year. The result of an examination into the character and history of all the paupers and criminals in the work-houses and gaols of several of the states was as follows:—Three-fourths of the pauperism was occasioned by intemperance, and *more* than five-sixths of those committed on criminal charges were intemperate. In other cases, the proportion was even greater: of 1,134 paupers, in the county of Baltimore, Maryland, 1,059 were made such by the use of ardent spirits; of 3,000 admitted to the alms-house in Salem, Mass., 2,900 had been brought there by intemperance.

"Mr. M. then brought forward a variety of facts, to shew the great good that had resulted from the exertions of Temperance Societies in the United States. Among these were the following:—More than 10,000 drunkards had, within five years, ceased to use any intoxicating drink; more than 7,000 Temperance Societies had been formed, embracing, it is supposed, more than 1,250,000 members; more than 3,000 distilleries have been stopped, and more than 7,000 dealers have ceased to sell the poison; more than 1,000 vessels are now afloat on the ocean, in which ardent spirit is not used. Mr. M. then proceeded to state what he had himself seen and heard of the good effects of abstinence from ardent spirits—in the sobriety in steam-boats, in families, and at public dinners—in the ruins of distilleries which he saw in various states—and in the absence of intoxication in the cities and large towns. He mentioned that he had seen more drunken persons in one half hour in Liverpool, on landing from the vessel on a Sunday evening, than he had seen in six months in America; nay, that one Saturday evening in Durham, he saw more drunken persons in the streets than he had seen in the United States. He closed by making an earnest appeal to the assembly, as citizens, masters, parents, and Christians, to give their best assistance to the Temperance cause, by not only abstaining themselves from the use of ardent spirits, but also by uniting themselves with the friends of that cause, openly and manfully, and by their example, try at least to stem the torrent of intemperance which threatens to ruin many thousand families in this country—which increases county and parish rates, and demoralizes the very sources of domestic peace and social order. The appeal induced a number of persons at the close of the meeting to append their names to the list of members."

To this may be added the additional information, that nearly all the medical practitioners have sanctioned by their opinions the formation of such institutions. Many members of Congress, convinced of its national importance, have formed themselves into societies at the very seat of legislature. The national council have reduced its principles to practice in the army and navy. States have formed their associations; in fact, the whole fraternity appear to be but one great Temperance Society—the conservators of their home from one of the most destructive vices which iniquity could have introduced for debasing her people, and destroying her influence in the world.

Britain possesses the next claim upon the friends of Temperance, though fallen far short of her offspring, both in point of energy and success.

According to the latest statement, we understand, that there are about 1,000 Societies; Members, 117,000; 782 Medical men had strongly recommended their formation; 3,832,800 tracts had been put in circulation; several drunkards had been reclaimed; the subject had found advocates in the national senate; and an enquiry had been instituted by parliament, which, though it failed to induce them to legislate on the subject, had diffused much valuable information amongst all classes. The Society was employing a number of able lecturers, to diffuse information through the length and breadth of the land; many pulpits were resounding with the theme, which had before been closed through prejudice the most stubborn; and philanthropists of every shade in religious and political difference had united to stem the torrent of iniquity, and preserve the happy and industrious population of the lovely island from the debasing practice of Intemperance. May they be blessed in their deed!

France, Switzerland, Germany, and all the nations of the great continent are bestirring themselves; the islands of the western and southern seas are stirred to holy emulation. Nor are our eastern countries destitute of feeling on the subject. Ceylon, the islands of the Archipelago, Canton, Madras, Bombay, Chunar, Berhampur, and other places have set a praise-worthy example, which the capital would do well to imitate. We have before us a periodical published at Jaffna, exclusively devoted to this object; and reports from the European regiment, from Maulmain, Penang, Chunar, and other places, give evidence that their various societies have not only a name, but that they live.

We have endeavoured to obtain the most accurate view of the actual numbers now incorporated with various societies, and we should suppose they do not amount to much less than *two millions ! !* two millions of bonâ fide members. But this is not all: we may fairly presume, if our own experience may be taken as a guide, that the agitation of the subject, and the existence of societies, have led many to act upon the Society's principles, who cannot conscientiously sign its declaration; in fact we believe that the number who would range under this class is far greater than the actual amount of members. We should suppose that they may amount to some three millions more. Here then we have a population of five millions, exhibiting to a deluded world their abhorrence of the practice of drinking, and their determination to expel it from their vast circle. In the latter class, we do not include many of those who were intemperate, but a large portion of well-meaning

people, to whose hospitality the spirit frame was a necessary appendage; who themselves perhaps never drank, except to oblige a friend; and who at once injured themselves and friends to prove the strength of attachment. Now we mean, that by the agitation of the Temperance Cause, these people have silently departed from the practice of tempting any one to drink, by the total absence of the spirit decanter from their table, either at tiffin, dinner, or supper—a thing the absence of which no one regrets, and for which no one will dare to ask, unless for a medicinal purpose. Happy change!

Would that in every family a similar transformation could be effected; would that otherwise rational people would but put away their prejudice on this point. Why should the virtuous have a strong inclination to sanction that which *may* and does lead to vice, rather than give their patronage to an institution which at least lifts up its voice against an increasing evil?—an evil which threatens to destroy every vestige of social happiness, political strength, and, if not checked, religious energy. Let us, dear friends, intreat you at least not to oppose us: do not throw ridicule upon our efforts, if you cannot aid us by your active labours; we entreat you, do not attempt to oppose us, by treating our well-intentioned effort with ridicule. We entreat this from you, for the sake of the families and countries of those with whom you come in contact, who by your smiles and sarcasms may be induced to adopt an habit which may terminate in their present and future misery. We are quite willing to admit, that you may have been prejudiced against our cause by the intemperance and extravagance with which it has been advocated. We have regretted the intemperance too oft displayed by the advocates of temperance; but we ask, will not the enormity of the evil, and the supineness of those who ought to have been up and doing, form some excuse for strong feeling and language? If not, should a cause suffer because it may have injudicious advocates? Would the friends of the slave be prepared to adopt every sentiment propounded by the advocates of African freedom; nay, would even some of the most eloquent and judicious advocates of the rights of man be prepared to admire all that they themselves had written or said? But who doubted the justice or excellence of their cause? None but the interested; and why should this cause suffer, because in its infancy it has not displayed the wisdom and energy of mature days*?

* We ourselves in the last paper appear to have employed a word in speaking of the Saviour's miracle of turning water into wine, which another writer has rebuked. We stand reproved; not that it was our design to impugn the Saviour's ability,—we believe we shall be acquitted of that by our friends;—but we are grieved that we should have prejudiced the cause we advocate by the employment of a single injudicious expression.

But we ask, Is not the success of the cause enough to lead you to ponder well, ere you refuse to aid? How many years did the friends of the slave toil before their work was accomplished? More than a generation slept in death before their work received its laurel. How long and painfully did the friends of political reformation strive to obtain the boon they solicited? More than a century rolled away ere it was bestowed. But here, in the short space of 15 or 16 years, has almost a whole nation become converted, and her sons satisfied with the beverage which their fountains and rivers supply. In the short space of 8 or 10 years, has the Temperance standard rallied around it hundreds of thousands in other lands, who will never fear to defend its principles; while thousands more, like the timid women, stand afar off and weep, though they do not admire it the less, but fear to give it their cordial support. If you feared to assist us in our experimental period, will you not aid us, now that we have proved the soundness of our views by the success of our practice? Remember too, that this success has been obtained over a strong and potent foe, aided by the smiles of the temperate, the sanction in some cases even of the pious, and always by the many interested in its continuance. If you will but aid us, how speedily may the evil be exterminated; for if the few have thus vanquished, what will be effected in the day of universal warfare? what but *universal victory?* We solicit the aid of rulers as the fathers of their people, whose duty it is to prevent the peace of their borders from being disturbed by the entrance of an insidious and destructive foe. To philanthropists we appeal in the name of suffering humanity, assuming the form of emaciated bodies, diseased minds, mourning widows, and destitute orphans. To the temperate consumers of the poisonous liquid we make our appeal, first on the ground of its utter uselessness to themselves, and the probable influence their example may have on others. To the ministers of Christ we proffer our claims, confident of success, if they will but examine the cases of their lapsed members and brethren in the work. How many brave men has not strong drink slain? To the Missionaries of the cross we would say, Brethren, remember what devastation intemperance has inflicted on one of the finest fields of Missionary operation and success—the South Sea islands; and not less on the plains of Africa, until counteracted by the existence of temperance institutions; nay more, to our brethren in Bengal, we appeal on the ground that within the last three years, the importation of spirituous liquors has more than doubled, while its consumption amongst Europeans has diminished. By whom is the increase consumed? By the enlightened and liberal Hindus, who think it one of the finest tests of their liberality, that they *will drink brandy like a Christian!* How shocking, to find them a nation of *idolaters,*

and leave them a nation of *drunkards*. We appeal to all, in the name of humanity and religion, to render their prompt aid in a living temperate example.

φιλος.

VI.—*Hints on Economizing the Means of Native Instruction.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In addressing to you a few remarks on the subject indicated at the head of this paper, I shall abstain from adverting to any of those questions "adhuc sub judice," which, though they may not have been discussed with acrimony or intemperance, must nevertheless have proved in effect rather walls of partition than bonds of union between the friends of education: I allude to the Romanizing system and to the respective degrees of efficacy to be attributed to the English and vernacular tongues as instruments of Indian civilization. Whatever difference of opinion may exist upon these or similar points, all parties will, I apprehend, be agreed, that the resources of education in each of its departments, the English no less than the vernacular, fall far short of the wants of the country; and that this inadequacy in the existing means imposes on all concerned in administering them, the strictest obligation to economize and turn them to the greatest possible advantage by a judicious application. Nor should the propriety of a fair and equal distribution of the benefits of instruction be overlooked. I shall make a few brief remarks on each of those points, with particular reference to the management of the Government English schools in the interior.

I. As in the present state of the resources applicable to education, the proffer of gratuitous instruction in English can be made to a very small number of students only, a prudent economy suggests that this proffer should be restricted to such of the candidates as by their ability, diligence, and good sense should afford the best security for the improvement of the boon accorded to them, instead of being indiscriminately lavished with seeming liberality but real indiscretion upon all, however stupid or incapable, who may foolishly rush forward to enter upon a difficult, and, to them, unprofitable, study. The latter course is, however, I believe, universally adopted in our English seminaries, and it is not difficult to calculate how large a proportion of the scanty educational resources at our command are thus uselessly squandered. Three-fourths, at the very lowest estimate, of the students admitted, must be incompetent to convert an acquaintance with English into that effective instrument of extensive benefit to themselves and others which it ought to prove. It is surely the dictate of wisdom to regard the culti-

vation of the *finest talents which the country produces*, with a view to the gradual communication of improvement through their means to the common mass of the population as *the one object* to which, in the present circumstances of Hindustán, the gratuitous gift of an English education should be restricted. Such an eclectic system is not suggested by an exclusive and monopolizing spirit, but enforced by necessity. Indeed, it should be remembered, that under any circumstances, the *gift* of education, as of any other boon, being at the discretion of the donor, is no one's *right*, but may be confined, with perfect fairness, to a particular class, especially if that class be either blessed with superior abilities, or distinguished by meritorious exertion.

II. The fair and equal distribution of the benefits of instruction is the second matter to be adverted to. At present those benefits are almost entirely confined to the inhabitants of those few stations which happen to be the seats of our infant seminaries, Allahabad, Agra, Delhi, Meerut, &c.: at least, no express regulation exists, as far as I am aware, for reserving the privilege of studying at those colleges for an equal number of students from each of the surrounding cities or districts of a particular circle. It is however by the enactment and enforcement of such a rule only that the general diffusion of instruction can, under present circumstances, be secured; for such is the eagerness with which English education is now sought, (at least whenever it can be obtained for nothing,) that the schools are rapidly filled by the residents in their immediate vicinity, and thus become entirely local and partial in their benefits.

If these principles be considered as sound, and admitted to be important, their application would be attended with little difficulty. It might be somewhat hard to eject from our seminaries such of the present students as diligently labour to profit by their advantages, though unable from stupidity to derive the full benefit from them: but on the other hand, the vast consequence of frugally husbanding the limited means at our disposal, and the infinitely more extended benefits which would ultimately result to the many, (in the creation of a large and widely diffused body of efficient and enlightened instructors,) from such a temporary sacrifice of the interests of the stolid few, should not be forgotten. The few English seminaries existing in the interior of the country should not be turned, even partially, into writing schools for office copyists, but be upheld in their proper rank of nurseries for the cultivation of the choicest intellects of the nation. At all events, there can be no doubt that the indolent and undeserving among the present students should forthwith be unscrupulously and unceremoniously ousted from the enjoyment of privileges which they abuse, to make way for youths of talent and energy: and in filling up such vacancies, the interests of surrounding

districts and cities should not be overlooked, but by degrees their fair share of instruction should be offered to their inhabitants.

The adoption and enforcement of such principles and measures as the above, conjoined with the appointment of really able head-masters to all the seminaries, would, it is confidently hoped, accelerate the progress of Indian improvement now advancing with so tardy a step.

"But not at once its fruit the vine receives;
First spring the flowers, the tendrils and the leaves,
Then the young grape, austere till mellowing noons
To perfect nectar turn the tinged festoons."

Western Provinces,
March, 1836. J. M.

[We believe that there is an increasing, and in some cases, even an eager demand for English Education in the interior; but we question whether it has yet become so great as to call for the 1st measure proposed by our benevolent correspondent. There is perhaps no English Seminary in the interior with more than 200 pupils; and by a judicious use of the monitorial system, 400 might be taught for the same expence as 200.

The 2nd measure which he proposes would have a highly beneficial tendency; but in order to carry it into effect, the support of the pupils from the neighbouring districts must in the first instance, we fear, be defrayed by Government. We shall be happy to find, that in this point we are mistaken.—Ed.]

VII.—*A short Account of the Bhrátridwitiá Ceremony, as observed by the Nágpúrians.*

[From a Native Correspondent.]

By the term Nágpúrians, I do not here mean all those that reside in Chhoṭá Nágpúr. The *Kols* form the greater part of the population, whom I do not here include within this term; since the experience of about sixteen months has not enabled me to determine precisely whether they have any such thing as *Bhrátridwitiá*.

The day on which this ceremony takes place is called the *Jam-dwitiá*, corresponding in date, as well as several other circumstances, with the similar ceremony of the Bangálís, occurring, as it does, two days after the *Dewáli*, or the night of illumination with *cherághs*, alias the night of Shyámpujá. But the ceremony is denominated *Jaunrá Bhaunrá*, in commemoration of *Jaunrá* and *Bhaunrá*, two messengers of Jam, the Hindu Pluto, on his narrow escape from the inhuman hands of these giants, through the instrumentality of his sister Jamuná, who, by observing this ceremony, secured her brother's life, to the admiration of us mortals! From this date has this observance descended down to our time; and it is not a little ridiculous to witness this day the singular bravery of every sister in the preservation of her brother's life, which is concisely though emphatically expressed by the Bangálís in these words:—"Bháiyer kapale dilám phoṇṭá, Jamer dwáre parila káṇṭá."

On this day the women enclose with cow-dung a small space of land, (say a square yard,) just in front of their respective gates, in the form of a *kátá* or compound; and place within it two idols, the representatives of Jaunrá and Bhaunrá, made up of the same sacred and odoriferous ingredient; and to heighten their beauties, put *rui* (cotton) upon their eyes,

breast, and several other members of their bodies. They then procure a number of new, and consequently pure earthen vessels, and also sweetmeats, eatables, and fruits of all description; but chiefly *but*, or a species of corn.

After having thus adorned this holy spot, and undergone their modes of purification, I mean bathing and cleaning—modes, which superstition and idolatry alone can dictate—they entwine a *samáṭá* or musal (a wooden pestle) with the leaves of *reṇr* (Palma Christi), with which they continue striking the breasts of these idols respectively, till they are so much deformed and disfigured, as to re-appear the original heap of the excrement of the cows.

But what they next do, is somewhat striking, and I am confident can hardly be found in Bangál. One of them thus proceeds: "As my brother was going to the bázár yesterday, he was overtaken in the way by a fierce tiger, and has been cruelly torn to pieces, and voraciously devoured by this inexorable foe to mankind. Thus my brother, my only brother, whose absence for a minute would render me giddy and discontent, has for ever been lost, and deposited within the dark recesses of the stomach of a carnivorous animal." A second then commences: "Early in the morning, during the last *Dasharé festival*, my father*, as he was bathing in a tank, did inadvertently sink under the water; and though many stretched forward their helping hands, they proved little efficacious in the preservation of his life."

These, and such as these, are the tales related by every woman in her turn, though it must be understood they are totally fictitious. These are mere anticipations of possible combinations of misfortunes that may befal any one. In the way of expiating the crime they are consciously guilty of, in hurling those whom they love *ba ján o dil*, into the gloomy reign of Pluto, they repeat the following:

"Jaun munhe gári dili, taun munhe kánta gáṛa."
Let me prick the mouth, wherewith I abused,

and at the same time, prick their tongues with a thorn by the name of *rangini;* and after congratulating their brothers by feeding them with the eatables already prepared on the spot, repair to their abodes, with full hopes of the escape of their brothers from the cruel hands of Jauṇrá and Bhauṇrá!

The above is a piece of superstition deeply rooted in the minds of the Nágpúrians, but chiefly of the females; and it will, I fear, be a long time ere the belief, that the ceremony they are thus annually engaged in is a sufficient provision against the possibility of any casual danger befalling their brothers, can effectually be eradicated, and thrown without the threshold of the female world. And who can marvel at this? It is above the reach of terrestrial faculties, when unvarnished with what is justly called the *polisher* of the human mind, to recognize *falsehood*, accompanied by *sophistry*, and passing under the name of *truth;* and the minds of females especially, being naturally tender, are easily imposed upon by the infernal instructions of Bráhmans and spiritual guides. Must we then despair at this state of things? No, we must take courage, and patiently wait for that happy hour, when the Kishanpur school shall pass beyond her present infancy; and it will then be seen, what she can effect singly and unassisted, if others do not come forward to help her.

Kishanpur, March, 1836. PHILO-PAHARAS.

* It would seem an utter paradox that the name of a father is introduced in a festival, which solely belongs to, and is the prerogative of, brothers; but on this account it is not less common here.

VIII.—*Notices regarding Hindu Festivals occurring in different Months.—No. 5, May.*

May 13.—*Shábitrí Brata.*

Shábitrí was the wife of king *Satyabán*, who lived in one of the former *jugs*, and was a model of conjugal love and devotedness. The Hindu women, in imitation of her, on this day (1st of *Jaiṣṭha*) pay a kind of worship to their husbands, which they do by anointing them with powder of sandal-wood, adorning them with flowers, and presenting them with a new cloth. The performance of this ceremony, they believe, will ensure happiness and prosperity to their lords. On this occasion, *Jam* (the Hindu Pluto) is also worshipped by the women, who present him offerings of rice, fruits, branches of the banyan tree, &c. with the intent that he may long spare the life of their husbands.

May 21.—*Aranya Saṣṭhí.*

This festival, which falls on the sixth day of the new moon, in *Jaiṣṭha*, is celebrated only by women, in honor of the goddess *Saṣṭhí*. The ceremonies on this occasion, ought according to the Shástras, to be performed in a forest; this is implied by the word *Aranya*, which signifies a forest or wood. As such, however, are not every where near at hand, the pujá is made under any trees where the emblem of *Saṣṭhí* is to be found. This emblem is a round black stone, painted red, and seen in most villages of Bengal. All the women of the place proceed thither with offerings of sweetmeats, plantains, &c. and each having a fan in the hand, with which they refresh the stone-goddess, expecting, that moved by these acts of devotion, she will grant them fine, healthy children, or remove barrenness, should they be without offspring. The rule of the Shástras is, that roots only are to be used as food during the day; but this injunction is now laid aside, and bread and cakes are substituted.

Parents make it a point on this day to invite such of their sons-in-law who have not been married long. The old lady of the house then gives them her blessing; after which, they are well feasted, presented with a suit of new clothes, and dismissed with a gift of money, according to the ability of the parties.

May 26.—*Dasaharé.*

This festival takes place on the tenth day of the increase of the moon of *Jaiṣṭha*, corresponding with the 26th of May. It is held in commemoration of the descent of *Gangá* to the earth. The Shástras say, that this sacred river was originally only in heaven; but at the urgent prayer of the sage *Bhagírath*, the god *Bramha* promised that it should flow on the earth

also. As it had to fall from heaven to earth, *Bhagírath* was afraid lest the earth should be crushed by its fall: wherefore *Sib*, standing on mount *Himavat*, caught *Gangá* in his bunch of matted hair, and detained her there for some time; but at length suffered one drop to fall on the mountain, and from thence, on the 10th day after the new moon of *Jaiṣṭha*, the goddess touched the earth, and whichever way *Bhagírath* went, blowing the conch, there *Gangá* followed him.

Several very curious circumstances happened to *Gangá* as she passed along towards the sea. In one place she ran near *Jahnu*, a sage, and washed away his mendicant's dish, the flowers for worship, &c. Upon which he, in anger, took her up and swallowed her. At the entreaties of *Bhagírath*, however, the sage let her pass out at his thigh, on which account Gangá received the name of *Jáhnaví!*

All Hindus keep the *Dasaharâ* festival. Crowds of people assemble from the different towns and villages near the river, especially at the most sacred places, as *Tribeni* and others, bringing their offerings of fruit, rice, cloth, sweetmeats, &c. which articles, after the worship of *Gangá* has been performed, are all appropriated by the officiating Bráhmans. The people often hang garlands of flowers across the river, even where it is very wide. Bloody sacrifices are also offered to the goddess, although at present very rarely.

The benefit accruing from worshipping *Gangá* on this day, is pardon of the following ten sins, viz. fornication, adultery, destruction of life, abusive language, falsehood, deceit, wanton words, covetousness, ill-will to others, and improper affections. When the star *Hastá Nakhyetra* is then on the meridian, the benefit is still greater, and extends to the pardon of the above-mentioned ten sins committed during ten previous births. And if this falls on a *Tuesday*, the merit of the worshipper is equal to that of having offered a million of times the sacrifice of a horse, and entitles him to become an *Indra* or king of heaven.

MAY 26.—*Manasá Pujá.*

This festival is held on the same day as the *Dasaharâ*, in honor of *Manasá*, the daughter of *Sib*, and goddess of serpents. She is represented as a handsome female, of a golden colour, sitting on the water-lily, and clothed with snakes. Every Hindu householder performs this pujá, in order to obtain preservation from the bite of serpents for himself and family. The offerings consist of the ordinary articles, to which however must always be added a branch of the thick-leaved *Euphorbia*, which is consecrated to this goddess, and in consequence, called by the natives the "tree of *Manasá*."

To prove the great power of *Manasá*, and the importance of worshipping her, the Hindus relate the following legendary

story: *Chánda*, a merchant, not only refused to worship this goddess, but professed the utmost contempt for her. In process of time, however, she caused six of his sons to be killed by the bite of snakes. In order to preserve his surviving son *Lakhyindra* from sharing the same fate, *Chánda* had an impervious house of iron made for him, where he bid him retire; yet this precaution could not save *Lakhyindra*. The incensed *Manasá* caused a very small snake, which had been carried among betel leaves into the iron house, to bite the unfortunate son of *Chánda*, and he died in consequence. *Behulá*, his widow, who was a favorite of *Manasá*, had a vision of the goddess, who advised her to persuade her father-in-law to celebrate her worship, and promised, that if he did, she would be pacified towards him. For a long time, *Chánda* continued obstinate, declaring that *Manasá* was no goddess: at last, he was induced to comply, but declared he would present the offerings only with the *left* hand (a mark of great disrespect); and turning back his head, he threw a flower at her image with the left hand. *Manasá*, however, was so pleased, that she restored his seven sons to life; and from this circumstance, the worship of this goddess has since been very much celebrated.

MAY 30.—*Snán Játrá.*

This festival falls on the full moon of *Jaiṣṭha*, answering this year to the 30th May. It is celebrated in honor of *Jagannáth*. A detailed account of this god will be inserted in the *Notices* for next month, when the *Rath Játrá* is described.

On the day of *Snán Játrá*, *Jagannáth* is taken out of his temple, and placed in a seat on a large terrace, built in an open place. Here the Bráhmans, surrounded by an immense concourse of spectators, bathe the god by pouring water on his head during the reading of incantations; after which they carry him back to the temple. All those who go to see this ceremony are assured in the Shástras, that they shall be subject to no more births; but be admitted into the heaven of *Vishnu*, after the death of this body.

The village of *Ballabhpur*, or *Máhesh*, near *Serampur*, is far famed for the celebration of the *Snán Játra*, and visited on this occasion by innumerable multitudes from Calcutta, and all the towns and villages of the neighbouring districts, who are attracted thither by the easy terms on which salvation is promised them.

The *Dasaharáand Snán Játrá* are the only Hindu holidays observed in public offices during this month.

L.

IX.—*Hints on Native Education, &c.*

[In a letter from the Superintendent of a Government School.]

I see there has been a good deal of agitation lately on the subject of Religious Education. If Christianity be not made a part of national education, might not the historical and devotional parts of the Old Testament, without notes or headings to the chapters, be formed into a class-book? There are many parts of the word of God so entirely free from any thing that might be deemed offensive to Hindu feelings, and yet so replete with moral beauty and elegance of diction, that the most bigotted Hindu or Musalmán would not be able to object to their use; on the contrary, from the poetical expression which prevails in these parts of the scripture, there is great probability that the book would become popular. I do not much approve of the plan, adopted by some, of making the *whole Bible a class-book*, since it is a work which ought to be read with more *attention* and *reverence* than can be expected to be bestowed upon it in a noisy school-room; but yet judicious selections from it might be used, I should think, with advantage, by those who have acquired such a knowledge of English as would allow them to understand the sense, force, and beauty of what they read. How any danger can arise from the introduction of such a work, or even from the introduction of the whole Bible, into the higher classes in native institutions, I cannot understand. The cry against the use of the Bible is somewhat like the old one, "the Church is in danger," and much about as rational. In our schools, both public and private, we have interfered, and do interfere, in no slight degree, with Hindu opinions, by the introduction of our science and philosophy, without any ill effects arising from our so doing: and what evil can possibly arise from our endeavouring to raise the moral feelings of the natives? It is a trite observation, that "knowledge is power;" but power, unless placed under moral guidance and restraint, is more likely to injure those that give it, and those that receive it, than to benefit either party. The question, whether the education given to the natives should be a religious one or not, is one surrounded with difficulties on every side, and it can be no easy task to point out the exact course which is to be taken; yet, it must be allowed, that no inconsiderable benefit to the country would arise, if the people could be raised from the moral degradation which is so prevalent.

With some it is very much the fashion to praise the native character; or, at any rate, to apologize for its defects, and to do so by comparing the lower classes in this country with those of our own. There is possibly a great deal of truth in the comparison which has been drawn; but to form a right estimate of the character of a nation cannot but require a more extended view of the subject than can be gained from the examination of one class of people alone: we ought to place also the middling classes, and those who constitute the more elevated ranks in both countries, in opposition also, and then draw our conclusions. In courts of law (either equity or criminal ones) we, at times, in all countries, shall find all ranks engaged; but in this country, we find that the tradesman, the merchant, the noble, unhesitatingly employ false witnesses, and have recourse to every species of bribery and corruption that may be practicable. Let any one observe the bribery and gross perjury existing in the proceedings of the mufassil courts, be the European judge the most active and upright man in the country; and then say, if there are not at least numerous examples of a want of rectitude in the character of the natives! And how is this great and growing evil to be remedied? It is not very probable that mere science and literature will do so; for it is a fact, unfortunately almost too obvious and prevalent to notice, that a man may be a good mathema-

tician or a profound critic, or he may excel in most branches of learning, and yet be devoid of any of those virtues which adorn the human mind, and alone constitute its true excellency. Perhaps, before asking what education ought to be given to the people of India, it might be of use to inquire what the little which has been bestowed has effected? Has it had a tendency to elevate the minds of those who have received it, to excite within them a love of virtue, and to create a firm hostility towards every thing that debases the human character? Or has it only raised up a few men, vain and self-sufficient, whose proudest boast is that they believe in nothing? If the latter be the case, does it not call loudly for the application of a remedy? The papers on conversion, which have lately appeared, have excited my attention closely to the consideration of the subject in connection with education. There can be but little doubt that the latter cannot be entitled to rank very high as a means of accelerating or producing the former; but it may prepare the way in many instances, provided it be education of a proper kind. I was gratified to hear that several applications had been lately made to a Missionary at Banáras for English Bibles, by some young natives who are learning English. This fact shews that there is at least the beginning of a spirit of inquiry, and I have no doubt your Missionary friends there could furnish you with many interesting accounts.

X.—*Polygamy of Kulin Bráhmans.*

In reference to this subject, we are happy to state, that a spirited controversy is still proceeding among the Native community. While all begin to allow the demoralizing tendency of the system, some have asserted that it is no longer practised. To shew how mistaken is such an opinion, the active Editor of the GYA'NANWESAN has published the names of the following Kulins, now living, with the number of *wives*—we ought not so to desecrate the term, of *unhappy females*—whom they have respectively married.

Places.	Names.	No. of wives.
Mayápárá,	Rámchandra Chattoppádhyáy.	62
Jayrámpur,	Nimái Mukhopadhyay.	60
Aruyá,	Rámkánta Bandya.	60
Málgrám,	Digambar Chattopádhyáy.	53
Nagpar,	Khudiram Mukha.	64
Baluti,	Darpanárayan Mukha.	52
Ditto,	Nayakari Bandya.	18
Singhi,	Krishnadas Bandya.	47
Fatejangpur,	Shambhu Chattopádhyáy.	40
Panchandi,	Rámnárayan Mukha.	37
Billogram,	Rádhákánta Bandya.	36
Krishnanagar,	Krishna Chattopádhyáy.	34
Ditto,	Gokul Mukha.	27
Hakdámahespur,	Rádhákanta Chatta.	27
Hajrapur Mathura,	Jageshwar Muka.	26
Singhi,	Gangánanda Mukha.	25
Kánipur,	Bhagaban Mukha.	27
Ditto,	Shambhu Mukhopadhyay.	19
Ba'li,	Ramjay Chattopadhyay.	22
Panihati,	Ramdhan Mukhopadhyay.	18
Párhát,	Tarachand Mukha.	15
Chandrahat,	Radhakanta Chatta.	15
Kaikálá,	Jagannath Mukhopadhyay,	14
Kurumbá,	Kashinath Bandya.	13
Odri,	Rámkánái Chatta.	12
Khirgrám,	Trilochan Mukha.	10
Patespur,	Giridhar Bandyopádhyáy.	8

Many more similar cases have been mentioned to us by intelligent Natives, but the preceding may perhaps be a sufficient exposition of the social misery and moral depravity which the system must produce. Twenty-seven individuals with 850 wives, or at the rate of nearly *thirty* to each, nine-tenths of whom are entirely neglected, and thus fall an easy prey to the temptations by which they are surrounded. The entire abolition of such a system is imperiously demanded. We shall shortly recur to the subject. SPECTATOR.

REVIEW.

Letters &c. on the Government Religion of British India.

Any discussion on the propriety, or the contrary, of national establishments of religion, enters not within our province as Editors of the CHRISTIAN OBSERVER. Whether the British Government ought, or ought not, to aid in the direct conversion of its Mahammadan and Hindu subjects to Christianity, is a question on which the Editors "agree to differ;" and which they leave with satisfaction to the judgment of their readers. But that the British Government is justified in giving any direct aid or encouragement to the superstition of its native subjects—in paying public homage to a Hindu deity, or in firing a salute in honor of a Mahammadan festival, and thus perpetuating and deepening, by the sanction of its authority, the intellectual and moral darkness in which they are involved—is what no philanthropist, not to say no Christian, can believe. Surely, while the Government is liberally affording that education which shall gradually enlighten and elevate the minds of its subjects, it must be inconsistent to sanction at the same time the observance of lucky days, the worship of senseless images, and the celebration of noisy festivals, always accompanied with injury to public morals, and to public health. Indeed, were the dictates of the Bible deemed altogether unworthy of attention, the demands of enlightened policy would assuredly require, that from any encouragement of the superstitions of its native subjects an enlightened Government should scrupulously abstain.

But when we regard the declarations of that Scripture, which is acknowledged by our Government to be the word of God; when we see in this volume idol worship designated, not merely folly, but sin; not considered only as an absurdity, but forbidden as "the abominable thing which God's soul hateth;" when we see idolatry in any shape, not merely forbidden as injurious to the individual worshipper, but its encouragement repeatedly asserted to be the cause of national judgments; it becomes still more evident, that from any connection with such an evil a Christian Government, if it wishes the blessing of God upon its proceedings, and desires the stability of its authority, must religiously abstain. Toleration, free and full toleration, of all practices which do not injure the peace of society, every Hindu and every Musalmán has a right to demand, and every Government ought to concede. But beyond this it cannot proceed, and be blameless.

Influenced, it may be, by considerations partaking of both these characters, the Honorable Court of Directors, in their dis-

patch under date of Feb. 6th, 1833, with a decision of sentiment exceedingly honorable to themselves, exhibited in the following words the just and dignified line of conduct to be pursued by their Government in India.

"Arrangements which implicate the Government, whether in a greater or less degree, in the immediate ministrations of the local superstitions of the Natives, might well be objected to in point of principle, even without reference to their actual or probable consequences; but, that they also tend to consequences of an injurious kind is evident, inasmuch as they exhibit the British power in such intimate connexion with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with a belief, either, *that we admit the divine origin of those superstitons, or, at least, that we ascribe to them some peculiar and venerable authority.* * * * *"

In recapitulating the formal conclusions resulting from the preceding discussions, the Court direct as follows:—

"That the interference of British Functionaries in the interior management of Native Temples—in the customs, habits, and religious proceedings of their Priests and attendants—in the arrangement of their ceremonies, rites and festivals—and generally in the condition of their interior economy —shall cease. That the Pilgrim Tax shall be every where abolished. That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall consequently no longer be collected or received by the servants of the East Indian Company. That in all measures relating to their temples—their worship—their festivals—their religious practices—their ceremonial observances—our native subjects be left entirely to themselves."

When we first were so happy as to see this dispatch, we anticipated with glowing delight the immediate improvement which we doubted not would necessarily follow its receipt. We felt persuaded, that we should no longer have idols ornamented, and cars decorated, and sacrifices to heathen goddesses offered, at the expence of the British Government; that no longer would the plains of Jagannáth be whitened by the bones of infatuated multitudes, who were seduced to visit it by numerous agents, whose stipends were paid by Christian authorities; and that the revenue officers at Allahabad, Gyá, and other seats of superstition would cease in future to be disgraced by the reception of fees drawn from the credulity of those whom it is our bounden duty to enlighten and bless. We were aware, that the system we rejoiced to see forbidden owed its origin *in part* to mistaken benevolence (a desire to relieve the pilgrim from the former oppression of the priests of idolatry), but trusted now, when the system was proved to be so injurious, and the Supreme Government in India left at liberty to abandon it, that such a connection would be instantly renounced.

Philanthropists at a distance, participating in the same sentiments, were so certain that idolatry would be no longer countenanced by the British Government, that for the last twelve months it has been repeatedly asserted by public speakers, and

generally believed by the religious public of all denominations in Britain and America, that the "plague spot" of idolatry no longer endangered the constitution of the British Government in the East. We regret to say, that fresh discoveries in Madras, united with continued observation in Bengal, and recent intelligence from England, too clearly shew us, that in these bright anticipations all have as yet been miserably mistaken.

We must first advert to the Presidency of Madras, to which our attention has been directed by the printed "Letters," at the head of this article. They were originally published in successive numbers of the Madras Male Asylum Herald, but have been subsequently reprinted in a pamphlet, with a copy of which we have been politely furnished. They are evidently the composition of one well acquainted with the subject, and the statements he makes, however disgraceful to our national character, are founded on official documents; so that the work is justly entitled to public confidence. The proceedings they disclose, we feel satisfied, will excite astonishment and just indignation in Britain, and, we trust, will effectually secure the execution of the noble order from home, for complete non-interference with idolatry on the part of the Indian Government. We had proposed to notice this pamphlet in our last number, but were by accident prevented; we have therefore been anticipated by an able notice in the FRIEND OF INDIA, in which there is an invitation to other journalists "to take the field unitedly and strenuously against practices so revolting to every honorable and British feeling." We gladly respond to the invitation, happy in the thought, that if our notice is less prompt than that of our daily and weekly contemporaries, it may, in our bound volumes at least, form a memorial more permanent and convenient for future reference.

The pamphlet before us details numerous facts, indicative of the spirit in which the proceedings of the Madras Government are conducted; and tending to prove, as the author contends, and as we confess must be allowed by every candid observer, that it must be regarded essentially not a Christian, but a Pagan one.

He first adduces the publication of an Almanac, which is printed at the expense of Government, and circulated annually by the Chief Secretary, in his official capacity, for the use of the establishments. It varies a little in style from year to year: the following is a translation of the Preface for 1834-35:

Salutation to Sree Gunesha.

I invoke the aid of this god, who is honored by Brahma, Vishnoo, Mahe-sherun, and all other gods, in the hope that I shall succeed in the task I have undertaken to perform.

Those who in the beginning of the year, accompanied by their relatives and friends, being decently attired, and bedecked with ornaments, offer sacrifices to the nine planets; and make such offerings to Astrologers as they possibly can, and pay a strict observance to what is laid down in this Almanac, the said planets will contribute to afford them every good throughout the year, as well as to increase their family, and be the means of every happiness. This Calendar will also serve to regulate the usual oblations to be performed with decorum. This Almanac, which is in prose, is published by order of the Members of the College established by the Honorable Company's Government of Madras, the seat of all kind of Arts and Sciences, and has been compiled by Sree Ráma Sheshan Shástri, Master of Astronomy, and other Sciences, and printed in the Male Asylam Office for the year Jeya.

He afterwards quotes some additional extracts, and then very forcibly remarks:—

In this precious compilation we have in the first place an invocation to an idol: and not to Apollo, or one of the Muses, who, though worshipped 1800 years ago, are in the present day known only, absurdly enough however, as giving point to a poetic effusion; but an invocation to an idol which is worshipped at this very time in every place where Hindoos reside. Next there are two falsehoods asserted, that the planets have influence over the welfare of men, and that they are to be propitiated by sacrifices. The remainder, with the exception of the table of stages and postage, is entirely astrological. The direct effect of the whole is to encourage the belief in astrology; to strengthen the brahminical system; and uphold idolatry. This is all put forth by the order of the Members of the College established by the Honorable Company's Government of Madras; printed at the Government printing office; and circulated by the Chief Secretary to Government. The work is heathen altogether from beginning to end; and precisely such as would emanate from a pagan Government.

While the author charitably concludes, that probably the printer, the Members of the College Board, and the Government, may be alike ignorant of the nature*, and even of the existence of the publication, he justly remarks, that being as it is a Government Book, the Government is justly responsible for it—nor will ignorance of the subject avert this responsibility. Were it not so, in other disclosures to be hereafter made it is lamentably implicated.

[*To be continued in our next.*]

* We readily admit this apology. It must be allowed in other cases. We have ourselves seen a book printed at one Mission establishment, with an invocation to a Heathen God; and know of a tract printed at another, (a Life of Christ, in Hindi verse,) which makes as much, yea much more, of the Virgin Mary than the Roman Catholics; and makes *fairies* to *dance*, and sound trumpets, and sing in heaven, when Christ was born. Facts like these should render all concerned for the honor of their country or their Saviour very careful to see, that their influence is never through inadvertence perverted to propagate error.—Ed.

Missionary and Religious Intelligence.

1.—Arrival and Departure of Missionaries.

Since the printing of our last number we have had to rejoice in a large accession of Missionary labourers, partly from the United States, and partly from Europe.

The party from America consisted of the Rev. Messrs. McEwen, Campbell, Rogers, Jamieson, and Porter, with their wives; all of the Presbyterian Church, and sent out from the Western Board of Foreign Missions. The greater part, if not all, of these labourers will, at the commencement of the rains, proceed to the north west of Hindustán, to labour in connection with the Rev. Messrs. Wilson and Newton, now residing at Ludiáná. The Rev. Mr. Lowrie of this mission has been lately compelled to leave India, with the hope of restoring his health; he proceeds by way of England to the United States, but hopes to return in the course of two years.

The missionary party from England consists of the Rev. Messrs. DeRodt, Le Gros, and McCallum. The two first are from Switzerland, members of a zealous Christian Church at Geneva. They are come out at the request of a benevolent gentleman in this country, who rejoices by supporting them to aid in the propagation of the Gospel. They will probably be stationed at Sonámukhi, a populous town in the Burdwan district. Mr. McCallum has proceeded to Patna, where he will be associated in labour with the Rev. Mr. Start, by whom he has been invited. To the visit of Mr. Groves to India two years ago, this country is indebted for the spirit of individual liberality which has secured the support of these brethren, who appear to resemble Mr. Groves in simple and fervent piety, but hold, we believe, few (if any) of his peculiar sentiments. We hail with joy the spirit of Christian benevolence thus newly excited, and pray that God's abundant blessing may attend the labours of our brethren thus introduced into the field.

2.—Baptist Missionary Society.—Baptism of Converts.

Six native converts have, during the past month, made a profession of the Christian faith in baptism; one, a Mughal, (Mogul,) from Berar, was baptized at Salkiyá on the 9th ult. and *five*, one man and four females, all Hindus, were baptized by Mr. Pearce at Sibpur, on the 13th. Of these four females, three may be regarded as a kind of first-fruits to God, from the female department of the Native Christian Boarding school, under the care of Mr. and Mrs. Pearce. Two of them are still in the School; the third has recently been married out of it to a young man, brought up in the male department of the very useful establishment at Chitpur, and who is preparing for employment as a native preacher.

3.—Progress of Education in Bana'ras, and its Neighbourhood.

We are indebted to a correspondent at Banáras for the following "bird's eye view" of the progress of education in that part of India.

"Knowledge is making progress, though not rapidly, in these parts. Besides the Government School, and the Free School founded by the father of Rájá Kálí Shankar Ghosál, the Independent Mission has an English School in this city. At Gházípur the Government School is increasing in numbers, and some of the pupils are very promising.

There is also a School at Jaunpur, but I am told it is not in a very thriving condition, on account of there being, as I understood, no European master. At Chunar, if I may judge from the demand for books, there is no inactivity. I believe a gentleman patronizes a School at Gorakhpur, but I have not heard lately from that station."

4.—Intelligence from Barmah.

By a letter lately received from Mr. Hancock, dated Maulamain, Feb. 8, 1836, we notice with great pleasure, that the American Brethren have still much encouragement in their labors for the perishing millions around them. In the last year, 120 were baptized at all the stations connected with their Mission in Barmah. From Jan. 1, 1835, to Dec. 31, 1835, there issued from their Depository 177,804 books, making an aggregate of 5,840,812 pages. "These rays of light," observes Mr. Hancock, "have been scattered in various directions; and we cannot but hope that some of them will be the means of directing poor benighted pagans to the Fountain of Light, and to eternal felicity."

The printing of the whole Bible in the Barman language, we rejoice to find, was completed Dec. 29, 1835.

Mr. Hancock was just about to start on a tour north, to a place called Taungú, about 200 miles distant from Maulamain, touching at all the places on his route, to preach the Gospel and give Tracts. The places Mr. H. proposes to visit have probably never before been visited by a Missionary.—Alas! how true is this, of thousands of towns and villages in Hindustán as well as Barmah.

5.—Report of the Calcutta Baptist Missionary Society.

In the March No. of the Observer, we inserted a notice of the anniversary meeting of this Society held in February, and promised in a future number to give some extracts from its report; we now redeem our pledge, and submit the following paragraphs for the information of our readers.

Calcutta. *Native Church.*

"In giving," says the Pastor, "an account of the Native Church under my superintendence, it is perhaps well to mention, that through the dismissal, about 12 months since, of no less than 45 members to form two Churches at *Lakhyántipur* and *Khári*, respectively, under the pastoral care of Mr. G. Pearce, and a third at *Chitpur*, under the superintendence of Mr. Ellis, my little flock was reduced to 17 members. Among these, in consequence of apparent indifference to religion, two have been for a time suspended from communion; and one of these, in consequence of open transgression, has been since eventually excluded. None of our members have been removed by death during the year; and we have had the pleasure of receiving, at different baptizings, during that period, *seven* persons, four men and three women, of whose genuine piety we took time fully to satisfy ourselves. These now make the number of members 23, and, with about double the number of nominal Christians, form the materials of our regular congregation.

"I have to express sincere regret, that, of the nominal Christians, many appear as indifferent to the means of grace as multitudes of our own countrymen; and that some of the members themselves do not manifest that anxiety to enjoy the ordinances of the Gospel which they doubtless would do, were piety as vigorous and fervent as is desirable. The increasing knowledge of all, however, is pleasing; while the exemplary conduct of many, among whom I ought to mention our two native preachers, continues to afford me much gratification. Of the amiable and pious character, and judicious and zealous exertions of Shuja'atali', especially, I cannot speak too highly. To this source, under the blessing of God, must be attributed much of the good that has been effected. In common with many others, I desire to glorify God 'for the grace bestowed upon him.'"

Preaching to the Natives.—"This department of labour in Calcutta, has devolved principally on Mr. C. C. Aratoon and Shuja'atali', assisted by Mr. De Monte,

when in Calcutta, and occasionally by a native brother. The services have been conducted, for the most part, in the Society's Bungalows in Ján Bázár and Syám Bázár.

"The Chapels are opened between 8 and 9 o'clock in the morning, and, as latterly the plan of devoting the greater part of the day to evangelical labours in them has been adopted, they are kept open until about 5 o'clock in the afternoon."

CHITPUR. *Schools.*—At this station there are three schools—1st, a native girls' School, containing about *thirty* pupils.

"2nd. The *Native Christian Boys' Boarding School.* In this the improvement of the boys, both in English and Bangálí, is gratifying. The effect of a religious education, and a separation from the influence of heathen habits, is soon apparent, and both in their views and feelings of that which is evil in the sight of God, the youths of this institution present a striking contrast to others who are not so educated. The number of boys now in the school is *forty-five.* During the past year two of them were baptized, after having, for some length of time, given proof of a change of heart; and of two or three others we hope well, and trust they are not far from the kingdom of God. Two of the elder youths, who were baptized nearly three years ago, have lately been engaged as Catechists.

"3rd. An *Institution for the Instruction of Hindu Youth* in the English language. In this the number has been so much increased, that we have lately been obliged to erect a larger school-house for their accommodation. At present, it contains about *two hundred and fifty* boys.

"The instruction given is chiefly religious, but science and general literature receive considerable attention. About sixty read the Scriptures regularly. The higher classes attend to the doctrines, history, and translations of the Bible, together with the Evidences of Christianity, and an analysis of the books both of the Old and New Testaments."

"*Native Church, &c.*—A native church was formed here in February last, consisting of six members. During the last year *seven* persons have been baptized and added to it; while three have been dismissed, two to other stations, and one for immorality of conduct. Among the number baptized, is an interesting young man from our immediate neighbourhood. His first religious impressions were received by reading the scriptures at School, about seven or eight years ago. Since that time, divine truth appears to have taken possession of his heart: he hated Hinduism, and had some degree of faith in the Saviour, but the difficulty of "forsaking all" to become a disciple of Christ, he could not for a long time overcome. His anxiety, however, increased, and after hearing the Gospel several times in the Chapel at Syám Bázár, he felt compelled to leave his family, and come to us with the earnest inquiry, 'What must I do to be saved?' This, of course, made a good deal of noise, and, from day to day, large numbers of his relatives and friends came to him, using every means to induce him to return to them. At first they tempted him by promises of money; but he plainly told them, that silver and gold had nothing to do with the salvation of his soul. As they could not succeed in this, they besought him by the misery and disgrace he would bring on his wife and family. This failing also, they had recourse to threats and curses; but he stood firm, and continues to give the most satisfactory proofs of Christian character, enabling us to rejoice over him as 'a brand plucked from the burning.'"

Haurah and Salkiyá.—"To the English part of the Church no addition has been made during the year; the Native part has been increased by the addition of *three* members by baptism. One of these is a female advanced in years, and formerly a Musalman. Her deep feeling, lively attention to the word, and love to the means of grace, with a generally consistent walk and conversation, evince the efficacy, as well as the reality, of the grace of God in her. One of the others is the wife of the Native preacher, and the other is a Hindu man, who had been long under the word. Others have applied for baptism and admission into the Church, and hopes are entertained that one or more of them will be shortly admitted to the enjoyment of Christian privileges. One member, formerly employed as a preacher, died a few months ago. His death was preceded by a long and painful illness, in which he exhibited much of a Christian spirit, and appeared greatly supported by the hopes of the Gospel."

Sibpur.—"This station, which is about a mile and a half south of Haurah, has been occupied by Mr. and Mrs. G. Pearce, since their return from England. Hither the *Female Christian Boarding School* was removed at the beginning of the year, and at present contains *twenty-five* children, with a prospect of the number being immediately increased to thirty.

[*To be continued.*]

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

FEB.

16. At Meerut, H. T. Owen, Esq., C. S., to Catherine Nicholson, daughter of Alexander Graham, Esq. of Glasgow.
20. At Chinsurah, Wm. Hollaan, Esq., to Miss L. H. Filliard, of Chandernagore.
— At Ootakamund, Neelgherries, E. Smith, Esq., C. S., to Hester, eldest daughter of C. M. Lushington, Esq.
22. At Allahabad, A. W. Begbie, Esq., C. S., to Margaret, eldest daughter of the late Isaac Watt, Esq. of Logie, Angushire, Scotland.
25. At Delhi, Lieut. A. M. T. Hutton, 37th N. I., to Miss Georgiana Fortescue, daughter of the late John Browne, Esq. Med. Board.
27. Mr. W. C. Spain, to Mrs. M. Florence.
29. Sir J. A. Mouat, Bart, of Engineers, to Louisa Caroline, youngest daughter of W. Richard Montgomery, Esq. late of the Ceylon C. S.
— E. M. Clark, Esq. to Mrs. Mary Daunt.

BIRTHS.

FEB.

5. At Agra, the wife of Mr. Apothecary Watson, of a daughter.
— At Sultanpore, Oude, the Lady of Lieut. Troupe, of a son.
6. At Myupooree, the wife of Mr. G. F. Smith, of a son.
9. At Allahabad, the Lady of H. B. Harrington, Esq., C. S., of a son.
— At Agra, the Lady of Dr. Venour, Superintending Surgeon, of a daughter.
19. At Dacca, the Lady of W. A. Peacock, Esq. of a daughter.
23. Mrs. J. P. Namey, of a daughter.
24. Mrs. James Black, of a daughter.
25. At Chinsurah, the Lady of Lieut. Edmonds, H. M. 9th Regt., of a daughter.
— At Baitool, the Lady of M. C. Ommaney, Esq., C. S., of a daughter.
27. At Ishapore, the wife of Sergt. S. White, overseer at the H. C. powder works, of a daughter.
— At Allahabad, the Lady of G. F. Harvey, Esq. of twin daughters, one still born.
28. The Lady of A. Rogers, Esq. of a son.
— Mrs. E. Nash, of a daughter.

MARCH.

5. Mrs. J. Rowe, of a still-born daughter.
— Mrs. J. R. Howatson, of a daughter.
— At Benares, Mrs. W. Bryant, of a daughter.
6. At Hazareebaug, the Lady of Capt. G. J. Pasley, of H. M.'s 49th Regt. of a son.
8. Mrs. C. W. Lewis, junior, of a son.
— Mrs. Perkins, infant school, of a son.
11. The wife of Mr. Conductor Hind, of a son.
12. The Lady of W. Linton, Esq. of a son.

DEATHS.

FEB.

1. At Dinapore, the wife of Capt. G. C. Marshall, H. M.'s 31st Regt., aged 21 years.
— At Meerut, Jessie, the wife of Capt. Mylne, H. M. 11th Dragoons.
3. At Ootakamund, the wife of Lt.-Col. McLean, Resident at Tanjore.
4. At Thana, Bombay, P. Dadabhoy.
7. At Muttra, Capt. Trafford, 10th Cavalry.
8. At Sea, Capt. J. Tucker, of the Carnatic European Veteran Battalion.
9. At Futtyghur, Thomas Henry, son of Mr. Lambert, aged 1 year.
10. The Lady of Capt. A. Horn, H. M.'s 44th Regt., aged 22 years.
12. At Meerut, Mary Susannah, a twin daughter of the Rev. J. Whiting, aged 4 years and 10 months.
14. At Agra, the infant daughter of Dr. Venour, Superintending Surgeon.
15. Near Allahabad, Captain Townsend, 31st Regt. N. I.
17. At Allahabad, Mr. H. Barnfield, aged 23 years.
22. The wife of Mr. G. Clermont, Coach-maker, aged 18 years.
23. Capt. F. May, 72nd Regt. N. I., aged 36 years.
25. At Bandel, F. Ferrao, Esq., late of Penang.
26. Mr. C. D'Pyva, aged 43 years.
— Henry, infant son of Sergt. T. McEneraey, aged 4 months.

27. Mrs. F. Hypher, wife of Mr. Jos. Hypher, aged 23 years.
28. At Barrackpore, the son of Major Eckford, 6th Regt. N. I., aged 3 years.
29. Mrs. B. Pereira, aged 29 years.

MARCH.

3. Near the Sandheads, H. Pauline, Esq., Hon. Company's Solicitor, aged 43 years.
4. Mr. C. Buckland, aged 52 years.
7. Mrs. M. Caroll, wife of the late Sub-conductor M. Caroll, aged 52 years.
— At Delhi, the son of Col. Hetzler, of the Artillery.
8. Miss Emma Poole, aged 18 years and 9 months.
11. Miss C. C. Pereira, aged 3 years, 6 months, and 15 days.

Shipping Intelligence.

FEB. ARRIVALS.

22. L'Eged, (Fr.) Pellier, from Nantes 25th July and Bourbon 27th Dec.
26. Indian Oak, E. Worthington, from Mauritius 8th Nov. and Rangoon 13th Feb.

Passenger from Mauritius.—Geo. Lay, Esq.

27. Mary Dugdale, C. Worthington, from Liverpool 15th Sept.

Passengers.—Mrs. Worthington, Capt. Gouldhawke, Messrs. Smith, Reid, Williams, and Martin, Master C. F. Worthington.

28. Larkins, Ingram, from London 11th Nov.

Passengers.—The Hon'ble Mrs. Erskine, the Hon'ble T. C. Erskine, B. C. S. Captains Wise, 29th B. N. I. and Freeth, 55th B. N. I., F. S. Head, Esq., Writer, Mr. Harman, Mr. Stevens, Mr. Maingy, and three Steerage passengers.

— Coromandel, Boyes, from London 8th Sept., Plymouth 7th Oct., Cape of Good Hope 19th Dec., and Madras 19th Feb.

Passengers from London.—Mr. Heming and daughter, Mrs. Scarlet, Misses Grenulley and Barret, Messrs. Heming, H. M. 26th Regt. and J. B. Ross, Messrs. Forest, Hillersden, Steir, and Bailie, Cadets. *From the Cape of Good Hope.*—Mrs. Garstin, C. Garstin, Esq. B. C. S. *From Madras.*—Miss Donn, two Misses Montgomeries, Mr. Lewin, M. C. S. Mr. Hamlin, Asst. Surgeon, Padre Antony, an Armenian Priest, and two sons.

— Cashmere Merchant, (Bark,) Edwards, from Bombay 31st Dec. and Cochin 30th January.

Passenger.—J. F. Cullen, Assistant Surgeon.

MARCH.

1. Norfolk, (Dutch Brig,) Perry, from Padang (no date).

Passenger.—Mr. R. Angus, supercargo.

— Hyacinth, (H. M.'s) Blackwood, (particulars not mentioned.)
2. Jupiter, (H. M.'s) from Spithead 3rd and Madeira 13th October, Rio de Janeiro 16th November, and Cape of Good Hope 14th December.

Passengers.—His Excellency the Right Honourable Lord Auckland and family.

— Sterling, (Brig,) W. J. Scally, from Liverpool 8th October.
— Donna Carmelita, Edwards, from Bombay 29th December and Point de Galle 18th January.
— Consolation, (Fr. Bark,) Demoly, from Nantes 9th October and Bourbon 18th January.
— Hibernia, Gillies, from Falmouth 3rd and Madeira 22nd October, Cape 27th December and Madras 24th February.

Passengers from London.—Mrs. Major Bartleman, Mrs. Bartleman and son (born at sea), Major Ariel, 32nd N. I., Capt. Bartleman, 44th N. I., Mr. Francis, Surgeon, B. E., Mr. Shaw, Assistant Surgeon B. E., Lieut. W. A. Butler, 22nd N. I., Messrs. Bright and Price; Messrs. Maurice, Tytler, C. Gordon, G. S. McKenzie and T. B. Hamilton, Cadets; Messrs. E. Saunders, A. Saunders, P. McLean, and R. Smith. *From the Cape.*—C. T. Thompson, Esq., C. S. *From Madras.*—Mrs. E. Hailes, Messrs. Blanfort and Inglis, Cadets.

— Discovery, (Bark,) Harves, from Bombay 18th January.

Passenger.—Mr. T. Ballingale, Free Mariner.

4. Argyle, McDonald, from Portsmouth 1st November and Madras 23rd Feb.

Passengers.—Mr. Goodridge, Pilot Service, and Mr. Vavelot. *From Madras.*—Mrs. Matthews, Mrs. Muller, Mrs. Sinclair. Mrs. Adam, Mr. and Mrs. Kerr, Mr. and Mrs. Dyer, Pilot Service.

— Tapley, Tapley, from Liverpool (no date,) the Mauritius 5th January, and Madras 23rd February.
— Attaran, (Schooner,) Smith, from Moulmein 13th February.

Passengers.—Mr. and Mrs. Gracia and child, Masters Robert and Richard Richardson.

4. Isabella Robertson, Hudson, from China 28th January and Singapore 16th February.

Passengers from China.—Lt. Bigge, B. N. I., A. H. Crawford, Esq., W. McKenzie, Esq. *From Singapore.*—Major Hitchins, Madras Army, G. J. Gordon, and H. Gatfield, Esqs.

6. Jupiter, (Bark,) Galbraith, from Greenock 7th Oct.

Passenger.—Mr. J. Donaldson.

— Arethusa, (Brig,) Canning, from Bombay 28th Dec.

— Isadora, (Bark,) Hodson, from Madras 27th Feb.

Passengers from Madras.—Mrs. Baker, Miss Price, Capt. W. Ludlow, 12th Regt. N. I., E. Baker, Esq., W. H. Lovewell, Esq., Dr. A. Stewart, Medical Service, and J. E. Harrowell, Esq. Free Mariner, from England, embarked at Madras.

7. Andromache, (H. M.'s) Chads, from Madras 29th Feb.

— Catherine, Rose, from London (no date), Gravesend 25th October and Cape 3rd January.

Passengers from London.—Mrs. Carter and two children, Mrs. Hughes and one child, Miss Jephson, Capt. Carter, 73rd Regt. B. N. I., Mr. Hughes, Surgeon, Mr. Spence, and Mr. A. Hudson. Steerage passenger, Mr. Daly.

— Concord, (Amr.) J. P. Thompson, from Boston 18th October.

Passengers.—Mr. T. W. Wolff, Messrs. J. D. Hall, and J. B. Higginson, merchants.

11. Diana, (H. C. Steamer,) Lindquist, from Chittagong.

13. Eclipse, (Amr.) Perry, from Salem 14th November.

— John Hepburne, (Schooner,) Lambert, from Penang 20th January, Nicobar 15th February, and Rangoon 1st March.

Passenger.—W. Spiers, Esq. merchant.

— Elizabeth, (Brig,) Baker, from Rangoon 26th February.

Passengers.—Messrs. Gallister and Jacob Lowis, merchants.

FEB. DEPARTURES.

25. Emily, (Bark,) Kilby, for London.

Passengers for London.—Captains Moncke and Archbold: Lieut. Wright, Messrs. Sicker and Fisher, Masters Fisher and Lloyd, A. Paterson, Esq., and Mrs. Moore, Servant.

26. Guillardon, Bowman, for Singapore and China.

— Indien, (Fr.) Truquestil, for Havre de Grace.

27. William Harris, (Bark,) Terry, for Sydney.

— Virginia, (Bark,) J. Hullock, for Bombay.

— Elizabeth, (Bark,) Shepherd, for Masulipatam and Madras.

— Lucullus, C. Duranteau, for Bordeaux.

29. Salaxes, (Fr.) Williams, for Mauritius and Bourbon.

— Frasquita, (Fr.) Herviction, for Nantes.

— Montrose, (Bark,) Wall, for London.

— Mary, (Bark,) Simpson, for Sydney.

— Anna, (Brig,) King, for Penang.

MARCH.

1. Haidee, (Bark,) Randle, for the Mauritius.

2. Fanny, (do.) Sheriff, for China.

— Gabrielle, (Fr.) Guezenec, for Havre.

Passengers.—Monsr. Cordier, Governor of Chandernagore, Madam Cordier, Monsr. Cordierfills, Madam De Momet and 2 children, Madam DeArbolles, Monsrs. DeArbolles, Fandon, and Boltier, Dr. Paterson, P. S. Barber, Esq., Monsrs. Morel, Aubin, and Moeulon.

5. Vestal, Taylor, for Sydney.

6. Dauntless, Pender, for London.

7. Dennison, Poole, for Liverpool.

— Carnatic, Broadfoot, for the Isle of France.

10. Drongan, McKenzie, for the Mauritius.

12. Robarts, Wathe, for London.

Passengers.—Mr. and Mrs. Goulding, Misses F. E. Goulding and L. H. Goulding, Col. and Mrs. Cobbe, Miss Sophia Cobbe, Lt. and Mrs. Thompson, Capt. Turton, Misses Charlotte Turton, Johanna Turton and Letitia Turton, Master Z. Turton, Mrs. Herklotts, Misses Maria Herklotts, Lydia Herklotts, and F. E. Baker, J. T. Cuthbert, Esq. C. S. Capt. Simonds, Lts. Charters, Townsend, Turner, Palmer, and Charleton, F. Bonaffe, Esq., Dr. Morgan, Capt. Ewart, 54th Regt., Mr. Chinnery, Masters E. B. M. Baker, C. G. Baker, W. Hill, and Spiers, Misses Sarah Talbot, Eleanor Talbot, and Ann C. Talbot, Masters W. Garstin, M. Garstin, E. O'Hanlon, Stainforth, and J. T. Stainforth, Miss E. Stainforth, Master C. Doe, Miss M. Clark, Rose Mellon, and Mr. Williams, Servants.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Mar. 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,972	73,	80,5	77,	s. w.	,930	74,8	84,	78,6	w.	,862	75,4	87,5	80,5	w.	,842	76,2	86,8	80,5	w.		
2	30,044	73,	79,2	76,1	w.	,012	75,	86,	79,8	w.	,946	75,9	88,8	81,7	w.	,924	76,3	88,3	81,5	w.		
3	,052	73,8	78,2	75,	w.	,022	75,9	86,	79,9	N. w.	,938	78,	88,8	81,8	w.	,936	78,5	88,5	81,1	w.		
4	,040	73,8	80,	75,5	w.	,984	75,3	87,1	79,7	N. w.	,920	78,9	87,5	80,	N. w.	,902	78,4	87,1	80,7	wbyN		
5	,002	74,1	80,	75,3	w.	,952	75,9	85,2	77,8	w.	,890	76,8	88,6	81,5	w.	,886	77,5	87,5	80,6	w.		
6	29,982	73,7	78,9	75,3	w.	,948	74,8	87,1	79,3	s. w.	,886	75,4	90,1	82,9	sww.	,860	75,8	90,	82,7	w.		
7	30,000	76,	80,	76,5	s. w.	,974	80,9	84,2	79,5	s. w.	,924	80,2	86,8	83,	s. w.	,902	81,5	85,	81,	s. w.		
8	,002	77,	79,	76,8	s. w.	,950	79,	83,	79,	s. w.	,858	82,	85,5	80,4	s. w.	,886	82,	86,	80,1	s. w.		
9	29,980	78,2	84,2	79,1	s w.	,946	79,3	86,1	80,	s. w.	,890	82,	90,	83,7	s. w.	,880	82,	87,8	84,	s. w.		
10	,952	79,1	84,2	79,9	s. w.	,930	82,5	89,5	83,7	s. w.	,856	84,5	83,8	89,	s.	,834	84,1	86,2	83,1	s. w.		
11	,940	78,8	84,	80,1	s. w.	,910	81,	89,1	84,	s. w.	,852	82,5	96,1	80,2	w.	,840	83,	96,	87,	wbys		
12	,922	79,	87,5	83,3	w.	,902	81,	95,5	87,	w.	,820	84,1	98,5	90,	w.	,802	84,1	98,5	89,5	w.		
13	,900	79,2	86,8	80,7	N. w.	,872	81,4	93,4	81,3	N. w.	,800	85,	96,3	85,2	N. w.	,780	83,8	95,8	86,1	N. w.		
14	,910	78,9	90,5	80,4	w.	,868	81,2	96,2	85,2	w.	,802	85,3	98,9	87,7	w.	,798	85,5	97,8	87,3	NWW		
15	,946	79,7	90,8	81,1	w.	,918	82,5	97,5	86,6	w.	,868	85,4	99,2	88,1	w.	,860	85,	98,	88,9	w.		
16	,988	79,1	81,8	80,2	w b S	,960	81,	90,9	85,9	w.b.s	,957	85,4	94,3	86,1	w.	,940	85,	88,1	85,2	w.		
17	30,004	80,	84,9	80,5	s. w.	,982	81,5	89,3	84,2	s. w.	,959	86,	92,1	85,	s. w.	,942	84,2	87,8	83,	s. w.		
18	29,970	79,9	82,8	80,	s w.	,950	81,2	86,1	82,3	s. w.	,902	83,6	90,8	84,1	s. w.	,859	82,7	89,4	83,5	s. w.		
19																						
20	30,016	77,8	77,5	76,7	w.	,986	79,	79,3	77,5	s. w.	,916	80,5	86,2	82,	E.	,898	80,8	86,2	82,1	E.		
21	,016	79,	81,	75,5	E.	,000	79,9	81,9	78,5	E.	,920	80,8	82,2	78,	E.	,904	80,3	81,3	78,	E.		
22	,010	74,3	73,5	72,4	N.	,988	75,	74,8	73,3	N.	,906	76,6	80,3	75,5	N.	,894	77,	80,5	76,8	W.		
23	,010	76,8	81,3	77,4	s.	,002	78,1	84,5	79,5	E.	,922	78,8	85,5	79,3	S. E.	,890	79,7	84,6	78,	S. E.		
24	,032	74,	74,5	71,1	N. W.	,020	74,8	78,3	74,6	N. E.	,954	75,6	81,8	76,8	N. E.	,948	76,4	80,5	76,3	N. E.	0,25	
25	,068	74,8	77,5	75	N. E.	,046	76,5	82,3	78,3	N. E.	,988	77,5	85,4	80,5	NWW.	,972	78,3	84,3	80,	N.		
26	,058	70,2	67,	65,8	N. E.	,036	71,3	70,5	68,5	NW N	,952	76,3	82,2	76,9	N. W.	,946	76,5	80,5	77,3	N. W.		
27	,992	72,3	78,8	74,7	W.	,970	74,2	85,1	79,1	W.	,900	77,7	89,5	81,4	W.	,886	77,9	88,9	81,	W.		
28	,998	76,	83,	78,5	s. w.	,986	78,9	85,	79,7	sw s.	,928	80,4	88,	80,5	sw s.	,908	80,3	86,7	80,3	s.ws.		
29	30,026	78,2	85,	78,7	S. W.	,014	79,3	89,9	82,4	N. W.	,942	80,5	92,	84,3	W.	,910	80,9	89,6	84,2	W.		
30	29,938	79,2	85,4	79,8	w.	,910	81,3	89,5	83,	N. W.	,856	83,8	92,5	84,	W.	,826	84,	91,8	83,5	W.		
31	,936	81,3	86,3	78,6	N.	,912	82,2	90,	83,1	N.	,850	83,8	92,6	84,2	N.	,838	84,3	91,6	83,8	N. W.		

THE

CALCUTTA CHRISTIAN OBSERVER.

June, 1836.

I.—*Account of various Tribes on the North East Frontier of Bengal.*

(Continued from page 223.)

The country of Ásám consists of three great divisions; Upper, Central, and Lower Ásám. The first of these is about 10,000 square miles in area, and contains a population of more than 200,000 souls. Its upper or eastern portion is occupied by the Singpho, Kampti, and Múamaria tribes, all of which are under British influence; the lower portion, extending from the Búrí Dihing to the Dhunsírí, on the south bank of the Brahmaputra, and from the Dibong to the Gallowa, on the north, was ceded about two years ago to Rájá Purindar Singh by our Government, subject to an annual tribute of 50,000 Rs. The Rájá has expressed a strong desire that his son, a spirited young man of 18 or 19, should receive an English education, and a young native from the General Assembly's School is now on his way to Bishnáth. Should he succeed in impregnating the mind of his pupil with truth and useful knowledge only to the same extent as is done by a common elementary education here, the most beneficial results might be anticipated: and Upper Ásám and Manipur would become nuclei, from which civilization and Christianity might spread rapidly among the surrounding tribes. The three divisions of Ásám cover an area of 18,900 square miles, and their population is upwards of 600,000.

"This beautiful tract of country," says Dr. McCosh*, "though thinly populated by straggling hordes of slowly procreating barbarians, and allowed to lie profitless in primeval jungle, or run to waste with luxuriance of vegetation, enjoys all the qualities requisite for rendering it one of the finest in the world. Its climate is cold, healthy, and congenial to European constitutions; its numerous crystal streams abound in gold dust, and

* See his paper in the JOURNAL of the ASIATIC SOCIETY for April, 1836, pp. 193, 194.

masses of the solid metal: its mountains are pregnant with precious stones and silver; its atmosphere is perfumed with tea growing wild and luxuriantly; and its soil is so well adapted to all kinds of agricultural purposes, that it might be converted into one continued garden of silk, and cotton, and coffee, and sugar, and tea, over an extent of many thousand miles."

Gold dust is procurable with difficulty; but a large quantity of ivory, amber, emeralds, and other precious stones, is exported into China, and exchanged for nankins, silks, lacquered and China ware, but chiefly for silver. Some of the precious stones sell for as much as 800 seers of silver, or about 66,000 Rs. But perhaps the chief interest which this country possesses in every point of view, arises from its proximity to CHINA and THIBET.

"The territory of Asám" (we again quote Dr. McCosh) "is situated in almost immediate contact with the empires of China and Avá, being separated from each by a narrow belt of mountainous country, possessed by barbarous tribes of independent savages, and capable of being crossed over in the present state of communication in 10 or 12 days. From this mountain range, navigable branches of the rivers of Nankin, of Cambodia, of Martaban, of Avá, and of Asám derive their origin, and appear designed by nature as the great highways of commerce between the nations of Ultra Gangetic Asia. In that quarter, our formidable neighbours, the Barmese, have been accustomed to make their inroad into Asám; there, in the event of hostilities, they are certain to attempt it again; and there, in case of its ever becoming necessary to take vengeance on the Chinese, an armed force embarking on the Brahmaputra could be speedily marched across the intervening country to the banks of the greatest river of China, which would conduct them through the very centre of the celestial empire to the ocean.

"The route to Thibet, adopted by pilgrims, leads through the Abor country, along the course of the Dihong or Sampu, and is accomplished in sixteen days from Sadiya. The route, as mentioned by Mr. Bruce, is as follows:

"From Sadiya to Kaj-jin, five days' journey; thence to Lak-qui, one day; Gha-lum, one day; Ma-ma-nu, one day; Dullá, one day; Omono, one day; Hulli, one day; Sumlay, one day; Han-nay, one day; Kumday, one day; Ri-shán, one day; Bhá-lu, one day: Bhálu is the frontier town of Thibet. About four days' journey beyond it stands the city of Ro-shi-mah, containing fine buildings, and a large civilized population, and a government purely Chinese.

"The Grand Lámá himself, and all his head officers throughout Thibet, are appointed by the Emperor of China, and receive allowances from the Chinese government. The chief of Sadiya seems to have considerable influence with the Thibetans, and the intermediate hill tribes. Almost all pilgrims apply to him for a passport, and he is in the habit of sending an escort with them as far as Ma-ma-nu, whence they are passed along from one tribe to another, till they arrive in the country of the Grand Lama. There is another route into Thibet viâ Brahma-kánd, through the country of the Mishmís; but it is at all seasons of the year covered with snow. There is but a little trade now carried on with Thibet, and that little is chiefly effected by pilgrims. The few things imported are smoking pipes of Chinese manufacture, woollens, and rock salt. In exchange for these they give musk, ivory, and Bisa

poison. *Asámese* captives at one time formed a considerable trade; but since these latter came under the protection of the British, that lucrative branch has been exterminated.

"As the Chinese carry on a very considerable trade with these Singphos, and through the medium of their country with *Asám*, I shall endeavour to mark out particularly the line of communication between the two countries. The Chinese province of Yunan being separated from a navigable channel of the Iráwatí, only by a mountain chain, inhabited by Shans tributary to Barmáh, the Chinese merchants, by a short land journey across these mountains, convey their merchandise on mules, to a place called Katmau, on the banks of that river. There the Iráwatí is a large stream. The channel is unincumbered with rocks, trees, or sandbanks; the shores are composed of a stiff hard clay, not liable to tumble down, and present every facility for navigation. The exact position of Katmau seems undefined. The merchants, having loaded their goods on boats, easily procurable, commit themselves to the gentle current, dropping down with the tide due south, day and night, and on the third or fourth day arrive at the mouth of the river called Nam-yang. After ascending this river four or five days in a north-west direction, they come to a town called Mung-kung, or Mugaum, the chief depôt of Chinese trade situated at the junction of two smaller rivers, the one called Nam-kung, or the Mugaum river, the other, Nam-yang, retaining the name of the united stream. The Mugaum river is navigable for 40 or 50 miles above the town, and for small canoes, a good deal farther, and extends in a northern direction. The Chinese wares are transported up this river as far as practicable, and afterwards conveyed overland through Hukung and Busa to *Asám*. The journey from Mung-kung to *Asám* occupies from 15 to 20 days.

"There are two other routes to China besides the one mentioned, the one by a place called Senwa, and the other by May-nay, both of which run direct into Barmáh, but little more is known about them than their name. The intercourse between China and *Asám* by any of these roads is extremely tedious, and can only be followed by a trading people, who traffic as they move along, without regard to time or distance. A knowledge of the extreme navigable eastern branches of the Brahmaputra has pointed out a much shorter and more convenient pass, and this was travelled by Lieuts. Wilcox and Burlton on their visit to the Bor-Kangtis. Following up the river Noa Dihing, which flows into the left bank of the Lohit, a few miles above Sadiya, they were able to proceed by water conveyance to within nine days' journey of Mung-lang, on the banks of the Irawadi, and without experiencing any serious difficulty or inconvenience farther than the jungly state of the country. A road passable even for mules or oxen between the navigable branches of the Noa Dihing and the Iráwatí could not fail to be of great national benefit, and would open a channel for the direct importation of all the valuable productions of Central Asia."

Thus the Missionaries at Sadiya are situated not more than 200 miles from the Chinese frontier, and at a distance considerably less from Thibet; and with both of these countries there is a regular commercial intercourse. Allowing for exaggeration, it seems probable that they contain a full third of the whole human race; and, if we could but find access to them, and let in upon them the blessings of knowledge and religion, from their industrious character and habits, they would exert an influence as yet uncalculated upon the destinies of the world. At present there seems no insuperable barrier in the way: a Missionary

might accompany one of the caravans, were it only to "spy out the land;" and if there be danger or difficulty, when we turn to Moorcroft, Gerard, and Burnes, it is not too much to expect equal or greater zeal and courage in the prosecution of higher objects. The prospect of the immense advantages which might result from a successful attempt to find entrance for our religion, or even for our books, into China, is enough to make any one a Missionary. On the eastern coast, there is less hope of success; but, we do hope, that both from the east, and from the west, a beginning at least shall be made, ere another generation passes away. That there is nothing particularly visionary in these anticipations will appear from the following extract from Capt. PEMBERTON's excellent report:

"The province of Yunan, to which the north-eastern borders of our Indian empire have now so closely approximated, has become from this circumstance, and our existing amicable relations with the Court of *Avá*, an object of peculiar interest to us; and we have every reason to hope, that if the attempt be judiciously made, a flourishing branch of the trade, which is now carried on between its industrious inhabitants, and those of the northern Shán provinces of *Avá*, may be extended across the Patkoi pass into the valley of *Asám*. We know that the whole continent of Asia, from Pekin to Cashgar and Yarkand, is crossed by Chinese merchants, in search of a market for their superabundant produce; and we have every reason to believe, that they will cordially co-operate in any plan which may be suggested to effect this object; traces of intercourse between the Mishmís and Chinese were discovered by Captain Wilcox, during his journey to explore the sources of the Irawatí river, and among his followers, were Sháns, who had resided for a considerable period in Yunan, and were apparently perfectly acquainted with the intervening country. By Du Halde that province is described as one of the richest of the Chinese empire; it abounds in the most valuable descriptions of minerals and metals: and the great variety of its products is proved by the enumeration already given of the articles which are imported to Bhumo; its population is estimated at eight millions, and that of the bordering province of Sechuen, at twenty-seven millions, giving a total of thirty-five millions* of people, closely bordering on the eastern frontier of *Asám*, between whom and the Barmese, as we have already seen, a very valuable commercial intercourse is annually carried on, and which, I have no doubt, may be made to extend to the British territories in that remote quarter of India through Bhumo and Mogaung."

We shall now present our readers, from the same source, with the following interesting and novel information concerning the history of that large but little known tract of country named by Europeans Laos. It stretches from mountains at the south-east extremity of A'sám, in 27° north down to 22°, and in breadth from Manipur to Yunan, covering nearly 300,000 square miles.

* In Mr. Gutzlaff's late work on China, the population of Yunan and Sechuen is estimated at 26,435,678 souls.

Yunan,	5,000,000
Sechuen,	21,435,678
	26,435,678—ED.

"The names by which this territory was known to Dr. Buchanan, were those of Mrelap Shán, or Shán tributary to the Barmas, and Kási Shán, or the western portion of it, tributary to the Kásis, Kathis, or Kassayers, by all of which names the people of Manipur, who call themselves Moitay or Miyíthiyí, were designated. To the Manipuris, the whole country under its ancient limits was, and is still, known as the kingdom of Pong, of which the city called by the Barmáhs Mogaung, and by the Sháns Mongmáorong, was the capital. The people, they generally called Kubo, and distinguished them, as they were dependant on Manipur or Avá, by the terms Miyíthiyí Kubo, or Avá Kubo, which expressions are synonymous with the names Kási Shán and Mrelap Shán, applied by the Barmáhs to the same people and country.

From Khul-lií, the first king, whose name is recorded in the chronicle, and whose reign is dated as far back as the 80th year of the Christian æra, to the time of Murgnau, in the year 667 A. D., the names of twelve kings are given, who are described as having gradually extended their conquests from north to south, and the names of no less than twenty-seven tributary cities are mentioned, which acknowledged the supremacy of Murgnau. To this period, the Pong kings appear to have been so fully engaged in attempts to consolidate their power at home as to have had but little leisure, and probably less ability, to extend their conquests to countries more remotely situated. In the year 777, A. D., Murgnau died, leaving two sons called Sukampha and Samlongpha, of whom the eldest Sukampha succeeded to the throne of Pong, and in his reign we find the first traces of a connexion with the more western countries, many of which he appears to have succeeded in bringing under subjection to his authority.

"Samlong, the second brother, was dispatched by Sukampha at the head of a powerful force, to subdue first the countries to the eastward, including probably the principality of Bhumo, which extends from the left bank of the Iráwati river to the frontier of Yunan: this expedition was successful, and Samlongpha again leaving Mongmáorong, is described as having arrived in the western country of the Basa king, which probably means Banga, the ancient capital of the Kachar country; he overcame the opposition there made to him, and having received his submission, proceeded to Tripurah, where he was equally successful. From Tripurah, he marched back across the hills, and descended into the Manipur valley near Moirang, a village on the western bank of the Logtak lake.

"The fact of this visit is also recorded in the ancient chronicles of Manipur, though the period assigned to it is earlier by sixty years than that given in the Shán chronicle—a discrepancy in dates, which it were equally vain and useless to attempt to reconcile. Samlongpha, in consideration of the extreme poverty of the Manipur territory, remitted all tribute, and appears to have directed the adoption of certain observances in dress and diet, calculated to improve the habits and manners of the people, who were evidently in the lowest stage of civilization.

"From Manipur, Samlongpha, according to the Shán chronicle, proceeded into Asám, where he also succeeded in establishing his brother's authority. He dispatched messengers to Mongmáorong, to communicate the intelligence of his success to his brother Sukampha, and to announce his intended return to Pong. The messengers, however, instilled the most serious suspicions into the mind of Sukampha of the designs of his brother, and represented him as determined to assume the sovereignty of the country on his return from Asám. A conspiracy was entered into for the purpose of poisoning Samlongpha, who was saved by his mother's having accidentally overheard the plot, of which she gave him timely warning by

"A tract of country was then made over to the Rájá of Manipur by the king of Pong, extending east to the Noajírí, a range of hills running between the Mú and Kyendwen rivers, which was then established as the boundary between the two countries. South, the limit extended to the Míyatoung or Míya hills, and north, to a very celebrated mangoe tree near Mungkhum, between the Noajírí hills and the Kyendwen river, where the two princes separated, and returned to their respective capitals.

"The Pong king Súhúngkhum, or Kingkhomba, with whom these arrangements were made, died about the year 1512-13, and was succeeded by his son Supengpha, in whose reign, according to this ancient chronicle, the Barmáhs first attacked and conquered Pong, though they affirm their subjugation of this kingdom to have been effected so early as at the commencement of the 11th century.

"In the 9th and 10th volumes of the Barmese history before alluded to, Major Burney found, that in 1526, A. D., the Munyen and Mogaung Sháns again invaded Avá in considerable force, and destroyed the capital, killed the king, and over-ran the whole country as far south as Toungnú and Prome: for nineteen years afterwards, according to the same authority, two Shán princes reigned in Avá, and Supengpha, whose career had been marked by such vicissitudes of conquest and defeat, died, according to the Shán chronicle, in the year 1568, A. D.

"Under his son and successor, Sukopha, two successful invasions of Siam are recorded in the chronicle, and the capture of four white elephants gave a degree of importance to the conquest, which none but an Indo-Chinese can fully appreciate: his territories were subsequently invaded by the Barmáhs, his capital taken, and himself compelled to fly to Khumpti, where he was discovered and betrayed to the Barmese by two of his slaves, Tuyang and Siyírang: his subsequent fate is unnoticed in the chronicle, where his reign terminates in 1587, A. D., with his capture, and his son Chaukalkhum is said to have succeeded him. In an attack upon Mitú or Myedú, not more than four or five marches north of Avá, he was cut off by a Chinese force, which appears to have invaded this portion of the Barmese territories at the same time, and was killed about the year 1592.

"Chauangkhum, called also Suhúngpha, who had fled to Avá on the death of his father Chaukalkhum, was raised to the vacant throne by the Barmáh king, but was again dispossessed four years afterwards, in consequence apparently of having attempted to throw off his allegiance, and raising the standard of rebellion in Mungyang, which he had been sent to destroy. His reign lasted but four years, and is only remarkable for the general adoption by the Sháns, about the year 1596, of the Barmese style of tying the hair and dressing; two circumstances which clearly prove their subjugation at that period to have been effectually accomplished. An interregnum of ten years followed the expulsion of Chauangkhum, and from 1617 to 1662, A. D., four rulers are mentioned, whose brief sway was unmarked by any event worth recording. In the ten years between 1662 and 1672, a son of the king of Avá reigned in Pong, after whom, the succession again reverted to the lineal descendants of their ancient race of kings, and five are mentioned, whose united reigns bring the history of that country down to the year 1734.

"About this time, two princes of Pong, called Mongpo and Kyathon, fled to Rájá Garíb Nawáz of Manipur, whose career of conquest has been noticed in the second section of this report, and solicited his protection against the Barmáhs: he attacked and destroyed the town of Mitú, and establishing the two princes at Mungkhong, in the month of May,

bestowed his daughter Yenjíjoyáí in marriage on the eldest. From Mungkhong, they returned in August to Mongmáorong, the ancient capital of Pong, where the elder brother reigned for a short and uncertain period; Chaumokhum (Mongpo) was succeeded by the younger of two sons named Chaukhulseng, in whose time arose the Barmese dynasty of Múkáá, with its founder Alompra, about the year 1752, A. D., from which period, even a nominal independence has ceased to exist, and this once extensive empire, stretching to Asám, Tripurah, Yunan, and Siam, has been thoroughly dismembered, its princes are no longer known, and its capital is ruled by a delegate from Avá."—*Captain Pemberton's Report.*

It is impossible to think of these large tracts of country now under British influence, and opening out far larger channels for enterprize and moral improvement, without acknowledging the finger of God. They were not coveted, or even desired by our Government; they add nothing to its revenues, and are only a source of anxiety and expense: and yet the British Government could not but take them, and cannot, if it would, throw them off. We look towards them with the deepest interest, from feelings which cannot be better expressed than in the following excellent and eloquent peroration by Capt. Pemberton, with which we conclude.

"On our own frontier, we have seen a spirit of enterprise awakened, which, in Aracan, has been already productive of a most extraordinary revival, and increase of commercial pursuits; and in Asám, the same ardour is rapidly diminishing the space which separates her numerous tribes from the industrious and energetic inhabitants of Yunan and Sechuen:—the races dwelling on the eastern borders of the Iráwattí are seeking an asylum under our protection, and the tide of emigration already begins to flow from east to west. The holy zeal of the missionary, tempered by a necessary discretion, has outstripped the advances of commerce, and the most extensive schemes have been planned for conferring upon their population the blessings of civilization and letters. In Asám, Manipur, and Arracan, a propitious commencement has been already made; and standing on the neutral ground which separates Hinduism on the one hand, from Budhism on the other, the disseminators of sound knowledge, aided by all the influence and talent of the local authorities, are kindling an intellectual flame, which, spreading east and west, will illumine the gloom of superstition and ignorance in which their benighted inhabitants now rest, and qualify them for higher destinies than they have ever yet fulfilled. If such be the result of the extension of British influence over the numerous tribes and nations which dwell on our eastern frontier, the recollection of the horrors of the Barmese war will fade, before the glorious prospect of redeeming many millions of men from such mental debasement, and elevating them to that higher station, in the intellectual and moral world, upon which the favoured inhabitant of Europe now stands. We rescued them from a yoke which has bowed to the dust the energies of every people over whom it has been cast; and we may fearlessly refer those who doubt the ameliorating influence of our rule, to Arracan, to Kachar, to Manipur, and Asám, and abide the result of a comparison between their past and present condition—between the sufferings they formerly endured, and the peace they now enjoy.

SPECTATOR.

II.—*Interesting Custom in Germany.*

To the Editors of the Calcutta Christian Observer.

An example of primitive simplicity and piety exhibits itself in a custom yet maintained in many towns of Germany, where the watchmen, in calling the hours of night, are in the habit of singing a verse or more of a canticle, associating with each revolving hour some scriptural sentiment, doctrine or example, and to which the Christian, who may chance to hear the call of the guardian of the night, is affectingly invited. It were to be wished that so very useful and simple a custom prevailed in all Christian countries, and were practised in the true spirit in which it must have originated. In the dead stillness of night, the effect would often, in all probability, not be slight, which such appeals, as those contained in the versicles below, might be supposed to make upon the mind of one sleepless, it may be, from hour to hour, or wakened by the watchman's simple chant, and suddenly reminded of some solemn truth, or acknowledged, but perhaps too long forgotten duty. Conceiving they might be acceptable to the readers of the CALCUTTA CHRISTIAN OBSERVER, the following English version has been made of a translation furnished by a German Missionary brother in the mofasil. They pretend to no merit, but that of strict adherence to the sentiments, and, as far as the metre would permit, to the expressions of the original. Many a Christian, in the wakeful hours and silence of night, might both profitably and happily employ a few moments in repeating or singing these simple chants, and so be enabled practically to realize the experience of one of ancient days in praising Him who giveth "songs in the night."

N. B.—The German hour-calls commence at seven in the evening, and continue till five in the morning, i. e. from sunset to sunrise. Hence there is no chant for 6 o'clock.

The German Watchman's Hourly Night-songs.

At 7 o'clock he sings—

Neighbours! list ye young and old;
Seven the bell of love has toll'd:
Seven times seventy times forgive
A brother's trespasses—and live;
The gracious Saviour's blest command
Who heed—in judgment's hour shall stand.

At 8. Neighbours list ye, &c.
Eight, &c.
Eight faithful souls alone were found,
When by the flood the world was drown'd;
O Saviour! when it melts with fire,
May we to happier seats aspire!

At 9. O list ye people, young and old!
Nine hours the bell of night has toll'd.
Nine thankless sinners, Christ complain'd,
Of ten his mercy heal'd, remained.

O child of man! with horror flee
Ingratitude's impiety.

At 10. O list, &c.
When Sodom's swift destruction came,
Ten righteous Abram could not name;
Oh! when the Judgment hour draws near,
May we in Jesus sav'd appear!

At 11. O list, &c.
In the eleventh hour were found,
Some who then heard the joyful sound,
"Go, though late, and work and live."
Oh! Lord, to us such mercy give!

At 12. O list, &c.
Twelve hours in each short day pass by:
O man! remember thou must die!
Each bell that tolls, proclaims aloud—
"Prepare thee, mortal! for thy shroud!"
Or this—
Twelve were the chosen of the Lord,
To spread abroad, in sweet accord,
The message of a Saviour's love,
And call to worlds of bliss above.

At 1. O list ye people, young and old!
One hour the bell of morn has toll'd:—
One thing is needful above all:
Blest Jesus! hear the suppliant call;
On us that good supreme bestow,
And thee still present here to know.

At 2. O list, &c.
Two paths, O child of man, invite—
Our hearts, blest Lord! to choose the right,
Thy gracious influence dispose;
And shun the way to endless woes!

At 3. Hail Father, Son and Spirit, three!
Our grateful hymns we raise to thee!
Who sweetest mercy dost accord,
Thrice holy, holy, holy Lord!
Or this—
Three persons one in power divine—
Do, in the Godhead's glory, shine;
And three in one, the just command,
O man! thy worship pure demand.

At 4. O list, &c.
O man! to thy own heart give heed—
Four various soils receive the seed
Of Gospel truth profusely sown;—
In which is *thy* resemblance shewn?

At 5. O list, &c.
In Jesu's suffering frame imprest,
Five grievous wounds attract our eyes;
Through them, to endless life and rest,
Shall purified believers rise.
The day comes on, the dawn grows bright;
O Jesus! in thy glory shine;

Shed on our hearts celestial light,
And raise us to the life divine!
Bid sin's drear night to gloom no more;
Chase all its miseries from each breast;
And, when Time's weary hours are o'er,
Admit us to eternal rest!

For this last, on *Sunday* morning is substituted the following:

O list, &c.
Christians, Brothers, wake, arise!
The Sabbath dawn lights up the skies—
With glad harmonious sweet accord
O! hail it holy to the Lord!
So morning star, more pure and bright,
Shall shed upon your hearts its light!
Rejoice! a Sabbath morn draws nigh,
When from a world of woe we fly;
And mount to glorious realms above,
To mansions bought by Jesu's love;
The supper of the Lamb to share,
And pass an endless Sabbath there!

CINSURIENSIS.

January 16th, 1836.

III.—*Missionary Efforts of Christians in the United States of America.*

[The substance of an Address delivered at the United Monthly Missionary Meeting, May 2, 1836, by Rev. J. McEWEN.]

The end which our glorious Redeemer had in view when he established the Christian Church, when he appointed her ordinances and laws, and gave unto her Apostles and Prophets, and Pastors, and Teachers, no doubt was, that through her instrumentality the Gospel might be preached in every land; that the glad tidings of redemption through atoning blood might be proclaimed to every people under heaven; that Satan's power might be annihilated, his kingdom destroyed, and that kingdom which is righteousness, and peace, and joy in the Holy Ghost, established upon its ruins. And in so far as the Church of Christ cherishes and maintains the spirit of missions (which is in fact the very spirit of her glorious Head), just in so far does she sustain her true character, and answer the great end of her existence on earth.

It is worthy of remark, that in all God's dealings with his creatures, particularly in the great dispensation of grace, he has so connected duty with privilege, that diligence and fidelity in the performance of the one is the most effectual and certain means for securing the other. And hence we see, that whensoever and wheresoever the Church has been most faith-

ful, in obedience to the last command of her ascending Lord, in her endeavours to have the Gospel preached to every creature, then and there she has enjoyed the richest communications of his grace; her borders have been enlarged, her walls have been strengthened, and her gates filled with praise.

Among the many blessings which Christ purchased by his blood, and which he prayed might be conferred on his immediate followers, and upon all who should believe on him through their word, one (and that not the least) was Christian union; "that they all may be one," says he, "as thou, Father, art in me, and I in thee, that they all may be one in us; that the world may know that thou hast sent me." Amongst the means which may be used by the Church for promoting this union, none has been, none can be so effectual, as a hearty and zealous co-operation in the great work of Christian Missions. Union of effort produces union of interest, and these together produce union of heart and sentiment. When the different members of Christ's mystical body are brought to feel that they have one great object in view; that this is an object at once the most important and grand that can occupy the affections or engage the powers of men; that it is in fact the same object which engaged the heart of the Saviour from eternity, and in the fulness of time brought him from his heavenly throne; then they begin to feel that they are indeed joined in "one Spirit to their head;" that their desires, and aims, and hopes are the same; and that they are in fact *one* in Christ; and they feel for each other all that sympathy which the different members of the same body ought to feel.

It is certainly one of the most cheering prospects of the present time, and one of the brightest indications which we have that the day of millennial glory has began to dawn upon the Church, that she has been aroused from that long sleep which kept her in security and inactivity, while thick darkness brooded over the nations of the earth, and the destroyer of men did his work unmolested. Now the different parts or members of the Church begin to feel their individual obligation to their Head, and also the importance of *united effort* in their endeavours to promote his cause. Jealousies and party feelings, which long divided and paralyzed the Church, are now beginning to be forgotten, and the friends of the Redeemer in Great Britain and on the continent of Europe can unite in heart and in effort with those in Asia and America. When they look abroad upon the one great field, and see how plenteous is the harvest, and how few are the labourers who are employed in gathering it in; they are prepared not only to pray earnestly that the Lord of the harvest would send forth labourers into his harvest, "but to hail as fellow-workers" all those who are

sent forth, from wheresoever, or by whomsoever they have been sent.

When this spirit prevails in the Church, it naturally excites a desire to obtain information. Christians in one part of the world wish to know what efforts are being made by their brethren in other parts, and what success attends those efforts; and when this information is obtained, it in its turn cherishes that spirit which excited the desire to obtain it. When the Lord's people hear that their brethren in other countries are engaged in the same work with themselves, and that He is crowning their labours with his blessing, they feel their hearts drawn out in love towards these brethren, they become partakers of their joy, their faith in God's promises is strengthened, and they are stimulated to more active exertion in the work of the Lord in their own place. Thus we may become not only fellow-helpers of one another's faith and comfort, but may also "provoke one another to love and to good works."

I have been requested to present to you this evening some account of what the Lord's people, or rather what the Lord himself, through the instrumentality of his Church, is doing in America. In so doing I must necessarily be very brief, as time will not permit me to go into detail. I shall then mention the principal Societies at present existing in that country, having for their object the extension of the Redeemer's kingdom, with their different spheres of operation, and some of the success with which they have been crowned.

It must be known to many if not to all here, that America is a vast continent, containing within itself a large field for Missionary exertion. Not to mention South America and Mexico on the South, and Labrador and the greater part of Canada on the North, all of which is still under Pagan or Popish darkness, the United States extends from the river St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Pacific Oceans, presenting a field large and wide for Christian exertion as well as human enterprize, a field where much work remains to be done before the kingdom of our Immanuel shall extend "from sea to sea, and from the rivers to the ends of the earth." Within these bounds the white population, consisting of emigrants from Europe and their descendants, amount to about ten and a half millions; the coloured population to about two and a half, and the Indians or aborigines of the country to about two millions in the whole. Those of them owning some kind of allegiance to the United States' government, amount to 400,000. These constitute the few and scattered remains of a people once like the stars of heaven for multitude, and who not more than three centuries ago were the undisputed possessors of all that continent. But now they are indeed "a people scat-

tered and peeled," oppressed, and in some cases destroyed. Some once powerful tribes are altogether extinct. Some are reduced to a few hundreds, while others amount to several thousands. But all of them have been driven from the homes and the graves of their fathers, and compelled to seek a residence in the inhospitable wilds of the far west.

Time will not permit me to give a detailed description of their character, habits, or condition, either in a civil or moral point of view. This much may be said of them in general, that they are *Heathen*, and, with the exception of those who have enjoyed the labours of Missionaries, are ignorant of God and of all that pertains to him, and also of the arts and comforts of civilized life. They are fierce and cruel in their disposition, superstitious in their belief—and among other debasing and soul-ruining vices, much addicted to intemperance; a vice which was introduced amongst them by professed Christians, and which presents a stronger barrier to the introduction of the Gospel than any other.

Efforts to introduce the Gospel among the Indians were made by some Christians at an early period. In 1648, the Rev. Mr. Mayhew commenced his labours among them; and in 1646 Mr. John Eliot, who has appropriately been styled the Apostle of the Indians, commenced his labours, which he continued with unwearied zeal and diligence upwards of half a century. In 1648 a society was formed in Britain for propagating the Gospel among the Indians, which continued its operations for some time, and afforded some help to Eliot, Mayhew, Bourne, Brainard, and other holy men, who had devoted their lives to the work. By their efforts much apparent good was effected. The whole of the Bible was translated into one of the Indian languages, and before the death of Eliot no less than fourteen villages were inhabited by those who were called *praying Indians*. After his death, however, many of those who had made a profession of Christianity returned again to a savage state. Brainard and a few others continued their labours of love; but as these efforts were confined to a few individuals, little permanent good was effected.

For more than a century and a half the church in America seemed to sleep over the wretched and perishing condition of the heathen around her. It is true that considerable efforts were made by the Presbyterian and some other branches of the Church, to furnish the means of grace to the frontier settlements and other destitute parts of the land; and a widely extended territory and rapidly increasing population made and still make no inconsiderable demand upon their Christian benevolence. In these efforts, which were chiefly intended to supply the wants of the white population, the Indians were not altoge-

ther forgotten. A society was formed, consisting chiefly of the different branches of the Presbyterian and Dutch Reformed Churches, called the United Missionary Society, the object of which was to carry the blessings of the Gospel and civilization to the Indians. Under the direction of this society several Missionaries were sent out, schools were commenced among several of the tribes, and some good done. This Society was however, afterwards dissolved, or rather merged in the American Board of Commissioners for Foreign Missions, of which we will speak presently.

In 1816, the General assembly of the Presbyterian Church formed a SOCIETY OF DOMESTIC MISSIONS, the efforts of which are directed exclusively to supplying destitute places and assisting weak congregations among the white population. This Society is now in active operation, and between three and four hundred Missionaries are in whole or in part supported by it.

Another Society of the same character, called the AMERICAN HOME MISSIONARY SOCIETY, has since been formed ; it is not confined to any denomination, but is chiefly supported by the Congregational Churches of New England, and a part of the Presbyterian Church in the middle States. Its object is the same as the General Assembly's Board, and it is now very actively employed, having under its care upwards of 700 Missionaries, labouring in all parts of the country, and we trust exerting a salutary influence especially upon the rising generation.

There are several other societies of the same nature now prosecuting the same good work, although more limited in the extent of their operations ; and we confidently hope that, with the blessing of the God of Missions resting upon their united labours, they will be the means of delivering that vast continent from the evil consequences of ignorance, infidelity and vice ; and bringing it under the influence of truth, and the dominion of the Prince of Peace.

No united or extensive efforts, however, had been made by the American Churches in behalf of what is strictly called *Foreign Missions*, for sending the Gospel to the heathen abroad, previous to the year 1810, when a few young men in New England, among whom the name of Samuel J. Mills must stand first, caught the flame of Missionary zeal which had been kindled in old England, and Mills declared that "he could not conceive of any course of life in which to pass the rest of his days, that would be so pleasant as to go and communicate the gospel of salvation to the poor heathen." His zeal was soon communicated to a few kindred spirits, his associates in study, namely, Hall, Richards, Nott, Newel, and Judson ; they soon declared their determination to devote their lives to the work of Foreign Missions. This declaration on their part, and

the appeal made by them in behalf of the perishing heathen, had the desired effect of stirring up some Ministers and Churches to a sense of their duty. A Society was soon formed, bearing the name of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. In 1812 their first Missionaries, Messrs. Hall, Nott, Rice, Newel, and Judson, left America for this country, where they arrived in safety. Of their proceedings, and the difficulties with which they had to contend after their arrival in this city, or the various dispensations of Providence which led to the formation of the different Missions of that Society as they now exist in this country, it is not my intention at present to speak.

This institution has continued its operations to the present time with a zeal worthy the cause in which it is engaged—the wisdom of its plans and the energy with which they have generally been executed have, by the blessing of Heaven, secured for it an encouraging degree of success. It has now under its care upwards of ninety ordained Missionaries, besides Physicians, Printers, Teachers, Mechanics, and other Assistants, amounting in all to more than 300 individuals. These are employed in different parts of the world, at Canton, Singapore, Siam, Bombay, Ceylon, the Sandwich Islands, Palestine, and the different countries bordering on the Mediterranean—in Persia, West and South Africa, and among the North American Indians. At some of these stations, particularly the Sandwich Islands and Ceylon, the success of the Missionaries has been truly encouraging;—at others the prospects are not so bright; but at all sufficiently so to convince us that the work is the Lord's, and that in the end it must and will succeed.

It is well known to all here, that after the arrival of Messrs. Judson and Rice in this country, they were led to change their views regarding the subjects of baptism. This led to a change in relation to the Society at home. They then made an appeal to the Baptist Churches in America, which Mr. Rice visited in person; and, principally through his instrumentality, the AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS was established in Philadelphia in 1814. In this we see the Providence of God clearly manifested, in bringing into operation by these means the energies of a large and efficient portion of his Church in that country, and enlisting them in his own cause. The Barman Mission was then commenced, and the wisdom and zeal with which it has been prosecuted, and the abundant success with which these have been crowned, are well known. The Society has also several stations supplied with eleven or twelve Missionaries, besides teachers and assistants, among the North American Indians.

The Missionary Society of the METHODIST EPISCOPAL CHURCH in America was formed in New-York in 1819. They have directed their efforts principally to the American Indians, among whom they have according to their last report twenty-five Missionaries. In 1833 they sent out a Mission to a tribe of Indians west of the rocky mountains, under circumstances of peculiar interest. The tribe is called the Flat Heads, from the peculiar form of their heads, caused by a barbarous custom which prevails among them of fixing a piece of board on the forehead of every infant, and keeping it so until the head becomes flat.

The circumstances which led to the commencement of the Mission were these. According to their own statement, two Fur traders had visited their settlement, and witnessed their religious ceremonies. They told them that their's was not the way to worship God, and that the white men who lived east of the mountains had a book that told all about the true God, and how to worship him aright. This information excited their deepest interest, and four of their chief men were appointed to visit the settlements of the white men, and obtain, if possible, the much desired information. *They travelled on foot more than* 3000 *miles over rugged mountains and trackless forests*, and in the autumn of 1832 arrived at St. Louis in the State of Missouri, and applied to the Agent of Government for the Indians residing at that place, to see whether they could obtain the book which contained such desirable information. They were kindly received, and Bibles were furnished: but they could not read, and, if they could, none of these were written in a language which they could understand. During their stay two of their number died of fever, no doubt occasioned by fatigue and exposure; and the other two, after having obtained the promise that teachers and books should be sent to teach them and their brethren the knowledge of the true God, set out on their journey home. It was very doubtful however, from the state of their health and the nature of the journey, whether they would ever reach their brethren to tell them the joyful news.

This led our Methodist brethren to send out a Mission to them, which left the United States in 1833; no intelligence had been received from it before we left that country.

They have also sent several zealous and well qualified Missionaries to Liberia on the Western Coast of Africa,—some of whom early fell victims to that inhospitable climate; and there their ashes mingle with those of others who fell in the same glorious cause, and rest in hope of a joyful resurrection.

In 1820 the Domestic and Foreign Missionary Society of the PROTESTANT EPISCOPAL CHURCH was formed in New-York,

under one general board of direction. Besides several Domestic Missions which they established in different parts of the country, they sent two Missionaries to Greece, and one to the Western Indians, besides several teachers and other assistants, who established a very flourishing Mission and Schools at Green Bay. At the convention held in Philadelphia, May 1835, the subject of Missions was introduced, and discussed in a very able and soul-stirring manner. Some of the speeches delivered on the occasion (particularly that of Bishop McIlvaine) were peculiarly excellent. The result was, that the Domestic and Foreign Missionary Society previously existing was divided, and an additional board of directors was formed, one to have the exclusive direction of Domestic Missions, the other that of Foreign; one is located at Philadelphia, the other at New-York. Two of their young men of eminent talents and Missionary zeal, were set apart as Missionaries to China. They sailed from New-York for Canton in June last. We hope this is the dawn of a glorious day for the Episcopal Church in America, and that other denominations will by their example be stirred up to renewed zeal.

[To be concluded in our next.]

IV.—*Notes of Sermons, by* JOHN FOSTER. No. II.

THE SEASONS OF THE MIND.

PROV. xxiii. 5. "*Be wise, and guide thine heart in the way.*"

I will acknowledge that I have not been able to fall upon a passage of scripture exactly applicable to the point to which I should hope it may be profitable briefly to direct your attention; though, in effect, and in a general way, innumerable passages inculcate the kind of lesson which I wish to enforce. The thing proposed may be stated in a very few words. In our course through life, our minds are liable to be—they actually *are*—placed in certain states of feeling strongly marked, and for the time strongly prevailing. These arise from causes, influences and circumstances, independent of our will; we might call them MOODS; by many serious persons they are denominated FRAMES OF MIND. They are produced by facts and events that we witness, or hear of; by views of the state of the world; by particular subjects of thought, forcibly impressed on our minds; by circumstances in our own immediate condition; by the state of our health; and even by the seasons of the year. Such a state of mind is distinguished, by its stronger character, from the quite ordinary tone. Now the lesson I wish to inculcate is this; that these states of mind thus voluntarily produced, should be carefully turned to a profitable account, and that we should avail ourselves of what there is in them especially adapted for our improvement.

It is hardly necessary to make the preliminary observation, that the mind is liable to many strong feelings which we are not to talk of turning to account, being absolutely evil; which should be resisted, repressed, and crushed altogether: as envy, malice, revenge, or a rebellious feeling against

God. Such as these can be turned to no profitable account; unlike some natural evils, which *may*, as poison, be made medicinal. But these moral and spiritual poisons, man at least cannot turn to any beneficial purpose: doubtless God can, else infinite power and goodness would not have permitted their existence in his creation. The states of mind however, to which I refer, are such as are *not* essentially and necessarily evil. They may be called a kind of natural *seasons* in the soul, analogous to the seasons of the natural world, only not having their regularity and fixed order. They too have their evils, and may be suffered to become great evils; but still by a wise and religious care, they are available for good. In other terms, they may be described as elements, having in them what may be applied to the very best and most advantageous uses.

These varied states of mind are of the two great classes, the *pleasing* and the *unpleasing;* the latter felt oftener and more sensibly.

I. I will begin with an illustration of the more *pleasing* order. You can easily picture to yourselves a person whose mind is always in the sunshine,—a person perhaps constitutionally cheerful, in excellent health, in the prime of life, and having a great number of circumstances around him very much according to his wishes. In addition to all this, there may be at some particular season, some more than ordinary cause to animate the pleasurable state of his mind; some bright smiles of what we call "good fortune," beaming out upon him; some important matter that was depending decided in his favour; some new delightful confidence or acquisition in regard to the interests of friendship and affection, or some gratifying circumstance in the affairs of his family. It is pleasant to have such an image before you,—this high exhilaration, the soul overrunning with delight, the countenance radiant with joy: but consider the case really. How will it be with him? what will be the benefit of all this, if he do not exercise reflection,—if he do not "guide his heart?"

It is far too probable that this pleasurable state of mind will mightily tend and lead to direct evil; to forgetfulness of God, unbounded love of the world, banishment of all thought of death and hereafter, perhaps to levity, frivolity, and revelling in vain amusements.

But *at the very best* he will indulge himself in the fulness of his satisfaction; he will have no use of his delight, but to enjoy it, to devour it; and he will think that to-morrow shall be as this day, and still more abundant. Now would you not wish to say to him, "Can you be content to have no other good from all your animation, and glow, and expansion of heart, than the mere giving yourself up to be delighted, to bound and dance in thoughtless felicity, like an animal of the spring, or insect of the sunshine? Reflect! you are suffering to consume away, in mere useless sparkle and blaze, a precious element of mind, which might, while it burns, be applied to some noble purpose." Such at least is the lesson which I desire to inculcate, that is, a thoughtful consideration of the *valuable uses* to which a bright season of the soul should be employed. It should not, by the way, be forgotten, that one point of wisdom in such a case, may be somewhat to repress and sober down this exhilaration of the heart; for there may be so great an intoxication of joyous sentiment as to fit the mind for nothing but wild mirth. But in truth, it will seldom be long before there shall come something or other to damp such excitement, even without our seeking for it. And the consideration that this fine pleasurable *season of the spirits* may not last long, and is liable to become chilled and overcast, should be a strong admonition to us that we should lose no time in turning it to the best account. Now to *what* account might a wise man best turn it?

It would surely be a wise application of this pleasurable state of mind, to seek most seriously, that some of it may be directed into the channel of

gratitude to God. A wise man's reflections might assume the following form: "Why am I not, at this hour, overwhelmed with distress, instead of this feeling of enjoyment and delight? I deserve to be so, and many of my fellow mortals are actually so overwhelmed, who probably deserve it less. Is it not because God is exceedingly good to me? To make this state which I enjoy, how many remembrances, how many gifts of that beneficent Father have been directed towards me, how many collective rays of mercy have been showered down on me from that open heaven? and does my heart absorb all, and reflect nothing? All this, that tells me of the Supreme Benefactor, does it really but make me, or prove me, an Atheist? In what manner, by what means, can I expect ever to be reminded of God, ever to be drawn towards Him, if his *goodness* has no such effect? If my heart has absolutely no will to send upwards any of its grateful emotions, as incense to Him, what must be its condition? Is not this a reflection sufficient to blast instantly all my delight? If in these pleasurable emotions, there is nothing of a nature that admits of being sent up in grateful devotion, what estimate should I form of my pleasure and happiness? Am I content, delighted with a happiness which by its *very nature* estranges me from God?"

It will be a wise and valuable use of any season of unusual gladness, to watch narrowly the *effect which earthly felicity has upon our minds*, in order that the happy, the self-complacent man may see what kind of nature he has to be acted upon! a sad nature, if he sees the fact to be, that the more its wishes are gratified, the worse it becomes, if left to itself. Thus watching, we shall have practical proof of the manner in which earthly delight acts on the heart, *unless combined with a sanctifying religion*. There may have been a great deal of unthinking declamation about the dangers of prosperity, and the perverting guile of earthly pleasure. and too many of the gay, the young, the prosperous, smile contemptuously at such discourse. But let us admonish them, that those have no business to deride declamation, who will not attend to proof, even when that proof is in their own souls, and at their most serious cost! A man that shall in a right manner make the kind of observation we are describing, will certainly not desire to have distress and pain, instead of his gladness and gratification; but as certainly he will be alarmed into earnestness and prayer, that God may never let him fancy himself happy independently of the divine sources of felicity.

Were it not for fear of being tedious, I might pertinently have applied the admonition to certain particular causes or occasions from which this lively delighted state of the spirits takes its rise; as for instance, the recovery of health, relief from great sufferings, peril, or protracted languishing. These are generally seasons of extremely pleasurable feeling, but they are often suffered to be *mere* pleasures, tending to no use; the mere joy of having escaped, the gladness of a prisoner set loose, before he is sober enough to think what he shall do with his liberty. In this animation of feeling he has, in a sense, a *double life*, that which was lost to him during illness being virtually restored to him by this extra animation.

If this be *all*, to what purpose has the man been disciplined by suffering, and rescued by a merciful Hand? Surely he *should* be anxious to "guide his heart" to those purposes which affliction should have taught him.

I might also have specified that delighted state of feeling, that fine climate, or weather of the soul, which some persons experience from the beautiful seasons and scenes of nature? Then too, the thought should never be long absent, "How can I, as a wise man and a Christian, take the best advantage of this awakening of my sensibility?" No man ever seems to have felt more of this influence than the poetic and inspired Hebrew; and no reader of the Psalms needs to be informed to what use he directed it.

I shall not specify any more of the particular *modes* and *occasions* of these bright and warm states of feeling; but, considering them generally, I cannot too strongly urge *the duty which accompanies them.* They should be regarded, as cultivators regard the important weeks of the spring; as mariners regard the blowing of favourable winds; as merchants seize a transient and valuable opportunity for gain; as a man overlaboured and almost overmatched in warfare, regards a strong re-inforcement of fresh combatants. The spring and energy of spirit felt in these pleasurable seasons of the heart, should be applied to a more spirited performance of the Christian duties in general, but especially to those which are the most congenial to their own nature; such as the exercises and services most directly expressive of gratitude to God, careful study of the true happiness of men, and exertions for promoting it.

II. It is more than time to turn to the *darker* side of our subject. We cannot have been dreaming that these seasons of pleasure prevail on the whole in the general experience of our race, or even with frequency or long duration in the experience of almost any individual. The Christian admonition to "guide the heart," will find but few occasions for exhorting men to turn their *joy* to a wise account, compared with the cases of a far different kind. It were a gloomy calculation, if it could be made, what proportion of time is passed by mankind collectively in a state of feeling decidedly infelicitous, as compared with their experience of animated pleasure. It would be a still gloomier calculation, to reckon how small a portion of their painful feelings turns to any good account.

We do not mean to take a condition of severe and overwhelming distress as the subject of the present admonition. Greatly short of this, there are occasional seasons of darkened gloomy feeling, continuing for a while, in which sensibility becomes pensiveness, and gravity, sadness. There is a strong tendency for the time, to serious ideas, and musings of the more melancholy class. It is as if an accustomed barrier had been thrown down, to admit into the mind an invasion of austere thoughts, and unwelcome and threatening images. The immediate cause may have been some untoward turn of events, some painful disappointment, or the death of relations or friends, while constitutional tendency, or defective health, may contribute to increase the gloom.

Now, shall not this infelicitous season of the soul be turned, by wisely "*guiding the heart,*" to lasting advantage? and how may it be so?

In many instances all this possible benefit is refused and lost. It is a bad sign when we see a person in this state of feeling, merely anxious and endeavouring to escape from it, feeling a horror of solitude, having recourse to any thing that will help to banish reflection,—to change of place, making excursions, contriving visits and parties, endeavouring to force the spirits up to the pitch of lively society; even trying amusements, when really little in the mood for amusement. This is a wretched and self-defrauding management. Often certainly, the censure must have some terms of qualification. It is to be acknowledged that, in some cases, a gloomy state of the mind is very directly caused by a disordered or debilitated condition of the body. And when we speak, too, of a constitutional melancholy temperament in some persons, we are but expressing probably some mysterious sympathy of the mind with its corporeal tenement. Now in cases decidedly of this kind, expedients of alleviation will, to a certain extent, be very properly sought, in movement, change of scene, or communication with more cheerful spirits. But, for the far greater number of persons experiencing these occasional graver darker seasons of the mind, there is no such concession to be made. In this case the state of mind should be regarded not as a kind of *disorder* to be relieved, and escaped from, but as a *visitation* to be improved. One might address such persons

thus: "It is too probable that, during your past lives, there has been far too little of the voluntary exercise of grave, deep thought, of choosing serious and solemn subjects of reflection, and with an appropriate temper of feeling; that is to say, such a temper as a gay spirit would deem gloomy, and which you may have averted or evaded as such. Now, however, when causes independent of your will have placed you, as it were, in the very element of such thought and feeling, let not your chief aim and effort be to escape from it. You had not seriousness enough to go into a solemn temple; but a hand not to be resisted *has led* you into it: is your sole attention to be fixed on the *door*, while the oracles of God are inscribed within, the images of the dead are standing within, and visions of futurity are disclosed within? Now that light thoughts, and brisk spirits, and worldly pleasures and hopes, are aloof for a while, do take the opportunity for serious consideration! Reflect! are there no great and solemn questions hitherto, most unwisely, left undecided? When will you be willing to bring them to a decision? is it to be when you shall have recovered the easy or gay tone of feeling which always leads you away from such subjects? Have you yet come to a full consent of the soul to take death and eternity into the circle of your interests, into an intimate combination with all that you are wishing, projecting, and pursuing? If scarcely so, *when* is this grand point to be effected? will these solemn objects come to your view with more gracious aspects? will they be welcomed nearer to you, when you shall have again become more satisfied or delighted with the gratifications of this life? Shall you call them to meet you in the flowery garden of pleasure, in your circles of gaiety, among your treasures of acquired gain? Reflect! have you yet come absolutely to meet God, in your capacity of a sinner condemned, and *to be* pardoned and saved? and have you come really and effectually to a believing and grateful *assumption* of the offered redemption by Jesus Christ? If there be any thing dubious as to this great matter, are you impatient to hasten away into a state of feeling in which you may *slumber* over such a question, and such a doubt?"

But, supposing these great interests not to be in doubt and hazard, every man has some duty, or some temptation, in respect to which these darker seasons of feeling might aid him to prepare, and to strengthen his mind.

Now is not this reasonable pleading? It is but requiring that a man should not be willing to come out from a temporary and special state of mind without having availed himself of that advantage which it has especially offered him.

III. And very briefly, I will apply the admonition to only one more particular state of feeling, which not seldom visits an observer of mankind, namely, *an indignant excitement of mind against human conduct.* It will not be pretended that this is one of those feelings that ought to be extinguished as absolutely evil. It is what the best men, the worthiest teachers, protesters and reformers have made no scruple of indulging and avowing. But to make the best advantage of it, a man must *very* wisely "guide his heart." He looks abroad and sees an infinity of things as he knows they ought not to be, every kind of perversity, depravity and wrong, and in many instances iniquity triumphing in power and success. And at times the flame is made to burn with violence at some particular occurring instance of great iniquity. Now he cannot but be sure that, within certain limitations, he does well to be angry. Then is the time for the admonition, "Take care that you manage this fire to answer for good purpose, and that you do not burn yourself." But for WHAT purpose? It may enforce on you the necessity of a most carefully disciplined judgment. It may surely contribute to aggravate your permanent impression of the extreme *evil of*

sin. Let every indignant emotion go therefore to "justify" the Almighty in that part of his economy which is directed in hostility against it. Let it also impress upon you that what is so much to be *hated*, is no less to be *dreaded;* therefore, beware yourself! The indignant thoughts and emotions thus going *outward*, may surely admonish you against leaving all *to an indulgent judgment within*. They should suggest to you a warning against a deceptive manner of comparing yourself with others. They should admonish you of the sovereignty of God. *You* look at all these: *you* are impotent, and cannot put an end to it. God sees it all; He is omnipotent, and could end it in a moment. There *is* a reason why he does *not;* you must submit in humility to his supreme wisdom. Finally, they should contribute to the desire of a better world, and to a more earnest application to all that which may prepare you for it. Here I close these observations; but these indignant feelings and emotions may profitably serve for the subject of another discourse. The few exemplifications which I have given may contribute to shew, how those involuntary states of mind, which come upon us for a time, may be turned to a valuable use, and that so we may carry out of the world with us benefits acquired by the divine aid, from all the *mental seasons* through which we shall have passed.

[We hope to present our readers next month, with a beautiful and most characteristic discourse, forming a sequel of the present, on the SEASONS OF THE YEAR; and we beg leave to repeat our acknowledgments to our correspondent L. for his valuable notes.—ED.]

V.—*Attendance of Christians at Fashionable Amusements unjustifiable.*

[In reply to PHILALETHES, Cal. Christian Observer for April, p. 188.]

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The second letter of PHILALETHES demands a rejoinder, but circumstances compel me to make it brief. I shall therefore merely premise, that although he has misunderstood me in more than one instance, and has feathered his argument occasionally with somewhat more of ridicule than beseems the matter in dispute between us, I honour too highly the candour and sincerity which his letter manifests, not to enter with pleasure into the lists of friendly Christian controversy with a writer so able and so single-minded.

The illustration of the "mint, anise, and cummin," was PHILALETHES' own. I enlarged upon it, because I thought, as I still think, (for the tenor of his arguments at page 291 confirms my foregone impression,) that he has been driven to take up a false position by the mischievous over-statements of those who have made attendance or non-attendance at balls or concerts the criterion of the existence of religious principle in the hearts of professors. I renounce such a test; but still I do not think the scenes in question safe ground for a Christian to relax upon. Further, I am quite sure that no advanced Christian could spend

an evening in such a temple of frivolity and dissipation as a ball-room, without suffering a revulsion of feelings so painful as effectually to prevent a second visit.

If PHILALETHES will revert to my letter, he will find that I did not say that I should tremble for my own safety in such a scene as that above described, but, (which is a very different thing,) that I should feel such anxiety *if I could delight in it.* I have certainly ceased attending balls for some years, but alas! I loved and frequented them and all other places of fashionable dissipation, for a very long time after my arrival at that epoch which the law and custom term " years of discretion :" so that my opinion is not, as PHILALETHES supposes, unsupported by personal experience. I certainly should not *now* " find food for excitement and mental intoxication in watching a quadrille ;" but I know well, and PHILALETHES must have observed mankind for a very short time, or to very little purpose, if he do not know too, that those elements of mischief abound to overflowing in the hearts and heads of nine-tenths of the young people of both sexes by whom quadrilles are danced ; that a ball-room is a moral caldron in which the young blood, even of the innocent, is raised to a temperature in which vigilance and circumspection cannot exist ; and that where hundreds are thus thrown together, and only (well if it were always so) the ostentatiously profligate are excluded, evil, besides that which the heart spontaneously generates, must, and does, in countless instances, result from the whisper of even a humble disciple of Lovelace in the ear of vain and credulous beauty, or from the seductive smiles of the syren, who, as Sir Walter Scott describes his Guendolen,

> " Well skill'd to keep vain hopes alive,
> And all to promise, nought to give,"

leads on her victims, (as who has not seen young men led ?)

> " to barter fair esteem,
> Faith, fame, and honor for a dream."

These are no fancy pictures. Few, very few attend a ball with the sedate temper and composed feelings which PHILALETHES claims as his own, and ascribes to others ; and I speak the words of truth and soberness,—I speak of what I have witnessed, not once, but often,—when I insist upon the dangers, of which those above alluded to are but specimens, which beset the votaries of pleasure in such scenes. But PHILALETHES will say that he is not a votary of pleasure, and therefore not in jeopardy ; and, as regards others, my able, but, I apprehend, unexperienced opponent writes as if the component individuals of quadrilles were steady men of business, fathers of families, and matrons, or unmarried women as sober and thoughtful as matrons ought to be ; not youths just broken loose from re-

straint, absorbed in the passing scene, and even when sound in principle, too often loose and inconsistent in practice, and girls wild with spirits, or when these are subdued by good breeding, just as eager for admiration, just as liable to have their heads turned by flattery, as any May queen that ever danced round a hawthorn. The vast majority of those who frequent balls,—*the mass without whom balls would not be*, are not, as PHILALETHES assumes, "rational men and women," but gay, giddy, thoughtless boys and girls, and older people but little more mature in reason. To such as these, PHILALETHES and the very few who with his principles and his sense can tolerate the levity, and, too often, the worse than levity of the ball-room and its supper table, (where the excitement of wine is superadded to that which previously existed,) afford their mischievous countenance: mischievous especially, (in exact proportion to the strength of mind possessed, and general uprightness and purity of conduct manifested, by him who sets such an example,) to the many "borderers" (to use an expressive term of Hannah More's), always to be found among the young of both sexes, who are striving to reconcile "the friendship of the world," with the service of God, and to secure the enjoyment of "the lusts of the eye and the pride of life," without quitting their hold upon those pleasures which are at God's right hand for evermore. Has PHILALETHES ever calculated the mischief which his example may, nay must produce in its effect on such characters as these?

PHILALETHES says that I am driven to confess that I can bring forward no text in support of my opinion. What I said, or meant to say,—what I see, indeed, that I did say at page 123,—is, that we should look in vain through our Bibles for a text, running, "thou shalt not attend a concert, a ball-room, or the theatre." There is no positive literal interdiction, such as I said that the brothers in Swift's tale would look for; but still there is enough, I think, said, to satisfy a Christian inquiring in a candid truth-seeking spirit, that the narrow way which leadeth unto life does not run through the ball-room. I say nothing about the theatre, for I see that PHILALETHES has given it up.

The matter lies in a very small compass. What do the texts, "Be not conformed to this world," "Come out and be ye separate," "The friendship of this world is enmity with God," "He that loveth the world, the love of the Father is not in him," and many others which might be quoted to the same purport, mean? Is not a community of amusements with the worldly, conformity with the world in that respect, and to that extent? Is quadrilling with those who honor the God of the Bible no more than Jupiter or Vishnu, separation

from them? Is not such participation a courting of the friendship of the world? Is not taking delight in the very pleasures which the worldly most affect, a strong symptom of the love of the world? PHILALETHES repudiates these diagnostics of the moral taint of worldliness; but what does his argument on the point at page 191 amount to? Why, that there are other, and (did I ever deny it?) stronger symptoms of the infection. "Many a parent," he says, "who would shudder with horror at the idea of his son or daughter attending balls, is influenced in choosing a profession, a friend, a school for that son, by far different considerations than how best to promote in his heart the care of the one thing needful. What is that which we hear in so many religious families possessing church preferment, about bringing up a son to the church, but worldliness? What are the motives which lead a parent generally to approve of a marriage for his daughter, but worldly ones? Provided the morality of the party is unquestionable, is his religion cared for?" I am afraid not, in too many instances; but what does all this prove, except the lamentable inconsistency of professors? Does the prevalence of small-pox demonstrate that there is no such disease as the plague? Because worldliness is Legion in its forms of seduction, and because one of its phases tempts a man at twenty, and another at fifty, or one the man who makes pleasure, and another, him who makes ambition his idol, is it not perilous to the soul under all its disguises? PHILALETHES does not help his cause a tittle, by shewing that those who are rigid upon one point are often lax in regard to others. It is not right to attend balls, because it is wrong to settle a son or daughter in life without reference to religious considerations. Because conformity with the world in matters of business, and the more serious concerns of life, is ruinous, it does not follow that conformity is safe with respect to amusements. Because there are different modes and degrees of conformity, it cannot reasonably be assumed that one particular mode, that partial conformity, is allowable. The texts of Scripture which I have quoted are intended to embrace the whole circle of worldly evil, to indicate every rock upon which professors may make shipwreck; and they are general and not particular, (as PHILALETHES would have them) for the very purpose that they may be thus comprehensive. "The law of the Lord is exceeding broad," not in its literal prohibitions, which would only operate to stimulate perverse ingenuity to find loopholes for sinning in supposed safety, but in its spiritual applicability to every possible circumstance of conduct. If balls were specifically forbidden, that class of the worldly professors of religion, which loves fashionable amusements, would resort to routs; if dramatic exhibitions

were denounced, we should have masquerades in their stead. If the principle of interpretation upon which PHILALETHES insists were correct, we should need a new revelation for every change of fashion: one Bible for the Asiatic, who keeps dancing women, or attends their exhibitions; and another for the people of the West, who dance for their own amusement. Our Scriptures—blessed be He who gave them! aim higher, and have a far wider scope. They are a rule of life, not of this or the other segment of our employments: they are adapted to the wants and frailties of universal man; and are calculated to regulate his amusements, as well as his business*.

I am quite sure that nothing which I said in my former letter will warrant the conclusion drawn by PHILALETHES, that I construe "the meaning of such exhortations," as "Come out of her my people," "Love not the world, nor the things which are in the world," "merely that we should abstain from trifling amusements, should make this paltry sacrifice." The fallacy of this passage lies in the word *merely*; as the fallacy of PHILALETHES' general argument consists in denying that to be a whole, which no one ever affirmed to be more than a part. To this position I earnestly solicit his attention. I believe that "the love of the world" includes such a relish for its amusements as induces participation in them; but I know well that "the world" has ten thousand other snares, temptations suitable to every disposition,—

> "The court, camp, church, the vessel, and the mart,
> Sword, gown, gain, glory,"—

and that the warning voice of the Spirit embraces them all in its broad denunciation.

But there is another class of texts, not yet adverted to in this discussion, which are, I think, quite conclusive in regard to the controverted point.

I refer to such texts as the following: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." "The world cannot

* PHILALETHES ought to quote my words correctly. I never said that "the May meetings, dinner parties, new books, excursions of pleasure, &c. &c. were the necessary business of life." I only supposed cases in which duty might require individuals to attend, "a dinner party," &c. &c. even though they found such scenes exciting. Of "the necessary business of life," I had spoken in the commencement of the foregoing paragraph—see pages 122-3.

hate you;" (this our Lord said at an early period of His earthly career, when the disciples were his humble, silent followers, and long before they received their commission and power to "teach all nations," as their Master taught, and to protest against sin, as he protested;) "but me it hateth, because I testify of it, that the works thereof are evil." "Marvel not, my brethren, if the world hate you."

Here is the clear testimony of Scripture that the world hates the church, as it hated its Founder. The reasons given for this antipathy are, firstly, because Christians are "not of the world;" and, secondly, because they "testify of it," (as they are bound to do, in imitation of their Master, "be ye followers of me, even as I also am of Christ," says St. Paul,) "that the works thereof are evil." Now, can PHILALETHES shew that any exception is made or implied in these and parallel passages in favour of the world's amusements? Is it said, the world will hate the Christian in the necessary business of life, on the mart, in the senate, (as when one sneeringly called Mr. Wilberforce "the religious member,") but it will not hate him in the ball-room? Should we be tolerated in such a scene—if, on seeing evil works, or hearing words of wickedness, we testified against them; and does the Bible give us any license to be silent, because amusement, and not business, is the soil from which the evil fruits spring? Should we be tolerated even in marked condemnatory silence, which is always an indispensable duty when circumstances forbid us to give utterance to our reprobation? I feel confident that PHILALETHES will not answer these questions in the affirmative; and yet what is the necessary inference from a negative reply? Why, surely, that no duty calling us to partake of such amusements, no real benefit to ourselves or others being expected from such association with those who are "lovers of pleasure more than lovers of God," we ought not to enter upon scenes where we must be tongue-tied to be endured, where we shall be hated and shunned, ("they shall separate you from their company,") if we be true to our professions, and bold in our avowal of the truth.

As to our Saviour's attendance at the marriage of Cana, the Scripture informs us why He went to the feast, by apprising us of the result. "This beginning of miracles did Jesus in Cana of Galilee, *and manifested forth his glory; and his disciples believed on him.*" In the proceedings of infinite prescience and wisdom, the object and the consequence are necessarily identical.

You kindly expressed a wish, in your note at the foot of my last letter, that I should offer "a paper on the subject of those relaxations, which may justly be regarded as lawful and inno-

cent;" and PHILALETHES anticipates that my "list of allowable recreations," "will be highly exciting and diverting." I fear that I shall disappoint you both. I have not time, and certainly not ability to do justice to a topic of which the complete discussion would be highly interesting; and I think that PHILALETHES will agree with me, on re-consideration, that the subject matter of our controversy, which may well be carried on without ridicule on either part, is rather too serious for that description of "talking and jesting," which, the Apostle declares, "are not convenient." "Gravity, sincerity, sound speech," become Christians at all times, but especially when discussing topics of religious importance. To revert to the question of innocent relaxations, the position which I would maintain is that so well stated by Mr. Cecil: "There is something in religion, when rightly apprehended, that is masculine and grand. It removes those little desires, which are the 'constant hectic of a fool.'" No one, man or woman, can, I think, walk long or far in "the narrow path," without losing all relish for the frivolous amusements in which the "sons of a day" take delight; without, indeed, their becoming positively distasteful and irksome to him. For myself I can truly say, though I well know that my advance towards better things has been far, far too small, that it would be a punishment worthy of a tyrant's ingenuity to compel me to attend a weekly ball. But surely the field of innocent relaxation is not so circumscribed, that Christians must necessarily be dull, gloomy, or listlessly inactive, because they refuse to participate in the frivolous or intoxicating amusements of worldliness. Air and exercise, the beauties of nature, the wonders of art, the whole expanse of science, a large proportion of literature, ancient and modern, the pencil, the pen, music, within legitimate bounds, experimental agriculture, and the garden, all these objects and pursuits, and many more, are as free to the Christian as to him who never "looks through nature up to nature's God," recognising in Him the God of the Bible, "the God and Father of our Lord Jesus Christ," and who consequently cannot say, My Father made them all! Add to these, within those limits of discretion which the maxim "be temperate in all things," enjoins, the pleasures of social intercourse and of intellectual conversation, and what mind of healthful frame need seek in crowds and dissipation for that relief from the pressure of toil and anxiety, which our constitution, and the circumstances of civilized life, render indispensable both to our moral and physical well-being?

I have left much unsaid, but want of time to say more compels me to conclude this hurried and most imperfect paper. I desire to bid PHILALETHES not merely a courteous, but a

brotherly farewell. I am quite sure that he will not rest long in his present opinions upon the subject matter of our controversy, "being confident of this very thing, that He which hath begun a good work in him, will perform it until the day of Jesus Christ." We serve a good master, who will add to our light as we advance in His ways. We have abundant warrant for this expectation in Philipp. iii. 15, as long as we do sincerely and heartily "press toward the mark, for the prize of the high calling of God in Christ Jesus." May we both "so run, that we may obtain."

PHILO-PHILALETHES.

VI.—*The proper Sphere of Missionary Labour.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your No. for March, you have an article entitled, "The Proper Sphere of Missionary Labour," by A LOOKER ON.

It was only yesterday, (April 8th,) that I received your March No., and I hasten to make a few observations on so engrossing a subject.

I would not intentionally misinterpret the sentiments of A LOOKER ON, and should I mistake his meaning, I will gladly acknowledge my error.

He says, "It must be allowed on all hands, that prayer and preaching should ever be considered as the primary work of a Missionary."

With these sentiments I cordially agree. Whilst no one would enter the sacred enclosure of a Missionary's closet, to scrutinize his conduct when in communion with his Maker, every philanthropist may be permitted to witness his public avocations—the direct means which he employs to accomplish the work which he has undertaken.

If this privilege be not intrusion, I observe that the question is not, are translations useful? are schools useful? but, what is the proper Sphere of Missionary labour? and the question will perhaps be most satisfactorily answered by a reference to Apostolic practice, and the generally received opinions of the Churches and of Missionary Societies.

In referring to these, I would not undervalue the labours of many individuals, who by their translations have rendered a lasting benefit to the present and future generations. I would not depreciate the exertions of those who have been sent out by their respective Societies to establish schools; for I regard them as having a sphere of labour distinct from that of the Missionary; and as legitimately employed whilst occupying that part of the vineyard into which divine Providence has led them. I would not urge the Missionary whose physical strength is inadequate to the task, into an impossible line of duty. But I would first endeavour to ascertain *what is* his proper sphere; and if his sentiments accord with mine, leave him to discharge his duty in what way soever his opportunities and strength mark out for him.

The Saviour commissioned his disciples to go and teach all nations, and promised that the Comforter should teach them all things. The apostles therefore, had the best opportunity of comprehending and defining the

word "teach;" and presuming that they were faithful stewards of the mysteries committed to their charge, I submit that their practice is the best elucidation of the words, "Teach all nations."

I will not say that the apostles never built a school, never entered one; for I find Paul in the school of one Tyrannus; but I believe we have no instance of an apostle keeping a school for children. However we find them every where preaching, that is, proclaiming (as a herald announces the approach of his sovereign) that the kingdom of heaven is at hand. Could we only imagine the apostle Paul, instead of going into the most populous and public places in the cities of India, sitting down in a school, and superintending sircars to teach reading, writing, and arithmetic, and then catechising children in order that by his explanations to them, he might instruct adult children, when without this previous routine he could at once reach the hearts, and consciences of the populace, I think the dignity of Paul, would sink in our estimation.

The application to the modern Missionary is easy. I believe we should not err in assuming, that European Churches generally, and Missionary Societies in particular, regard all Missionaries as preachers. They have different descriptions of labourers, such as artisans, catechists, assistants, &c. but Missionaries, if I mistake not, are in their estimation *preachers*.

To try the soundness of this opinion, let us suppose that the sentiments of A LOOKER ON, were embodied as intelligence from Missionaries in the annual report of a Missionary Society. But in doing so I disclaim all disrespect to A LOOKER ON, and to all who may approve of his sentiments. It is the test by which I tried his remarks in my own mind. I hope he will forgive me if I injure the cause which he advocates. Truth is my object, and I am sure it is not less *his*.

"By the last report from ——, it appears that we have 16 Missionaries, all usefully employed, each one according to his abilities, talents and taste. Some are occupied in translations, others in compiling grammars, school books, &c. two or more are English preachers; but from the climate, the state of society, and the gifts of the Missionaries, the majority are occupied either wholly or partially in keeping schools. It appears that although preaching is regarded by them as the primary work of a Missionary, that such are the debilitating effects of climate, both on body and mind, that not more than* four daily sermons are preached to the natives by the united labour of our 16 Missionary brethren. We trust our friends will not be disappointed that the amount of preaching is not more; but one of them in the name of the rest, has so satisfactorily accounted for the fact, that we cannot do better than insert extracts from his letter.

"Every person who has duly considered the subject, must, I apprehend, admit the wisdom and propriety of partially dividing Missionary labour." * * * "If the question therefore be proposed, 'In what way ought the labours of Missionaries to be divided?' the answer is, 'as every man hath received the gift, so let him minister;' 1 Peter iv. 8; that is, let every man's proper gift be wisely considered in assigning to him that portion of the field which he is required to cultivate; or in other words, let his peculiar forte, predilection and talents, be taken into due consideration, and as large a portion of that for which he appears most adapted, and which chiefly accords with his inclination and habits, be given him as possible."

"When a Missionary's forte appears to be preaching, I should by all means say, fill his hands with it."

* If this estimate of the average amount of sermons preached generally by Missionaries in India be thought too low, the editors can perhaps correct the error, by a reference to the journals of Missionaries.

"The same remark will apply to one whose predilection and talents appear to be most in favour of translations, preparation of tracts, &c." * * * "Divine Grace does not divest human nature of its constitutional infirmities, and it seems expedient to make some allowance for these. Our Lord evidently advocates this principle, when he refers to the impropriety of putting new wine into old bottles; and nothing can be more unwise and improper than the attempt to force a man upon any particular department of the work contrary to his own inclinations, to force him upon that for which he has no predilection, which is not his forte, and for which as to qualifications, &c. he is not adapted."

"There are indeed some well meaning persons who would put down schools entirely, and who insist upon it that the only legitimate and proper work of a Missionary is to preach the Gospel. I beg to ask whether they are not laying too much stress on the work *preach*." "The words in Matt. are, 'Go and teach;' and may not this refer to some method of teaching or discipling distinct from what is commonly *called preaching*. The scriptures say, 'Blessed are they that sow beside all waters;' and whoever has duly attended to the subject must, I think, admit, that schools are a most valuable auxiliary to the Missionary in preaching the Gospel to the Heathen.

"1st.—Schools give to the Missionary a moral influence among the people.

"2nd.—A Missionary cannot be employed all day long in preaching.

"3rd.—The Mission schools certainly do good, in partially removing the prejudices of the rising generation, in enlightening their minds, and preparing them better to understand and appreciate the word of life in maturer years; and surely this is something.

"4th.—Schools are admirably calculated to render more extensively useful the labours of the Tract Society.

"It must be allowed on all hands, that prayer and preaching should ever be considered as the primary work of a Missionary;" but "if an angel were sent to select the Missionary most approved of God, * * he would perhaps fix upon one separated from civilized society, and who attracted but little public notice; one who perhaps appeared to be greatly lacking in zeal and energy, but who, notwithstanding this, often deeply sighed in secret over his inability to do more in his Saviour's cause, and whose labours, though insignificant compared with many others, were probably by reason of his many infirmities, made at a much greater expense of bodily pain and suffering."

"In calling upon our friends for renewed prayer, and larger subscriptions for the ensuing year, we cannot do otherwise than revert to the facts here stated, viz. that direct preaching to the Natives is effected at so large an expenditure of Missionary strength, as an argument for continued exertions in the great cause."

What, I ask, would be the effect on a Missionary Society of an announcement like this?

Do I err in supposing, that the members of that Society would mourn over the severity of the climate, the weakness of the Missionaries, and the state of Indian society.

Oh! would not such an announcement be answered by a call to all the churches for special prayer, and for every pulpit to be clothed in sackcloth?

My design, I repeat, in bringing these principles to such a test, is not to bring them into disrepute, but to try if the doctrine be of God. We have a good criterion to guide us in so doing; for the churches at home are praying for our success. May we not hope that their opinion would be consonant with the will of God. "If two of you shall agree on earth as touching any thing that they should ask, it shall be done for them of my Father which is in heaven."

If therefore the churches at home would approve of Missionaries occupying so small a portion of their time in preaching, we may be encouraged in prosecuting the system of schools; but if not, do I err in supposing that less attention to schools and more labour in preaching, would be beneficial in the conversion of the Heathen?

I would with all due deference exhort Missionaries to bring their principles and practice to this test. Souls are perishing, and time is bearing onward the millions of the present generation, with their accumulating crimes, to an awful account.

I believe Missionaries generally allow that preaching is the direct, Apostolic, legitimate way to convert souls. Those who contrast the utility of schools with preaching, appear to me rather to beg the question than to defend the former: for if a Missionary occupy most of his time in preaching or preparing for that exercise, he does not assign as a reason for his neglect of schools, either the climate, inability, peculiar taste, a roving disposition, active or sedentary habits; but feels conscious that he is doing the duty for which he has been sent, and that he has no cause to defend his practice.

My opinion is that, as the arm of the artisan is invigorated by exercise, so the more a man exerts himself, he will generally find his physical strength augmented. Where there are exceptions to this rule I can say nothing; but I would urge those who complain of lassitude and weakness to make the experiment. Suppose a Missionary preach three times a week to the natives (fatigued he may be after preaching), let him notice, if the day after he has preached, he is really weaker than the day before. If not, he may venture to preach four sermons a week, and increase the number till he preach daily. Thus he will do twice the work of a Missionary which he did before. Suppose further that his school-house were called a chapel, and instead of seating his scholars by the road side in the morning, he were to take his seat, with a bible or tract in his hand. If his post were well chosen, he would soon be surrounded by the natives, to whom he might read, then proceed to conversation, and as his zeal kindled, conclude with a sermon. Perhaps at the end of an hour's service he would not find himself more fatigued than he would have been by three hours' attention to the routine of a school. At all events he might leave off before he became too exhausted, and he would quit his station with the enviable feeling of having done what he could.

I have pleasing data for recommending such an experiment. I know a Missionary, who 15 years ago entered Calcutta, not at all of a robust constitution, nor by nature of a roving habit. After 18 months' residence in Calcutta, he was pronounced by his medical attendant to be in a confirmed consumption, and one whom neither change of climate nor medicine could benefit. Desirous of falling with his face to the foe, he went into the interior. His circumstances constrained him to become a pedestrian; and he preached as strength would permit, and increased his labour by degrees. He now preaches, perhaps, as frequently, and enjoys better health than most Missionaries in India.

To make a useful preacher to the natives, perhaps as much study and labour are required as to qualify a man to become an acceptable preacher to an European congregation; and I conceive when a Missionary has obtained the language, that he has only reached the threshold of those acquirements which are requisite to make him a good native preacher. Located among a people whose habits of thinking are so diverse from his own, he finds Bacon, Locke, and Paley must be almost laid aside on the shelf, and new modes of argument acquired, or his hearers will stand amazed at his train of reasoning, perplexed to discover the object he has in view, and ultimately calling at his queer illustrations, leave him to pursue his subject alone, as being to them incomprehensible.

During the time therefore in which he cannot preach, were he to sit down and acquire their habits of thought, or to visit them in their houses, and by familiar conversation acquaint himself with their tenets, and discover their arts of sophistry, &c. &c., would he not be better prepared either to proclaim the truths of the Gospel, or to attack their superstitions, than he would be if occupied by schools?

Do I then err, when I suppose that a Missionary can find sufficient occupation in the department of preaching for all his strength and time? Surely when he has returned from his public duty, it might not be unprofitable for him to recal to mind his failures in argument, and to examine the causes, whether from ignorance of technical terms, or of the native mode of conducting a discussion; and I doubt not by the time he has collected a new store of arguments, but that the sun will be so far west as to allow him to commence another sermon.

Were a Missionary every day to study a lesson on native politeness and suavity of manners; on the tenets of Asiatics, whether Hindu or Musalmán; on the customs and manners peculiar to India, and on the insufficiency of man and the all-sufficiency of God, to convert the soul; and were he occasionally to lift up his heart to God in dependance on the promised aid of the Holy Spirit,—Oh would the hours of seclusion from the heat be more than sufficient to make him a man of God, thoroughly furnished to every good work? Would he at the close of the short career which Divine Providence has hitherto allotted to the Missionary, be more than qualified as a faithful minister of Jesus Christ? And if not, is there no danger of too lightly esteeming the work of a preacher, by supposing he has time on his hands sufficient for other employments confessedly of secondary importance?

'Tis not a cause of small import,
The Pastor's care demands;
But what might fill an angel's heart,
And filled the Saviour's hands.

I would ask, whenever schools take up half the time of a Missionary, have they not risen from a secondary importance to one equal with that of preaching? And when a Missionary preaches only on alternate days, but attends his schools daily, have they not obtained a pre-eminence; if not in his judgment, yet in his practice? When a Missionary has a taste for schools, is he in no danger of overrating their importance? Does no enemy lurk within his bosom to warp his judgment, and direct the streams of salvation into channels less adapted to their fertilizing influence?

Has not A Looker on given the most attractive view of schools by supposing the Missionary seated in front, catechising his children that he may arrest the notice of passengers?

Though happily this is the case with some, is it the general practice of Missionaries?

Is the old man of sin so subdued within a Missionary, as to make no effort to damp that ardour and love for souls with which he entered the field? Is it not more congenial to nature to be surrounded with scholars, than to meet contumely and reproach from the priests of idolatry? to direct the routine of classes, and mark with approbation the progress of a school, than to take the bull by the horns, or beard the lion in his den?

Would to God every Missionary may be disposed to believe me when I declare, that I *affectionately* propose these questions for his calm, solemn consideration, either before or after the period when he returns to a throne of grace, spreads his hands to heaven, and in the agonies of his soul adopts the language of Isaiah: "Who hath believed our report, and to whom is the arm of the Lord revealed?"

Oh the day is coming which will try every man's work; and sure I am some will be losers by trying their work now.

I respect A LOOKER ON none the less, because I differ from him in reference to a man's taste being a criterion by which to decide the specific department of his labour.

But it appears to me that habit, how opposite soever to former dispositions, once formed becomes taste. And how repugnant soever to our natural feelings, could we acquire by habit a taste for preaching, we might not be injured, either in body or mind.

Oh I believe there are attractions in preaching which few but Missionaries know the savour of,—which if once tasted will never be forgotten. I once saw a Missionary die, in whose last paroxysms of fever, when reason had left the helm, the taste for preaching survived, and poured out the contents of his first college sermon. "Ye must be born again," said the dying man, in accents faint and tremulous as the notes of a worn-out instrument about to be laid aside: but as he proceeded in his illustrations his voice increased, until a thousand persons might have heard the closing sentences of his first and last sermon. He sank with exhaustion, and at midnight was in heaven. If envy ever entered my heart, it was then; but it was no misanthropic feeling. I would not for worlds have robbed the good man of his triumphant entrance into heaven: but I desired to die the death of the righteous, and my latter end to be like his. He said before we parted, "You will follow me!" May his dying expression be prophecy. Ever since that period I have considered preaching to the Heathen as a taste, which if coveted and obtained will never disappoint the Missionary.

A LOOKER ON says, that he was not present "at the discussion," which drew forth his papers. From his observations concerning the desire of saints to get on the judgment seat before the time, I conceive it possible that his information has misled him. There were four persons present, who advocated the principle for which I now plead. One of them maintained that a preference should be given to preaching, and repeatedly regretted that his sentiments were not understood; for that whilst he did not condemn schools, he thought that Missionaries should preach more. And their stated some facts, and exhorted his brethren to draw their own inferences. Those facts were from his own history, viz. that some years ago he both kept schools and preached; that he found the superintendance of schools congenial with his own natural feelings and preaching opposed to them, because in the latter he had daily to meet the opprobrium of the cross. That he became attached to the schools, and could he have so satisfied his conscience, he would gladly have surrounded himself with them. That on examination he found most of his arguments for schools founded on a *shrinking* from the cross; and as human nature, however modified, has broad marks of resemblance, that he affectionately exhorted his brethren who advocated the utility of schools to examine if their arguments, like his, were based on a *shrinking* from the cross of Christ: that we must make up our accounts at the bar of God, and had better begin now; that most of our responsibility at the last judgment, would perhaps rest on the number of sermons which we had preached, when compared with the opportunities afforded us for so doing. Some of the missionary brethren considered these remarks as direct attacks upon all who had schools. However, he who made them was defended by one on the opposite side of the table, who said that his brother had not asserted that they were shrinking from the cross, but had merely asked them to examine if the case were so.

If this edition of the facts be incorrect, I have the authority of him who made the above remarks to say, that he is grieved to have offended his brethren; and that rather than get upon the judgment seat, he would place himself before it as a criminal.

ONE PRESENT.

VII.—*Usefulness of Native Boarding Schools illustrated.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

At a time when the conversion of the natives occupies so much attention, it is important that every successful plan should be made known. Every laborer, as he commences his operations, should not be left to toil through the same course of speculative schemes, and waste his strength on the same plans, which his predecessors have tried in vain, while methods well tested by successful experience are neglected.

The general inefficiency of day schools as means of conversion has of late attracted attention; and the plan of Native Boarding-schools has been occasionally alluded to as much more likely to succeed. The latter system, however, has been but partially tried in India, and consequently is by many regarded as something which, however good in theory, requires to be tried by the standard of experience. But though experience on this point is not extensive in India, we are not entirely without it; and it is of such a nature as fully to encourage the sanguine expectations of those who are anxious to see Native Boarding-schools more generally established.

Having lately made some particular inquiries into the actual results of this plan, perhaps I may be allowed to state a few facts and offer some remarks, in order to turn the attention of your readers more fully to this important subject. A communication which I recently perused from one of the American Missionaries in Ceylon, gives a most pleasing view of the success of their Native Boarding-schools. A large body of well educated native youths have been received into the church, whom they have every reason to regard as sincere converts. But I shall confine myself, as far as facts are concerned, to an account which I have received from a respected Missionary brother at Bangalore, of a Native Boarding-school that has existed there in connexion with the London Society's Mission. This school has been but on a small scale; but the plan seems to me simple and efficient, and the results very satisfactory. The school has existed for 11 or 12 years. At first it experienced considerable opposition both from Europeans and Natives. It was thought that people of caste would never consent to allow their children to live entirely in a Missionary's compound. This obstacle was however gradually overcome. A few boys were obtained, and a beginning made. The first boys were however too old, being 12 or 14 years of age; and having previously learned bad habits, turned out ill. In place of these, little boys of seven or eight years were received. There was much trouble

at first, however, with some of them running away, and the parents of others taking them home.

The plan pursued with them was to treat them with considerable mildness and affection, in consequence of which they became attached to the Mission as to their own family. At first they were boarded and clothed, but afterwards it was found more economical and satisfactory to give them a monthly allowance in money, and let them board with pious families of Native Christians who lived in the Mission compound. This saved also a good deal of trouble.

The course of education consisted generally of reading, writing, arithmetic, geography, astronomy, civil and sacred history. The Holy Scriptures and catechisms occupied a great deal of their attention, along with which they were taught something of their own mythology, contrasted with the purity and excellence of the Gospel. These were all taught in the native language; English being only taught in peculiar cases. The more talented and promising were carried forward to higher branches of education than those who were backward, and who received merely such a general education as might fit them for being intelligent members of the class of society to which they naturally belonged. The moral discipline of all was carefully adapted to their various capacities and dispositions.

One distinguishing feature of the school was, the great pains taken to make all the pupils thoroughly acquainted with the scriptures, and religious truth in general. "Some of them," says my correspondent, "are almost living concordances." Being examined and catechized on the Scriptures almost every day, they have become familiar with the whole system of Christianity. My friend also mentions, that he frequently took them aside, and prayed with them in private, and addressed them solemnly and individually, as well as made them regularly attend the public preaching of the gospel. Those who were decided in their attachment to religion were often taken out with the missionary and native teachers into the villages, where they heard the instructions communicated to the heathen, and the arguments by which the truth is supported; so that they became gradually fit to address their fellow-men on the subject of the gospel.

One after another began to manifest serious piety, and the success in conversion has in my opinion been great, as out of the small number of youths educated, already seven are now preaching the gospel with zeal and effect, and eight or nine fine young lads are likely soon to be engaged in the same important work. I am not informed how many in all have been educated, or how many have turned out decidedly pious; but, if the 15 or 16 young men already mentioned as preaching the gospel,

or about to be sent out to do so, were all the converts, the success must be considered as very great, when we remember, that the school has only been about 12 years in operation, and began with only a few little boys. Indeed, for years it had only 8, 9, or 10 pupils. It has never occupied more of the attention of the Missionary than could be spared from the duties of pastor of a considerable English Church, besides a Native Church, and considerable efforts in preaching to the heathen. The above simple facts speak strongly in favor of the Boarding system for Christian schools. This little seminary has already sent out its seven well instructed and pious Native Missionaries, and is about to send out more than double the number, in little more than the usual period required for the education of one set of pupils. There are now about 40 boys under instruction, and many of them give great promise for the future. The great advantages of the Boarding system seem to me to be these; the exclusion of pernicious influences from the minds of the children, and the opportunities which it secures of bringing them under the most direct and effective system of Christian instruction and example.

The greatest obstacle to the success of Christian day schools is, that the pupils are left entirely under the controul and influence of idolatrous parents, who of course do all in their power to prevent their children from imbibing Christianity; and generally, when they begin to exhibit any attachment to our doctrines, they are immediately removed from school; and even when this is not the case, and nothing is done designedly to counteract us, they have to spend their mornings, evenings, and play hours either at home or in running about the streets, where every thing pernicious is easily learned. Their thoughtless minds are of course more easily affected and much better pleased, with the melás and feasts of heathenism, than with the serious truths of Christianity; and in these things their parents and friends are much more ready to encourage them than to restrain them. Hence, notwithstanding all the pains one can take with them, as they grow up, their minds become filled with every abomination, and hardened against all serious conviction. Christianity speaks to them, but it is so much in the harsh and unwelcome language of a taskmaster whom they are taught by all they hold dear to dislike and despise, that its voice rarely makes any serious impression. But all their most natural and interesting associations are on the side of idolatry, which approaches them through the medium of their imaginations, affections, and social feelings.

The Boarding-school system, on the contrary, takes the children, at a tender age, away from all the direct and powerful influences of heathenism, and separates them from a vicious

and corrupt society, while their minds are comparatively a pure sheet of paper, on which either good or evil may be inscribed. While yet in a sound state it cuts them off from the putrid mass of native society, and shuts out moral contagion, till, having nourished them up in genuine knowledge and true religion, it sends them forth men of fixed principles and enlightened minds. Even those among them who may not be decidedly pious, as they have never been placed under vicious influence, are likely to possess a conscience of right and wrong, and a purity of moral feelings, which it would be vain to look for among the heathen. Never having learned the impure doctrines of idolatry, but as objects of reprobation, nor witnessed its superstitious and immoralities, they will naturally look on them with the same feelings of aversion and pity with which they are regarded by the youth of our own country, who have been carefully and piously educated.

In the Boarding-school falsehood can be to a great extent excluded, and nothing but what is useful taught, which will not, as in the mere day school, be constantly displaced by the errors and follies learned at home; while their feelings and affections can be brought under the direction of true religion, instead of being left under the guidance of superstition. The principal advantage is doubtless the near contact into which the pupils can be brought with all that is impressive and affecting in Christianity. Its doctrines may be very well taught theoretically in the day school, but it is only in the family circle that religion can be brought, by thousands of ways almost indescribable, to entwine itself around all the finer feelings and affections of the youthful mind. Truth enters the heart through the medium of the natural affections. The example, prayers, and conversation of pious parents are often more powerful than all the instructions formally communicated; and through them the precepts and doctrines of religion, in all their connexions, become gradually so interwoven with the whole train of mental operations, and so associated with all the endearments of the heart, that it is impossible they should ever be forgotten: for a time they may appear to be lost sight of amidst the tumultuous passions of manhood, but are rarely even then without a salutary effect; while very often, after being long neglected, they again assert their dominion over the better feelings, and lead to genuine conversion. While this is the case with many, a very great number of those who are really piously educated, are actually converted during the process of religious training.

Indeed, so effectual is truly religious education in families that it may be safely asserted, that nine tenths of the present race of truly pious ministers of the gospel have been brought

up as blessings to the Church in this manner; I find, at least, on looking over the names of my own friends in the ministry, that even nineteen out of twenty have been brought up by pious parents.—But some one may say, what has this to do with the advantages of Boarding-schools for Native children? I answer, much. There are no pious families among the heathen, and hence it is impossible we can have any children of that class properly and fully educated on Christian principles, unless we can adopt them into our own families, and bring them up ourselves in the fear of God.

The schools of this class should be, in my opinion, conducted on the same principles as Christian families. The children should be considered as adopted by us, to be brought up as our own, but in such a plain way as will suit their actual prospects in life. They should not be more numerous than to be completely under the eye of their Christian teachers and guides, so that their individual characters may be well observed and understood, and their feelings and affections brought entirely under their influence. The plan may be more expensive than that of day schools, but its results in a Christian sense are certain. More real and permanent good must be done where the work is thus taken from the very root, and where from their infancy, the children learn nothing but true religion and useful knowledge, and where they are brought up entirely under the constant care and affectionate influence of teachers who look on them as their own children, and in attendance on the whole round of such means of grace as have rarely failed.

There may, in some places, be a little difficulty in obtaining children who will come under such a thorough system of Christian instruction and discipline; but I believe this difficulty will soon disappear, as it has done in Ceylon, Bangalore, and other places in the south. At all events, there are multitudes of destitute orphans, and children of native converts, whom we may have at any time, and from among whom we may soon be able to raise up thousands of well instructed youths, to become the future examples and teachers of their countrymen, whether Christian or heathen. Orphans and children of Native Christians are indeed the most encouraging objects of this plan, as we can easily get them under our entire control; but others should not be neglected. I hope soon every mission will have a large class of these, from which the churches may be constantly supplied with an order of members, who must be vastly superior in many respects to the adult converts. I must conclude with an apology for drawing so much on your patience, and hoping that the above hints may not be entirely without their use.

Benares, 11*th April*, 1836. B.

VIII.—*Notices regarding Hindu Festivals occurring in different Months.—No.* 6, *June.*

JUNE 4th.—*Manasá Pujá.*

Very few festivals take place during this month, and none are observed in public offices.

On the 5th day of the moon, corresponding with the 4th of June, the worship of *Manasá*, the goddess of serpents, is again performed in the manner described in the Notices for last month, and continues to be celebrated on every 5th day of the increase and decrease of the moon, till the month of *Srában* or August.

At the time of this festival, it is customary in several villages of Bengál for great crowds to assemble in some adjoining field; and amidst much singing, dancing, and music, some persons play with snakes of different kinds, particularly Cobra di Capelas, which they bring with them in covered pots or baskets. One of the actors, (who are generally *máls*, or snake-catchers by profession) then challenges another; and if the challenge is accepted, each of them allows himself to be bitten by the snake of his antagonist, boasting that by the virtue of the *mantras* or charms he possesses, he has the power to render the venom innocuous. Their real charm, however, consists, when they are bitten, in sucking the wound with all their might, by which the poison is often extracted before it has had time to produce injurious effects. Yet many instances occur when they do not succeed, and when this wretched play ends in the death of one or more of the parties.

JUNE 14th.—*Gosahasri.*

This is a bathing festival, and takes place on the new moon of *A'shárh*, falling this year on the 14th June. The merit of bathing in the Ganges this day is equal to that of bestowing a gift of a thousand cows on the Bráhmans, and entitles the performer to a residence in heaven of as many years as there are hairs on the bodies of that number of kine.

JUNE 19th.—*Ámbu Bási.*

This and the two following days, the goddess *Prithiví*, or the Earth, is, according to the Shástras, subject to her periodical uncleanness. The Hindus are strictly prohibited during these three days to dig the earth, to sow any kind of seed, and to commence any new undertaking.

Missionary and Religious Intelligence.

1.—Calcutta Baptist Missionary Society.

We now continue our extracts from the last Report of the Society, commencing with Sibpur and its subordinate stations.

"The children of the school, together with the Native Christians that have gathered around Mr. Pearce at Sibpur, form a congregation of forty persons, to whom the word of life is dispensed twice every Lord's day, and, it is hoped, not without effect. *Two* persons stand proposed for baptism.

"Connected with this station, at present, are the village stations of Lakhyántipur and Khári, they having been placed under the superintendence of Mr. Pearce, assisted by Mr. De Monte and *five* native preachers.

"The station of Lakhyantipur has been, on the whole, in a prosperous state throughout the year. There has been a considerable increase in the number of professing Christians, seven families from the heathen having forsaken caste and idolatry, and joined the Christian population; and *three* individuals have been very recently received into the church by the ordinance of baptism.

"*Khari.*—*Ten* persons have been baptized and received into the Church within the year. On the other hand, occurrences of a very painful nature have taken place. In the early part of the year, several individuals, of whom one was a member of the Church, fell into gross sin. Prompt measures were adopted at the time to arrest the evil, which, by God's blessing, were rendered effectual; so that, with one exception, none of these persons have repeated those sins, and no others have followed their evil example.

"In respect to the temporal affairs of the people at this station, it is gratifying to report, that they have much improved during the year, and that the people have nearly recovered from the effects of the inundation of 1833. Providence has blessed them this year with a plentiful harvest, and there can be little doubt, if they are not visited with natural calamities, that the effects of Christianity, in improving their temporal circumstances, will soon be apparent. The people at the hamlet of *Mukarjeá Mahal* are, however, in an unsettled state, owing to the rapid approach of the jungle towards and around their habitations, and the consequent attacks of tigers, and other terrific beasts of the jungle. The ravages of these animals have of late been much on the increase; and scarcely a week passes, but two or three persons are carried off by them. The heathen have suffered severely from these rapacious creatures, nor have the Christians been exempt. Only a few weeks ago, one of them, while fishing at a place, some little distance from the jungle, was carried off, making the third within two or three years. Another man was seized some time before, and would have lost his life, but, providentially, his clothes loosened from his body, and the monster went away with them in his mouth. The man was terribly wounded, but has recovered. He will carry until death the prominent marks of his perilous circumstances, and the interposition of Providence in his behalf."

Translation of the Scriptures.—"When the last report was presented, it was stated, that the first edition of the Bangáli Gospels, prepared by the Calcutta Baptist Missionaries, having been exhausted, a second impression of Matthew had been put to press. Since that time, 1000 copies of this Gospel, as well as of Mark and Luke, have been completed; and the Gospel of John would have been printed, had not the Committee of the Calcutta Bible Society expressed a wish to make use of the version in the copies printed at their expence. Their wishes having been complied with, a fresh edition, equal to 5000 copies of the whole Testament, has been commenced. Of this united impression, the Gospel of Matthew had just passed through the press*.

"In the Roman character 1000 copies of the Gospel of Matthew have been executed, and the Acts of the Apostles has been prepared for the press. To Europeans and East Indians, in some degree acquainted with the language, but unable to read the character, this edition will furnish facilities for instructing their servants and neighbours, which we trust will not be unimproved.

"In the translation of the Old Testament, Mr. Yates has been actively engaged for some time. Since the date of the last report, he has completed the Prophetical Books, the Pentateuch, and the Historical Books as far as Samuel. Should his health be continued, the whole will be ready for press in the course of another year.

* The Committee of the Bible Society having requested, that the original Greek words regarding baptism might be left untranslated, the Baptist Missionaries have acceded to this alteration, in the copies printed at the expence of the Committee; retaining, however, the terms before used by them in the copies printed by funds under their immediate disposal.

"Numerous copies of the Testament and single Gospels have been supplied, at the request of its officers, to the Calcutta Bible Association; and Missionaries of all denominations in Bengal have been furnished with copies according to their wants.

"In conclusion, your Committee feel prompted to remark, that the review, now taken of the events of the year, and of the state of things in that part of the Missionary field more immediately under their own cognizance, fully justifies the sentiments of pleasure and regret, with which they commenced their report. They desire to impress on their own minds, on those of their successors in office, and of all concerned, that, while the experience of the past year calls for devout gratitude to the God of all grace, for that cheering measure of success, with which he has been pleased to crown the labours of his servants; and, while it affords most ample encouragement for continued and increased exertion in his service, it supplies, if possible, still more abundant cause for deep humiliation before God, that no more good has been done; that more sinners have not been converted, and more souls brought into the way of life. Several churches have been raised in this heathen land by the blessing of God on the labours of the Agents of this Society, which include collectively nearly *one hundred* members, of whom *thirty* have been added during the past year; and in connection with these churches, there are, including the youths in the schools, more than 800 persons receiving regular religious instruction. When, however, we compare the number of conversions hitherto made, with the overwhelming multitudes who remain as gross idolaters, or as bigotted Muhammadans, and as unholy and hardened sinners as ever; or when we compare them with the number of converts made in the first ages of the Christian church, or with those made in our day in some more favoured spots, we are struck and grieved at the sad contrast;—we ought to be humbled, and to ask the reason why the healing virtues of the water of life are not more widely felt. Is the Gospel less mighty to accomplish its legitimate purposes now, and here, than in former days, and in other lands? Is 'the arm of the Lord shortened, that it cannot save?' or are his mercy and his grace diminished or straitened towards India, that no greater results are realized? or, must we not rather look into ourselves for the cause, and attribute the comparatively small success which has hitherto attended Christian effort in this country to a deficiency in those qualifications on which the God of grace and holiness has suspended the bestowment of his blessing? God has ever prospered his church according to its holiness and devotedness; and it is worthy the consideration of every one that 'names the name of Jesus,' and entertains the Christian hope, how far his own temper and conduct may have conduced to promote or retard the Redeemer's cause. While the day of small things, either in piety, effort, or success, is not to be despised, it should not be rested in. And if, with the present state of piety among the professed followers of Christ, there is the measure of success granted to Christian effort which this report, and those of kindred institutions make known, how much greater success may not be expected, if the tone of piety be proportionally raised! Were there more spirituality of mind, more weanedness from the world, a holier walk, warmer devotion, more earnest prayer, and more general, combined, and vigorous exertions to make known a Saviour's love, and convert the world to him, commensurate results might be confidently expected. Only let the church in India awake to its duty in these respects, and God will not fail to 'bless us, and to cause his face to shine upon us, so that his way shall be known on earth, and his saving health among all nations.'"

2.—ARRIVAL OF MISSIONARIES FOR CEYLON.

In noticing in our last No. the arrival of the Missionary brethren from America, per Charles Wharton, we omitted to mention, that by the same vessel our much esteemed friend the Rev. M. Winslow, who two years ago returned by way of Calcutta to the United States, arrived at Madras in much improved health. He was accompanied by a pious and intelligent lady whom he has recently married, and the Rev. Mr. and Mrs. Dwight, designed to strengthen the Missionary band in Ceylon.

3.—GERMAN MISSION IN TINNEVELLY.

Many of our readers must have heard of the devoted and most successful labours of the Rev. C. T. E. Rhenius, at Palamcottah and its neighbourhood; and may have been informed, that in consequence of a misunderstanding betwixt himself and brethren on the one hand, and of the Madras Committee of the Church Missionary Society, with which he had formerly been supported, on the other, the connection between them has been lately dissolved. With the merits of the question in *all* its bear-

ings, we are too little acquainted to express a decided opinion: as far however, as our information extends, we agree in the following sentiments of our respected friend, the Editor of the BOMBAY CHRISTIAN SPECTATOR.

"When the separation of Mr. Rhenius from the Church Missionary Society had been determined upon, it became a most important question, What is to be done with the Tinnevelly Mission? Mr. Rhenius, was but a single agent in connexion with it; and, on the supposition that his associates did not enter into his views, it was but natural to expect, that it should be proposed that he should peaceably remove, and settle in some other part of the country. When the whole European Missionaries at the station however, adhered to him, no circumstances occur to us which appear to justify the proposal of the respected Corresponding Committee of the Church Missionary Society at Madras, that the pastors should 'relinquish all claim and title to every part of the Tinnevelly Mission, even to the souls who had been converted by their (the brethren's) instrumentality, and quietly remove from Tinnevelly whenever they would be required to do so.' It was enough for the Church Missionary Society to claim the buildings and other property which might belong to it, *and the pastoral care of such of the converts as might choose to place themselves under it.* The German Missionaries, notwithstanding, for the sake of preserving the peace with Europeans, but with the imminent hazard of destroying the peace of the converts, left their flocks, and prepared to commence operations in another part of the country. Their places, from the paucity and comparative inexperience of the agents of the Church Missionary Society, who went to Tinnevelly, were but imperfectly supplied; and internal troubles broke out, originating partly, perhaps, in dissatisfaction with the proceedings of the new Missionaries, partly in the agitation of some of the leading men among the converts, and partly in the natural desire of the people to have their own ministers. These troubles were reported to the German Missionaries; and on the invitation of a large number of the people, Mr. Rhenius returned to investigate them. The issue of his inquiries was, his conviction that he and his fellow-labourers should again establish themselves in Tinnevelly, and take the pastoral charge of those who might be willing to join them, which they have actually done. Many of the people now consider them their ministers, and they have a right to do so; and we hope that they may be able to prosecute their labours in peace. The dissensions have been the cause of much mischief; but we see no way of this being now mitigated, or removed, but *by the parties ceasing to denounce one another, and carrying on their work, through sister Missions, in a spirit of Christian charity.*"

We have lately received from Madras a copy of the following Address from Mr. Rhenius and his associates, and are happy to find that it has been met with a spirit of liberality by the Christian public. On three successive days after its issue, we understand, he received by each post 1,000 Rupees.

"The Christian public are by this time sufficiently acquainted with the causes of our return to, and re-establishment in, Tinnevelly. The cause of truth and the welfare of the Congregations, imperiously required us to comply with the request of the people to return and instruct them as before. We humbly trust we have acted in accordance with the will of God.

"Our separation from the Church Missionary Society neither was, nor is, our desire; and though three of us, for reasons already before the public, were constrained to dissolve their connection with that society, they would gladly have reunited with it, if they had not been prevented by conditions, to which, as Christian Missionaries, they felt they could not accede. We have done every thing in our power to promote an amicable arrangement, but without success.

"It remains now for us only to go on in the name of the Lord; and, as he works by means, to call upon all who desire the advancement of the Redeemer's kingdom, to favour us with their assistance. We are now engaged in building up the Congregations, and in preaching the glorious Gospel to the Heathen, as in former days.

"Our Mission family consists of 17 individuals. At the end of December last, we had under our superintendence 154 villages, with 1561 families, containing 5581 souls, served by 75 Catechists and assistants. Since then we have had an addition of new Congregations in one Roman Catholic, and 6 heathen villages. The number of families therein is not exactly known; but the number of Catechists has thereby been increased to 80. We have also 40 Schools, with as many masters and ushers; a Seminary of 24 youths, and a preparandi class of 9 persons, preparing for future usefulness among the people.

"The expense for all these objects, and for incidentals, in January last, was somewhat more than 1600 rupees, besides the expense for Chapel buildings, derived from a separate fund. At this rate we shall require at least 19,000 rupees per annum.

"We now entreat all the friends of the Gospel to render us their assistance by subscriptions and donations. Until other arrangements can be made, we request our friends to remit their contributions to Mr. Rhenius, the senior Missionary; and we hope at the end of the year to render a faithful account of our stewardship. We solicit also an interest in their earnest prayers, that the word of God may have free course and be glorified.

"In conclusion, we beg to assure our friends, that by the grace of God, we are not actuated by a party spirit. We desire to discharge our duties as servants of the Lord Jesus Christ, making His word the rule of our doctrine and conduct. For the satisfaction of the public, we wish it to be distinctly understood, that though our relation to the Church Missionary Society is changed, our principles are the same, and that the Mission will be conducted as before. Nor is it our design to oppose the Church Missionary Society. We heartily bid them 'God speed,' and pray that they may prosper in their endeavours to bring souls into the kingdom of Christ. May He, as the great Head of the Church, overrule all the late melancholy events for his own glory, and for the still greater extension of his kingdom, in sanctifying and saving many precious souls in this benighted land.

"C. T. E. RHENIUS, J. J. MÜLLER,
P. SCHAFFTER, J. M. LECHLER."

"*Palamcottah, March 1st*, 1836.

We earnestly hope, that the present painful misunderstanding will turn out for the furtherance of the Gospel. We should delight in accelerating such a result, and would with this view earnestly submit to the Committee of the Church Missionary Society, the propriety of their consenting to one of the three following plans: 1st. An amicable understanding, whereby a *certain part* of the Mission should be appointed to the management of their Society, and of the German brethren respectively; 2ndly, Their consenting to receive Mr. Rhenius and his colleagues on the same ground that they stood previous to their being separated from the Church Mission; or, 3rdly, Their allowing the Tinnevelly Mission to be undertaken exclusively by Mr. Rhenius and his fellow labourers, with such support as the Church of Christ generally might feel disposed to bestow.

Were either of these plans acceded to, we doubt not that great good would result. The peculiar talents and exemplary piety of Mr. R. would be secured to the Missionary work in the field where they had already exerted the most extensive and salutary influence. The Native converts and heathen around could not but admire the Christian spirit which had so happily dissipated feelings of an opposite character lately entertained: while the Church Missionary Society, from the advice and indirect aid of the German brethren, even though forming an independant Mission; from the restored love and Christian feeling of their Missionaries, and converts; from the increased respect and support of the Christian public; and from the general progress of Christ's kingdom around them, would receive a rich reward for the generous sacrifice of feeling which their concession would necessarily involve.

4.—DEATH OF MR. W. C. SAMPSON, OF BOMBAY.

We regret to state, that on the 22nd of December last, Mr. W. C. Sampson, of the Bombay American Mission, died of pulmonary consumption at Allepee, whither he had proceeded for the benefit of his health. In his engagements as Printer to the Mission, he manifested much activity and zeal; and in the time of his sickness and death was favoured with that peace and sacred joy, which the sense of reconciliation to God through Christ can alone impart. His death was improved in two funeral sermons, one by the Rev. Mr. Norton, of the Church Mission; and the other by Rev. Mr. Munger: the latter has been published at Bombay.

5.—JAMAICA.

The friends of Missions would read with the deepest interest various communications just received from Europe, describing the gratifying progress of knowledge and religion amongst the newly emancipated slaves

in Jamaica, in connection with the Baptist Missionary Society. We are happy to add, that on this island numerous labourers from other branches of the Christian Church, are entering on exertions of the same nature, and that all are privileged with an encouraging degree of success. The only extract for which we can find room refers to Montego Bay.

"In a letter dated 22nd of September, Mr. Burchell gives the following account of the manner in which his people observed the

Anniversary of Negro Emancipation.

'On Sunday, the 2nd of August, we had the largest congregation that was ever known in Montego Bay. We had full four thousand persons present at our prayer-meeting at 6 o'clock; and at the lowest estimate we had seven thousand at our morning service. The house we occupy as our chapel; the shed in the chapel-yard, measuring 70 feet by 35; indeed, every part of the chapel-yard, which is large, were all crowded; the streets also, the yard opposite the chapel-house, the new chapel, and the yard in which it stands, which is also large, were thickly occupied. Mr. Ward preached in the chapel-house, and I preached in the new chapel, standing upon one of the large joists. After the service, the church assembled to commemorate the death of Christ, when I had the pleasure of giving the right hand of fellowship to about a hundred and seventy new members, most of whom had been baptized in the river adjoining the town on the preceding morning, Aug. 1st. The scene was impressive and delightful; every part of the chapel-house was crowded with communicants, and hundreds also were obliged to be in the yard: there were present not less than fifteen or sixteen hundred members. We had no public collection, but I recommended all who were sensible of God's mercies in their emancipation, and who were of a willing mind, to come with a thank-offering, however small, and present it as a token of their gratitude to God; and they came in *crowds—young and old came.* Mothers bringing their one, two, and three children, who were under six years of age when the Bill came into operation, and their little infants in arms, to present their mite; and many a tear of joy was shed as they cast it into the treasury of the Lord. It was interesting and deeply affecting to witness the scene; and it is with much pleasure and with sincere gratitude to God I am enabled to inform you that this church came forward with its former liberality, and has taken the lead of all the churches in the amount raised, although no public collection was made. Communications of a later date give various particulars respecting some of his

Subordinate Stations.

'FLETCHER'S GROVE, fourteen miles from Montego Bay, and seven from Gurney's Mount. A large and commodious house was offered at this place a little after my return to the Island. We took a part of it for six months, agreeing to hire the whole for one or two years afterwards, if the prospects became sufficiently encouraging. We commenced in February. I have preached there as often as was in my power on the Sabbath, and on Friday evenings; indeed, there has been public service at least once a month on the Sabbath, and once a fortnight in the week. Our Sabbath congregation has varied from five hundred to a thousand persons, and on the week evening it has averaged about a hundred and twenty, sometimes more, sometimes less. I have purchased an acre and a half of land, delightfully situate, with a small residence upon it, which I am repairing and fitting up for the Missionary who supplies the station, and have hired the whole of the chapel-house for one or two years, as may be required. This I shall fit up for the accommodation of the people; hundreds of whom now sit in the yard, without any shelter from the sun. I hope to build a chapel on the premises during the period we occupy the hired house. At this station, Mr. Andrews has commenced a Sabbath-school, and we have already above one hundred children.

'SHORTWOOD, seventeen miles from Montego Bay, and eighteen from Gurney's Mount. I have recommenced my labours at this station since the 1st of May, and now supply it one Sabbath per month; the attendance is delightful, from six to twelve hundred. I preach standing at the window of a house belonging to one of our members. The house is fully occupied, but the mass of the people is in the yard, sitting upon benches made of a pole fastened on others which are driven into the ground. It is delightful to witness this assembly, in the midst of an amphitheatre of mountains, worshipping their Maker under the canopy of heaven; rudely provided for, but neatly clad, and conducting themselves with the greatest propriety. And it is gratifying to witness so many of them with the New Testaments which they received from the Bible Society under their arms, carefully folded up in their handkerchiefs. The pleasure, however, of this scene is often interrupted, as I witness the poor people endeavouring to protect their heads from the piercing rays of the sun, by placing a book or a large leaf upon their heads, and putting their handkerchiefs loosely on them; and by seeing them sometimes looking up to this great luminary travelling in the full splendour and strength of his majesty, as though they

besought his compassion. Mr. Andrews has commenced a Sabbath-school at this station also, and there are already nearly a hundred children under instruction. I have succeeded in purchasing a few acres of land, most pleasantly and healthfully situated, and am now making preparations to build a small house as a temporary residence for a Missionary, and am about to take up the tent for the accommodation of the people till we can build a chapel.'

Efforts for the Instruction of the Young.

'During my stay in England, and especially during the latter few months, all parties were inquiring why we did not direct more of our efforts to the instruction of the young. I replied, by stating our numerous difficulties during the reign of slavery, and our determination to act as soon as it was in our power; this was my own determination, and I believed it to be that of my brethren. Immediately, therefore, on my return, I began to direct my attention to this important part of Missionary operations, more especially important at the present crisis. Early in this year I heard that Mr. J. R. Andrews, a member of the church in Spanish Town, who has been engaged for some years in this department, was anxious to obtain a situation as master of a Lancasterian school in connexion with some one of our stations; and being strongly recommended to me by several of my brethren who knew him well, I engaged him. He, with his wife and family, came to Montego Bay in March, and commenced the school on the 1st of April. Though we have hitherto been in want of a suitable school-room, still our success has much exceeded our expectations. We have nearly 150 scholars on the list, and the daily attendance is fully equal to our present accommodations. About three months ago, I purchased a large house and yard for the school: the house is now undergoing the necessary alterations and repairs to receive the children, and we have every prospect of increasing encouragement. The expense of the school is very great, having a school master and family to support. Still, as this is the first Lancasterian school in the county of Cornwall, and as it is intended to train up teachers to superintend other schools, I have not hesitated to incur the expense, believing that you will cheerfully present its claims before the Christian public, from whom I confidently anticipate some assistance. Already I have two young men under instruction, for school-masters; one of whom is sent by brother Knibb, for a school he contemplates at Falmouth. Other persons are making application for instruction and situations; but it is utterly impossible for me as an individual to undertake more than I have done. I have now above one thousand children under instruction at Montego Bay, and at part of my out-stations. At the rest of my stations I am about to commence schools; and I could enlarge at all, had I the means. I have stations situated in the most important districts of the county, for the establishment of Lancasterian day-schools; and I would most cheerfully undertake them, could I but procure some pecuniary assistance. I feel intensely anxious for the rising generation, now growing up to be a free people: and I feel deeply interested in their prosperity and welfare. At present I have strength, and I think I have a disposition equal to my strength, to work: all I need is help—pecuniary help.

'I have undertaken the Lancasterian and Sabbath-schools, encouraged by the assistance rendered by a few kind ladies connected with some of our churches in England. To Mrs. Wilcocks and the ladies associated with her, at Devonport, I am under the greatest obligations—the flourishing church at Gurney's Mount (for it is still flourishing in the midst of all its difficulties) was commenced in consequence of an unexpected but liberal present of fancy articles sent by them previous to the disturbances. And their present of fancy articles, with others from Ladies' Associations at Stonehouse and Kingsbridge, and from Mrs. Hawkins and friends at Derby, and a few of less value from other friends, induced me to undertake the Lancasterian school at Montego Bay, and other schools in the country, which afford us so much encouragement. I do hope that these friends wil continne to render us their aid, more especially at present, while we have to direct our most strenuous efforts to liquidate our chapel debt, and whilst, at the same time, so many additional schools are needed. The aid afforded by their presents, on my leaving England, has been of most essential service. Indeed, the Lancasterian school, which is likely to prove of vast importance to the next and future generations, is chiefly indebted to them. And I do most earnestly invite the ladies of other congregations to imitate the generous and praise-worthy example of the aforementioned disinterested friends, by which they can most effectually assist us, and the rising free Negro people, without diverting their means from the general funds of the Society. And I will pledge myself to establish schools, and to have 1000 children of apprentices under daily instruction, as soon as they will give me the necessary pecuniary aid.'

"It must be evident to all, that further assistance is indispensably necessary; and under that conviction, the Committee have resolved to send out to Mr. B. a coadjutor by the first opportunity, notwithstanding the funds of the Society are unequal to its present expenditure. They wish, also, to exemplify the Society's motto: 'Attempt great things, and expect great things.'"

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

MARCH.

2. At Meerut, W. Barr, Esq. Artillery, to Maria Louisa Johnstone, eldest daughter of the late Col. W. Lamb, B. A.
10. At Chinsurah, Mr. A. DeFragady, Asst. Apothecary H. M. 44th Regt., to Miss Louisa Cornelius.
— At Allahabad, H. S. G. Tucker, Esq., C. S., to Julia, eldest daughter of Col. J. G. P. Tucker, H. M.'s Service.
15. At Mhow, Ensign G. P. Whish, Horse Artillery, to Maria, only daughter of Lieut.-Col. Tulloh, 60th Regt.
22. At Agra, Mr. G. Daniel, to Miss M. Smith.
24. Mr. John Leech, to Mrs. Mary Crawford.
25. At Bandel, Capt. C. McNeil, to Miss Catherine Bason.
— At Ditto, Peter Palmer, Esq. to Mrs. Mary Ann Paternoster.
28. Mr. C. T. Tiver, Coach-maker, to Miss A. Barfoot.
30. Mr. R. Harding, to Mrs. M. Fergusson.

MAY.

3. F. H. Souter, Esq., to Miss Hariet Denton, youngest daughter of G. Denton, Esq., of the Midnapore and Tumlok division of Public Works.
— At Cawnpore, W. R. White, Esq. Surgeon, 16th Lancers, to Elisabeth Susannah Campbell, eldest daughter of the late Major-General C. C. Campbell, formerly Commander of H. M.'s forces in Newfoundland.
4. Mr. E. Perie, to Mrs. Augusta Matilda Lewis.
6. Lieut. John DeFountain, 56th Regt., N. I., to Mrs. A. Bell.
7. Mr. J. C. McCarthy, to Miss Savourina Dias.
— Mr. J. M. Gomes, Asst. Cal. Infant School, to Miss Caroline Spencer.
— Mr. J. Rozario, to Miss Rose Clementina DeRozario.
— T. P. Martin, Esq., C. S., to Clara Elizabeth, the eldest daughter of R. P. Nisbett, Esq., of the Civil Service.
10. Mr. J. P. Green, son of the late Capt. Green, of the Ship Liverpool, R. N., to Miss G. M. M. Howe, youngest daughter of H. G. A. Howe, Esq.

BIRTHS.

MARCH.

6. At Saugor, the Lady of Lieut. G. Dysart, 2nd Regt., N. I., of a son.
— At Kurnaul, the Lady of Capt. Lomer, 21st Regt., N. I., of a daughter.
7. At Meerut, the wife of Mr. Apothecary Hannah, Horse Artillery, of a son.
8. At Ditto, Mrs. C. Billings, of a son.
— At Ditto, the Lady of R. B. Pennington, Esq., of a son.
— At Allighur, Mrs. Connor, junior, of a daughter.
9. At Cawnpore, the Lady of G. Larkins, Esq., Horse Artillery, of a son.
14. At Cuttack, the Lady of Lieut. R. Smith, Artillery, of a son.
15. At Ghazeepore, the Lady of A. Matthews, Esq., of a daughter.
— On the Ganges, near Buxar, the Lady of J. H. Matthews, Esq. H. M.'s 31st Regt., of a daughter.
16. At Delhi, Mrs. Conductor Richardson, of a daughter.
17. The wife of Mr. J. Rebeiro, of a still-born son.
18. The Lady of the Rev. James Charles, of a daughter.
— At Sylhet, the wife of Mr. R. Martin, of a daughter.
19. Mrs. Necoos John Alves DaCosta, of a son.
20. At Nusseerabad, the Lady of Lieut. W. V. Young, Artillery, of a daughter.
— The wife of Mr. J. M. Cantopher, of a son.
21. At Chinsurah, the wife of Mr. F. B. Barber, of a son.
22. At Cawnpore, the Lady of J. S. Stoke, Esq., Surgeon 1st Regt. N. I., of a son.
— Mrs. John Gray, of a daughter.
— Mrs. Mabert, of a son.
23. The wife of Mr. Bagnell, of a son.
24. At Sulkea, Mrs. H. Kenyon, of a daughter.
— Mrs. R. Wood, of a daughter.
25. Mrs. Henry Smith, of a son.
— At Hidgelee, the Lady of R. W. Skinner, Esq., C. S., of a son.
26. The Lady of W. R. Young, Esq., of a son.
27. At Bhagulpore, the Lady of C. Steer, Esq., of a son.
28. At Chunar, the Lady of Garrison Surgeon A. K. Lindesay, of a daughter.
29. At Serampore, Mrs. N. J. Gantzer, of a son.
30. At Kidderpore, the Lady of Lieut. A. DeFountain, 40th Regt., of a son.
— Mrs. C. J. Pittar, of a son.

MAY.
2. Mrs. A. J. Joseph, of a daughter.
3. At Howrah, Mrs. J. Poirell, of a daughter.
— Mrs. John Andrews, of a daughter.
— At Barrackpore, the Lady of E. Sanford, Esq., of a son.
4. At Allahabad, Mrs. C. R. Rees, of a son.
6. The wife of Mr. A. C. Vertaness, of a son.
8. Mrs. Donald Mercado, of a son.
— At Bhagulpore, Mrs. A. Howatson, of a daughter.
10. The Lady of C. Lyall, Esq., of a daughter.
— Mrs. Thomas Teyen, of a daughter.
11. The Lady of C. F. Dumaine, Esq., of a son.
— Mrs. C. Pereira, of a daughter.
14. The Lady of J. Prinsep, Esq., of a son.

MARCH. DEATHS.

5. Killed in action in the Goomsur District, Ensign C. J. Gibbon, 14th Regt., N. I., and Supernumerary 2nd Lieut. R. Bromley, of the Artillery.
8. The son of Mr. J. Cock, aged 10 months and 24 days.
10. At Arracan, Serjt. A. Buchanan, Dept. of Public Works, aged 34 years.
11. At Hauper, the daughter of Major E. Gwatkin, aged 8 years and 4 months.
12. At Loodianah, J. Henderson, Esq., Surgeon, H. C. Medical Establishment.
14. At Vizagapatam, the Rev. W. Chester, Chaplain of that station.
— The infant daughter of Mr. J. Black, Branch Pilot, aged 20 days.
15. At Neelgherries, J. S. Hall, Esq., of Madras, aged 45 years.
16. Mr. J. B. Gardner, aged 48 years.
17. At Monghyr, Lieut. G. Dwyer, of the Invalid Establishment.
19. At Agra, Dr. Wray, European Regt.
— The son of N. Thompson, Esq., aged 13 months.
— The youngest son of P. Atkinson, Esq., aged 19 months.
20. At Chandernagore, the son of Mr. G. Willis, aged 5 years.
— The infant child of Mr. T. Bason.
21. The infant child of Mr. J. R. Howatson, aged 16 days.
— At Jeetwarpore, Tirhoot, J. Fleming, Esq., Indigo Planter, aged 40 years.
— At Benares, R. N. Burnard, Esq. Civil Surgeon, aged 36 years.
22. At Serampore, Harriett Elizabeth, the infant daughter of Mrs. R. Bill, aged 18 months and 20 days.
— The only daughter of Dr. C. Newton, aged 21 months and 25 days.
23. At Kishnagur, the infant child of C. W. Fulton, Esq., aged 3 months.
24. Mr. M. Boyd, of the Bark Jupiter, aged 28 years.
25. At Meerut, the daughter of Lieut. C. Stewart, aged 2½ years.
26. The wife of J. Rostan, Esq. senior, aged 36 years and 11 months.
— Mrs. Charles Woodward.
27. The infant son of Mr. J. W. Frankar, Asst. Steward, aged 9 months.
28. T. Bowen, Esq., late Indigo Planter, aged 38 years.
29. Mr. James Jahans, aged 30 years.
— Mr. John Harrison, of the Jupiter, aged 17 years.
— Mrs. Jane Hart, aged 34 years, 10 months and 10 days.
— Mrs. Joanna DeRozario, aged 70 years.
— At Serampore, W. Stopford, Esq., aged 66 years.
31. At Serampore, Mr. D. Clark, aged 28 years.
— Mr. D. Cameron, aged 35 years.
— At Goruckpore, the infant daughter of Geo. Lindsay, Esq., C. S.

MAY.
2. Mr. B. Jackson, late Steward of the Ship Duke of Northumberland.
3. Capt. John Collie, Deputy Post Master Attendant, aged 73 years & 4 months.
— Miss L. Reed, aged 6 months and 9 days.
5. Miss H. Sibbald, a ward of the Upper Orphan School, aged 16 years.
7. Mrs. E. Arcott, aged 60 years and 4 months.
— The infant daughter of Mr. J. P. E. E. Whittenberry, aged 14 months.
8. At Allipore, the youngest son of the late Mr. W. Hudson, Portrait Painter.
10. Harriet, daughter of Mr. J. Wood, aged 1 year, 7 months and 27 days.
11. Mrs. H. Higginson, widow of the late Mr. J. Higginson, aged 39 years.
12. F. Hartt, Esq. Asst. Surgeon, H. C. Service, aged 37 years.
— Drowned whilst imprudently bathing along side the Victory, C. N. Phillips, Esq., Surgeon of that Ship.
13. The child of Mr. J. Todd, Supdt. Govt. Bakery, aged 1 year and 3 months.
15. J. R. Vos, M. D. aged 50 years, 8 months and 21 days.

Shipping Intelligence.

MARCH. ARRIVALS.

15. Futtay Salam, J. L. Gillet, from Bombay 22nd Jan. and Alleppee 13th Feb.
16. Edmond Castle, (Brig,) W. Fleming, from the Mauritius 9th January and Madras 9th March.
18. Castor, (French Brig,) B. Michael, from Bourbon (no date) and the Mauritius 1st February.
19. Comala, (Barque,) D. McNeil, from Liverpool 6th November.
— Hindoosthan. G. J. Redman, from London 31st October, Madras 9th, and Vizagapatam 15th, March.

Passengers from London.—Miss Kydd, T. H. Maddock, Esq., B. C. S., Capt. Naphton, 60th Regt., N. I., A. Mackay and J. Clark, Esqs. *From Madras.*—T. Scott, Esq.

20. Edward Barnett, (Barque,) J. Hindmarsh, from Moulmein 20th February.

Passengers.—A. Phayre. Ensign, 7th B. N. I., W. Delany, Corporal, H. M. 62nd Regt., W. Ovens, W. Murphy, and J. Delany, Privates, H. M.'s 62nd Regt., W. Moore, Prisoner.

28. Gol, (Barque,) Charles Borthez, from Bordeaux 16th Oct. and Bourbon 2nd Feb.

Passengers from Bordeaux.—Mr. Lowis Collongues, Mr. A. Pellieron, Mr. Paul Routeen, and Mr. P. Vimal.

— Sir John Rae Reid, E. Woodin, from the Mauritius 30th January.

Passenger.—J. Dewar, Esq.

29. Mona, P. Gill, from Liverpool, 23rd November.

Passengers.—Messrs. E. Lyon and B. H. Bates, Merchants; Mr. C. Crisp, Mariner.

— Cowasjee Family, (Bark,) R. Wallace, from China 3rd, and Singapore 10th, March.

Passengers from China.—Mrs. Stockwell and children, and Captain Stockwell, Madras Army.

— Red Rover, (Barque,) H. Wright, from China, (no date.)

Passengers from China.—D. Lyall and H. Laver, Esqs.

— Sir Herbert Taylor, (Bark,) D. Wemyss, from Port Louis 12th Feb.

Passengers from Mauritius.—Mrs. Berry and 3 children, and Mr. Barora.

30. Monarch, (Brig,) P. Brown, from Singapore 17th, and Penang 29th, Feb.

Passengers from Penang.—Messrs. W. Thomson and W. Shepherd.

— Rose, (H. M.'s) W. Barrow, from Penang 25th February.
— Edmonstone, M. McDougall, from Bombay 8th, and Cannanore 18th, Feb.
— Charles Wharton,(Amr.) S. Dolby, from Philadelphia 17th Nov. and Madras 24th March.

Passengers from Philadelphia.—Mrs. Sarah McEwen, Mrs. Mary Campbell and infant, Mrs. Jameison, Mrs. Rogers, and Mrs. Porter; Rev. Messrs. J. McEwen, J. R. Campbell, Jameison, Rogers, and Porter, Missionaries.

MAY.

1. Andromache, (H. M.'s) H. D. Chads, from Madras 3rd April.
5. Victory, C. Biden, from Madras 26th, Vizigapatam 29th, April, and Ganjam 3rd May.

Passengers from Madras.—Major Crisp, Captains Cameron and Seton, Lieut. Rolla, W. Birch, Esq., Civil Service.

8. Ruby, W. Warden, from China 28th March and Singapore 16th April.

Passenger—G. G. Nicol, Esq., Merchant.

— Mary, (Schooner,) D. P. McKinlay, from Rangoon 17th April.
9. Maria, (Brig,) B. J. Morris, from Moulmein 13th April.
— Eugene, (Amr.) F. Hallet, from Boston 12th January.

MARCH. DEPARTURES.

16. Sumatra, (Dutch Bark,) F. W. Heomanne, for Batavia.
— Maria, (Brig,) R. J. Morris, for Moulmein.
— Virginie, (Barque,) J. Willie, for Ditto.
19. Isadora, (Ditto,) G. W. Hodson, for Madras and the Coast.
— Haidie, (Ditto,) W. D. Massiater, for the Mauritius.
— Messenger of India, (Fr.) J. D. Verspieke, for Bourbon.
— Trescott, (Amr.) J. Lindsey, for New York.
21. Indian Oak, E. Worthington, for the Mauritius.
— Mary Dugdale, C. Worthington, for Liverpool.
22. Margaret, (Schooner,) W. C. Spain, for Moulmein and Rangoon.
27. Florence, (Amr.) L. Russel, for Boston.
28. L'Egide, (Fr.) Pettier, for the Mauritius and Bourbon.

29. Larkins, C. Ingram, for London.

Passengers.—Mrs. Col. Steadman, Misses Owen and Gurling, Major Warde, 5th Lig
Cavalry, James McKillop, Esq., Lieuts. G. C. Master, 4th Light Cavalry, Grissel, 4
N. I., Drake, 46th N. I., G. Reid, 5th Light Cavalry, and — Forbes, S. Gurling, and H.
Ronon, Esqs.

— Tapley, Tapley, for London.

MAY.

2. Mona, P. Gill, for Liverpool.
4. Dalla Merchant, (Bark) H. M. Potter, for Singapore.
8. Corsair, (Brig,) J. Stephens, for Ditto.
9. Highland Chief, (Brig,) J. Paddo, for Penang.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of April, 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.					Max. Tem p. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Lower Rain Gauge, (New.)	Upper Rain Gauge, (Old.)
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,940	79,8	83,9	78,8	s. w.	,926	83,7	91,9	83,0	s. w.	,880	84,1	85,	84,2	s. w.	,864	85,0	89,5	84,2	s. w.		
2	,978	80,0	86,8	78,8	N. W.	,946	80,8	92,5	83,2	N. W.	,892	81,8	97,	85,	E.S.E.	,876	82,1	94,0	84,5	w.		
3	,958	80,8	84,5	79,5	w.	,943	82,5	88,3	83,4	w.	,900	83,8	98,	86,4	w.	,878	85,0	91,4	85,8	w.		
4	,930	80,7	82,0	78,4	E.	,906	81,9	87,3	80,0	E.SE.	,820	86,0	89,	82,3	s. E.	,800	85,1	88,0	82,0	s. E.		
5	,938	80,0	82,3	76,2	s. w.	,870	80,2	91,3	84,5	w.	,782	84,0	96,0	85,0	w.	,764	84,6	94,3	85,2	w.		
6	,906	83,5	88,4	83,5	s. w.	,860	83,8	91,8	85,7	s.	,828	86,3	97,5	87,8	s. w.	,818	87,0	92,0	86,5	s. w.		
7	,928	83,1	87,5	83,2	w.	,920	84,1	92,1	86,0	s. w	,862	87,6	92,3	86,5	s. w.	,828	87,5	90,0	85,6	s. w.		
8	,870	82,5	86,3	82,3	w.	,858	83,6	92,5	86,7	w.	,770	84,6	97,5	87,3	w.	,756	85,3	96,5	85,5	s. w.		
9	,924	83,5	90,1	84,1	w.	,908	85,1	97,8	88,6	w.	,836	85,5	100,1	90,0	w.	,824	85,8	93,8	89,2	w.		
10	,908	84,2	88,6	83,5	w.	,878	86,8	97,5	88,5	w.	,804	87,6	102,4	90,0	w.	,768	87,4	100,1	89,5	w.		
11	,92	83,5	90,4	82,4	w.	,794	85,6	96,5	86,5	w.	,730	88,6	102,0	89,3	N. w.	,696	87,3	100,4	89,8	w.		
12	,776	85,8	89,4	83,5	s.	,760	86,3	93,8	86,8	w.	,686	87,3	95,0	87,4	s.	,670	88,5	94,3	86,7	s. w.		
13	,812	85,5	88,3	82,3	w.	,784	87,7	91,0	85,8	s. w	,718	89,9	92,4	85,8	s. w.	,656	89,3	90,3	84,5	s. w.		
14	,592	80,5	80,0	75,3	s. E.	,876	83,8	86,5	81,4	st. s.	,816	84,9	86,8	81,5	s. w.	,790	85,5	86,5	81,4	s.		
15	,844	83,2	86,8	82,4	w.	,826	85,0	93,	85,5	wsw.	,770	86,5	95,	85,8	s. w.	,750	86,8	94,7	87,5	s. w.		
16	,850	83,1	86,5	80,5	w.	,840	83,5	91,2	83,5	w.	,762	85,8	98,1	87,3	w.	,766	86,2	97,3	86,6	w.		
17	,868	83,9	88,5	83,5	w.	,860	84,8	95,5	84,8	w.	,826	88,6	100,5	88,0	N. w.	,808	87,2	100,5	88,7	N. w.		
18	,892	85,3	89,3	86,2	wsw.	,868	87,0	96,8	88,0	w.	,782	87,5	100,2	89,3	w.	,764	88,0	100,2	89,9	w.		
19	,850	86,2	92,3	84,6	w.	,830	87,5	96,5	88,2	s. w.	,764	89,3	97,1	88,5	s.sw.	,750	84,0	95,5	86,8	s. w.		
20	,830	85,0	92,7	85,0	s. w.	,804	86,3	96,0	88,0	w.	,760	87,0	96,9	88,1	wbys	,748	83,2	92,5	85,4	s. w.		
21	,808	84,5	84,8	81,5	w.b.s	,794	85,3	88,5	84,3	w.	,722	85,5	86,0	83,2	w.	,706	85,8	90,3	83,8	s. w.		
22	,764	85,8	91,0	84,5	s. w.	,744	87,2	96,5	88,3	s. w.	,664	90,0	96,5	88,3	s.	,664	88,0	87,6	84,3	s.		
23	,750	86,2	90,2	83,5	s.	,735	75,0	93,1	85,2	s.	,694	89,5	93,0	85,5	E. s.	,678	87,2	92,0	85,5	s.		
24	,770	85,4	90,5	83,0	s. w.	,756	88,2	93,3	87,0	s.sw.	,718	90,2	97,8	87,5	s.	,718	91,0	94,3	87,8	s.		
25	,850	87,0	88,5	83,2	s.	,826	89,3	91,2	85,0	s.	,776	90,5	92,7	86,1	s.	,772	89,5	89,4	84,5	s. E.		
26	,870	85,2	86,4	81,7	s. E.	,858	86,8	90,5	85,0	s. w.	,806	87,5	92,3	86,2	s. w.	,770	87,4	92,2	85,4	s.		
27	,874	84,5	87,0	81,8	s. w.	,860	86,3	91,4	84,8	s. w.	,772	87,6	94,8	85,5	s.	,740	87,3	94,5	85,0	s.		
28	,782	86,3	89,3	84,5	s. w.	,762	87,3	93,5	87,8	s.	,692	89,9	94,5	88,5	s. w.	,654	87,8	93,5	87,3	s. w.		
29	,776	85,8	90,5	85,3	w.	,760	86,5	93,0	88,6	w.	,698	87,9	100,5	89,7	w.	,670	88,1	98,5	90,0	w.		
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THE

CALCUTTA CHRISTIAN OBSERVER.

July, 1836.

I.—*Missionary Efforts of Christians in the United States of America.*—By Rev. J. McEwen.

[Concluded from page 287.]

For many years past, many of the most pious and influential ministers and members of the Presbyterian Church had been deeply impressed with the importance of using some efficient means for enlisting the energies and the resources of that denomination in the cause of foreign missions.

Although the American Board was actively pursuing its wise and energetic plans, yet the Board of Directors being situated at Boston (in the north-eastern part of the country), many parts of the Presbyterian Church lying to the south and west, were at too great a distance to come directly under the sphere of its influence. The subject of foreign missions was seldom brought before the people, and still more seldom presented in such a way as to secure their hearty co-operation. The consequence of this and other causes, which might be mentioned, was, that the Church remained inactive, while the last command of her Saviour was disregarded.

We have already remarked, that this state of things was felt and lamented by many. To remedy the evil it was deemed necessary to institute a new Society, to be located in a different part of the country; to be under the special direction of the Presbyterian Church, and amenable to her Synods and Presbyteries. Accordingly, in the year 1831, the Synod of Pittsburg passed a resolution, that such a society should be formed under the direction of the Synod, at the same time inviting all other parts of the Church to join with them in the work. It was denominated the Western Foreign Missionary Society; and is the same with which myself and brethren are connected, and under the direction of which we have been sent to India. The formation of this Society, to a great extent, had the desired

effect in arousing the sleeping energies of the church, on which it was designed chiefly to operate. In a short time several other Synods and many Presbyteries responded to the call of that of Pittsburg, and came forward cheerfully, saying, "We also will take part in this ministry." Several young men soon offered themselves to go as the Missionaries of the Society, while the churches promptly furnished the necessary means. Central Africa, Northern India and the North American Indians were selected as the fields for commencing their operations. In October 1832, two young men, Messrs. Bary and Pinney, were ordained and set apart as missionaries to Africa. From the known zeal and qualifications of these brethren, the expectations of the church were very highly excited regarding that mission. But God, who seeth not as man sees, was pleased to call one of them (brother Bary), to his rest before he left his native country. Having reached the place of embarkation, he was taken with spasmodic cholera and died. Mr. Pinney, whose heart was much set upon the mission, proceeded alone to Liberia, intending, if possible, from thence to penetrate into the interior. After remaining several months at Liberia, and making some necessary arrangements, he returned to America, and being joined by two brethren and one sister, he sailed again in October, 1833, for Africa. Almost immediately after their arrival at Liberia, they were all seized with the fever, which is peculiar to that unpropitious climate, and in a few weeks Mr. Cloud, Mr. and Mrs. Laird, all fell victims to it, and brother Pinney was again left alone.

Having been appointed by the Colonization Society, to act for a time as Governor of the Colony of Liberia, his attention was necessarily taken from the direct objects of the mission, and all operations were for a time suspended. Having suffered much from ill health, and the pressure of other cares, he was at length relieved from the burden of the Governor's office, and being joined by Mr. Findlay as a teacher and assistant, they again resumed the duties and labours of the mission. Mr. Pinney's impaired health, however, and several other causes rendered it expedient for both these brethren to return to America, (Mr. Findlay for the especial purpose of obtaining ordination as a missionary.) They arrived a few weeks before our departure from America, with the view, however, of returning as soon as Providence shall permit, and of taking with them as many, both missionaries and assistant teachers, as may be found willing to go. They represent the prospects of the mission, (with the exception of the unhealthiness of the climate) as being very encouraging. The people are anxious to learn, and as they are a simple people, and have few prejudices to overcome, it is hoped,

it may be comparatively easy to bring them within the influence of the gospel. It is the full intention of our Society to prosecute that mission, especially with the view of penetrating into the interior, where it is hoped, the climate may be more salubrious: and if an entrance cannot be effected from Liberia, it may perhaps be made from some other quarter.

We know that Africa and her sons are yet to be redeemed, both from temporal and spiritual bondage. Long has she been neglected and oppressed, but we know that the time of her redemption draweth nigh. Ethiopia shall yet stretch out her hands to God, and we hope, that our Society may be permitted to claim some humble share in the glorious work, of directing her imploring eyes to that Saviour, whose blood cleanseth from all sin, and whose Spirit alone can make her truly free.

In October 1833, our Society sent a mission to the western Indians, consisting of two brethren with their wives, and two female teachers. In May 1835, other two brethren, one of whom was married, were sent to join them. That mission is now in active operation. Houses have been built, schools commenced, and the gospel preached to these sons of the Forest, and we confidently hope, that He who alone can give the increase will accompany the faithful use of the means with his blessing.

The only other missions which have yet been established by this Society, and the one which now engages its chief attention, is the one in the upper provinces of this country.

The Society had determined from the first to commence a mission in some part of this country, undecided, however, as to what particular part. And in May 1833, Messrs. Lowrie and Reid, with their wives, were set apart as missionaries to India, with discretionary power to select the particular field according to the best information they might obtain. It would be unnecessary for me to go into detail here. With the way in which a sovereign God was pleased to afflict this mission, by cutting off two of its members, and causing the return of a third, so that our beloved brother Lowrie was left alone; and also with his subsequent movements, most of those here are already acquainted. Suffice it to say, that the selection of a field of labour which, in the Providence of God, he was led to make, met the most cordial approbation of the Society and of all the friends of missions at home. His letters describing that section of country, many of which have been published, have been read with deep interest, as they laid open, not only to public view, but also to Christian effort, a section of country of which previously little was known in America; and I am free to say, that so far as my knowledge extends, no missionary field in the

world at the present time attracts the attention or secures the interest of the friends of Christ in America more than that field. Many young men, with some of whom I am personally acquainted, who have devoted their lives to missionary work, and are now preparing for it, look forward with peculiar interest to that field as the scene of their future labours; and we confidently hope, that each succeeding year will witness increasing numbers of labourers sent by the American churches to aid their brethren in India, in cultivating this vast desert, in sowing the seed of divine truth, and we trust ultimately in gathering in their sheaves, to the storehouse of our Redeemer. I will only add with regard to our Society, that although its beginnings have been small, and the faith of its friends has been severely tried at the commencement of their labours, yet we trust its latter end will greatly increase. Already the influence it has exerted upon the church at home, has been great and benign. The General Assembly, at its meeting in May last, passed a resolution to take it under its immediate care, and that it be considered as the organ of the church for conducting her Foreign missionary operations. Several other branches of the Presbyterian Church, which are not in connection with the General Assembly, have joined it, and have agreed to send forth and support their own missionaries under the direction of the Society; and if hundreds of men were now found ready to devote themselves to the service of the Lord among the Heathen, the churches are ready to afford them all necessary aid. As a proof of this, about four years ago the American Board of Commissioners, in presenting their annual report, stated, that the treasury was exhausted, that they were nearly twenty-thousand dollars in debt, that they had not means to defray the current expenses of the missions, and that twelve individuals had offered themselves to the Board to be sent as missionaries. This statement of the facts being made to the christian public, proved the most powerful appeal that could be presented; and the consequence was, during the following year, the debt was all paid, the missionaries were all sent into the field, and the necessary expenses defrayed, and from that time to the present, that Society has acted upon the principle, that every properly qualified missionary, who offers himself for the work, shall be sent, trusting that the Lord by his people will furnish the necessary means.

I may here remark, that the labours of these societies and their missionaries among the Indians, have been chiefly, although not exclusively, directed to those tribes, which are under the protection of the United States government.

The Methodist Society, besides the mission to the Flat Head Indians, have sent out two or three missionaries to the tribes in

Upper Canada. And the missionaries of the American Board have made several exploring tours among those inhabiting what is called the North West Territory, with a view of establishing missions among them.

According to the last reports of the different societies, the American Board had established among the Indians, 33 stations, supplied with 28 ordained missionaries and 128 assistants, male and female; established 32 schools, which were attended by about 1,000 scholars: the number of converts at all the stations amounted to 1138.

The Baptists had seven stations, supplied by 11 missionaries and 23 assistants; the number of converts 260.

The Methodist Society had 25 missionaries, 16 schools, 672 scholars, and the number of those who attended preaching, and were in some measure reclaimed from their heathenish practices, was 3066. Of the labours of other societies and individuals among these tribes I cannot at present state the result. Sufficient has been done, however, to shew, that the Indians are not (as was once supposed) irreclaimable. Many of them have been induced to give up their wandering habits, have begun to cultivate the ground and to live like Christians, and in many cases the power of divine grace has been eminently displayed. Of the many pleasing instances which might be given of the power of the gospel among the Christian Indians, I will mention only one. It was related to me by a missionary brother who is now labouring among the Choctaws. That tribe, about three years ago, were compelled to leave their former homes, and to go to a new settlement on the borders of Texas. Their removal was attended with almost indescribable sufferings of various kinds. A considerable part of their journey lay through a flat part of the country, which was then overflowed by the swelling of the *Kansas River*, so that they had to travel for several days through mud and water to a considerable depth. In this situation they were on a Saturday evening, and more than a day's journey from the nearest settlement. The question came up, whether they should travel on the Sabbath or "rest according to the commandment." The heathen party of course went on, but the few Christians among them determined to obey the commandment of their God. They arranged their wagons and other matters in the best way they could, and spent the Sabbath in that dreary place, in worshipping, and, we have no doubt, enjoying the presence of that God, "who dwelleth not in temples made with hands;" and the following day went on their way rejoicing. Many other instances might be given, in which the consistency of their christian character may put to shame many whose privileges have been much greater than theirs.

Other societies might be mentioned, which have for their objects the furtherance of the same glorious cause, with that of the Missionary Societies. Amongst these the American Bible and the American Tract Societies deserve a prominent place. These, together with their numerous auxiliary branches, are well sustained by the christian public, and are now actively employed in sending forth in the form of Bibles and Tracts those streams of living waters, which will not only make glad the city of God, but will ere long cause the moral desert to blossom as the rose.

The societies for the education of young men for the gospel ministry, also deserve notice. One called the American Education Society, is not confined to any denomination. It has under its care upwards of 700 young men, in different stages of their academical, collegiate or theological courses, who receive either partial or entire support from the funds of the society.

The other is confined to the Presbyterian Church, and is under the direction of the General Assembly. It, according to the last report, had under its care 630 young men in different stages of their education. But as it had formed plans for far more extensive operations, the member is, no doubt, by this time greatly increased. These societies are employed in training up the men who in future years will go forth under the auspices of the Missionary Societies, and will preach the gospel to every creature; and we confidently believe, from the spirit now existing and increasing in that country, that ere long their numbers will be increased seven fold.

In mentioning other societies, it would be unpardonable to pass by the American Sunday School Union. A passing notice, however, is all we can give at present. This society is composed of five different denominations—the Episcopalian, the Presbyterian, the Congregationalists, the Baptists, and the Methodists. They have established schools in almost every section of the country. These schools are attended by upwards of one million of children. Their publications have been sent to the different countries in Europe and to this country, and to every part of the world. Of the character of these publications it is unnecessary for me to speak. Perhaps they are the best of their kind that can be found any where, and are well suited for that class of readers for whose benefit they have been prepared with much care. We cannot but regard that institution as one of the brightest hopes, not only of America but of the world.

Upon the whole it may be stated, (and we rejoice in being able to make the statement,) that the missionary spirit, in its different departments, is rapidly increasing in America. A most pleasing change in this respect has taken place within

a few years. Several causes have, under God, contributed in producing this change. Within that time several missionaries who had spent many years among the heathen, (such as Wade, Graves, Winslow, Abeel, and others,) have visited their native land, have travelled through the churches, and by making statements of what they have seen and heard, and thus calling the attention of the people to the state of the heathen, have contributed in no small degree to the promotion of a missionary spirit.

Another means (and perhaps, the most efficient of any) is the attention which has been paid to the monthly concert of prayer. The efforts that have been made to render this meeting interesting, and consequently, to secure a good attendance, have in many places, been eminently blessed.

It is worthy of remark, that in studying the history of the church, we find that, in almost every instance when the Lord has been about to bestow any rich blessing upon his people, he has preceded it by pouring out his Spirit upon them, as a spirit of grace and supplication. All the mercies of the new covenant are sure; but he has determined that prayer shall be used as a means for bringing down these blessings upon his church, and the souls of his people. "For this he will be enquired of by the house of Israel to do it for them." And the spirit of prayer that has been poured out upon the church; and the setting apart this special season by Christians of all denominations and of every country, that they may with united voice present the petition, "Thy kingdom come," is to us a certain evidence that prayer is about to be answered. God has also promised that "the liberal soul shall be made fat;" and wherever an individual or church is found that truly feels and earnestly prays for others, that individual or that church is blessed. So far as my knowledge of the American church extends, it is uniformly the case, wherever the monthly concert for prayer is best attended and the greatest interest felt in its exercises, there does not only the missionary spirit prevail, but there also vital piety flourishes. Nor is it strange that it should be so. The spirit of missions is the spirit of Christ, and wherever the love of Christ is shed abroad in the heart, it will manifest itself in benevolent desires, and benevolent designs towards our fellow men.

It may here be asked, if a due attendance to this meeting is of such vast importance to the best interests of the church, and the universal extension of the Redeemer's kingdom, what are the best means for rendering it interesting, and securing a general attendance? Those of greater experience and more extensive information are better prepared to answer this question

than the speaker; yet permit me to say, that so far as my observation has gone, when those who have the care of conducting the meeting have exerted themselves during the month in collecting information on the subject, in procuring intelligence from different parts of the missionary field, and presenting it in a condensed form to the people, it has in no instance failed to excite their attention and secure their interest.

Prayer is the offering up of the desires of the heart to God, and to be acceptable or prevalent it must have a definite object. If we present our petitions in a vague undecided manner, God will not hear or answer us. But that our prayers may be definite in their character, we must have some definite object before our minds. On this evening, when the people of God assemble together to unite their supplications for the prosperity of the Missionary cause, how can they pray that the Missionary may be sustained under his trials, directed in his difficulties, or strengthened for his labours, unless they know the nature of these trials, difficulties and labours? How can they pray intelligently, that the prejudices of the heathen may be removed, that their superstitions and idolatries may be destroyed, unless they know what these are? How can they bless God for displaying his saving power among the heathen, unless they know that he has done it? Hence the importance of giving information to the people; that all the members of Christ's body may feel a general interest—that when one member suffers, all the members may suffer with it; and when one member is honoured, all the others may rejoice with it.

In conclusion we may remark, that although in America, as well as in other parts of the world, there is much to discourage; although there is much to call the lover and friend of Jesus to fasting and weeping and mourning, yet there is also much to encourage. Christianity is evidently putting forth her power; she is arising from the dust, and putting on her beautiful garments. The angel having the everlasting gospel to preach has commenced his flight, and his wing will never tire. The Son of God is claiming the nations of the earth as his own purchased possession; he is riding forth in his conquering chariot, and calling upon all who are on the Lord's side, to rank themselves under his banner. It is true we may expect the conflict to be severe, and perhaps long. The powers of darkness will muster all their hosts, and exert all their strength and ingenuity before they yield: but we know the result; our Captain is the Lord of Hosts, and he furnishes all his soldiers with armour which renders them invincible. This armour is the sword of the Spirit, which is the word of God, and the prayer of faith, which quenches the fiery darts of the wicked, takes hold upon God's faith-

fulness and secures the blessing. Let us therefore take unto us the whole armour of God, and go forth without fear. We may fall perhaps very soon, but what if we do? even in death, we may take up the conqueror's song, and shout victory through the blood of the Lamb.

The word has gone out of Jehovah's mouth not to return, "unto Jesus every knee shall bow."—Throughout the vast extent of the valley of death, the dead shall hear the voice of the son of God, and shall rise up in countless multitudes a living army. Then shall the anthem break forth in every language under heaven, as the voice of *many* waters, and as the voice of mighty thunderings, "Hallelujah, for the Lord God Omnipotent reigneth." Then the Indian and the Negro, and the rude Barbarian of the South Sea Islands, and the Chinese and the Tartar, and the Hindu and the Musalmán, and the inhabitants of Europe and America, shall join together in raising one universal song to the praise of Redeeming grace. Then shall the kingdoms of this world become the kingdoms of our Lord and of His Christ, and he shall reign forever and ever.

II.—*The Connection between Geology and the Mosaic History of the Creation. By Edward Hitchcock, Professor of Chemistry and Nat. Hist. in Amherst College.*

[At the request of several of our correspondents, we give insertion to the following interesting paper, which may be considered, as a continuation of an article on "the Connection between Geology and Natural Religion," published in our No. for January last. Extracts from another able article by the same Author, in continuation of the present paper, may probably be inserted hereafter.—Ed.]

Every nation in all ages has had its recorded or traditional cosmogony. And it is not a little curious, that a subject which the most improved philosophy, aided by a divine revelation, finds it so difficult to understand and illustrate, should so interest men in all stages of civilization, and be even incorporated into the unwritten poetry of the rudest tribes. Men of all religions too, and those hostile to all religion; the pagan, the Christian, the deist, and the atheist have regarded cosmogony as a storehouse of tried arguments for the support of their opposing opinions. Ever since the introduction of Christianity into the world, this has been a portion of the field of contest between its friends and its enemies, where the battle has warmly raged. Many a friend of revelation, even before geology was known as a science, has fancied, that he saw in the structure of our globe, a demonstrative confirmation of the Mosaic history: while many an infidel has seen with equal clearness, in those same natural monuments, a refutation of the sacred record. And this is one of those subjects about which men are clear and positive, just in proportion to the looseness and superficialness of their knowledge. The consequence has been, that the world has been flooded with a multitude of very weak and crude productions upon cosmogony. At the beginning of the last half century, indeed, these productions, called "Theories of the Earth," had become so ridiculous that for a number of years the press was much less

prolific on the subject. Since the commencement of the present century, however, the discussion have been revived with fresh interest; though it is not so much between the infidel and the Christian, as between Christian and Christian; the one defending, and the other opposing, certain theories. And there seems to be prevalent, as in former times, a strange delusion, which makes almost every intelligent man fancy himself amply qualified to write upon these points with the most dogmatic assurance. Hence a multitude of productions have been poured forth on the community, many of which exhibit such a want of maturity and such entire ignorance of some parts of the subject, that the men thoroughly versed in all its bearings have passed them by in pity or contempt. We, however, have caught the *cacoethes scribendi*, and must go on; though at the risque of having our efforts treated thus cavalierly, and cast into the same forgotten pile of literary rubbish.

We think it will explain the numerous failures of writers on the connection between the Bible and geology, to state, that most of them have been merely theologians, or merely philologists, or merely geologists, or at best but slightly acquainted with more than two of these branches. Being accurately acquainted with one or two of these departments of knowledge, they have overlooked the importance of a thorough acquaintance with the rest. But it is quite clear to us, that without at least a respectable acquaintance with them all, no man can successfully discuss their connection, or reconcile their apparent discrepancies. If he be not familiar with theology, how can he judge correctly of those theories of interpretation which modify essentially every institution and doctrine dependant upon the Mosaic chronology? If he be not acquainted with the rules of exegesis, now constituting a distinct and extensive science, how shall he determine whether those theories do not offer violence to the sacred writers? And if he be ignorant of geology, how shall he know what modifications, if any, of the common interpretation of the Bible, are necessary to reconcile it with the records of nature's past operations? Nor is a mere theoretical knowledge of these subjects sufficient. Especially is this the case in geology; in which the fullest and most accurate descriptions convey but faint and inadequate ideas to the mind, in comparison with a personal examination of the rocks in the places where nature has piled them up.

We may inquire too, how readers are to judge of discussions on these subjects, if they have not at least a respectable acquaintance with the three departments of knowledge above named? Now in regard to theology and sacred philology, we may reasonably calculate, from the provisions that are made in our seminaries of learning for teaching them, that all publicly educated men at least, will be conversant with their elements. Nor is any such man respectable in society without this knowledge. But far different is the case in respect to geology. What provision is there in our literary institutions for teaching any thing more than its merest elements by a few lectures? and who feels any mortification in confessing his ignorance of the subject? Were not the community in general profoundly unacquainted with its details, so many statements contradictory to its first principles, could not pass so quietly as they now do the round of our newspapers and periodicals. Some of our geologists, we happen to know, have been discouraged by the evidence they have seen of so much ignorance on the subject, from attempting to explain or defend the principles of their science when attacked; being quite sure that their statements would neither be understood nor appreciated. In the most enlightened parts of Europe the case is quite different. "In England every enlightened man knows something of geology: it is very much the case in France; and is becoming more and more so in Germany*." We

* American Quarterly Review, June, 1830, p. 363.

rejoice, however, in the belief that the state of things in this country on this subject is rapidly improving.

Notwithstanding these discouraging circumstances we propose to examine carefully the connection between geology and the Mosaic cosmogony. The two records have been, and still are, supposed to be at variance: and to ascertain whether this opinion be correct, will be the great object of inquiry. If they both proceed from the same infinitely perfect Being, there cannot be any real discrepancy between them. So that if we discover any apparent disagreement, we either do not rightly understand geology, or give a wrong interpretation to the Scriptures, or the Bible is not true. We hope to show to the satisfaction of every reasonable and candid mind, that we are by no means compelled to adopt the last of these conclusions. Nevertheless, we forewarn our readers that if any of them expect that we shall remove all difficulties from the first chapter of Genesis, they will be disappointed. Independent of Geology, there are obscurities in that portion of Scripture, which no interpreter has ever been able entirely to remove; nor in the present state of geological science are we warranted in presuming that no future discoveries will throw any light upon the Mosaic cosmogony. All that can be reasonably expected of a writer on this subject, and all that we shall attempt, is, to show, that there are modes of reconciling the Mosaic and the geological records so reasonable, that to disbelieve the former on account of apparent discrepancies, would be altogether unjustifiable and even absurd. We have our preferences as to the best mode of reconciling the two histories; nor shall we conceal our partiality: but we shall not undertake to defend any particular mode as infallibly true; because we do not believe that such positiveness is necessary for the defence of the sacred record, or justified by the present state of our knowledge.

We venture to make another suggestion to our readers. Let no one, however intelligent, imagine that the mere perusal of the best written essay can make him master of this subject. It is only by long and patient thought, as well as extensive reading, that he will be able correctly to appreciate all its bearings, and to plant himself on ground that will not be continually sliding from beneath his feet.

It is very common for writers on this subject to confine their attention to the single point where there is a supposed disagreement between geology and revelation: whereas, in order to form a correct judgment concerning such disagreement, we ought to look at all the points where the two subjects are connected. For if we find discrepancy to be generally manifest, and agreement to be only an exception, the presumption is strong, that a particular marked discrepancy is real and irreconcileable. But if harmony constitutes the rule, and disagreement the exception, the presumption is, that any special case of the want of coincidence results from ignorance or misunderstanding.

Now we think that we can point out a number of coincidences between geology and revelation, some of which are unexpected and remarkable. And it will constitute the first part of our effort to exhibit these coincidences in detail.

1. *In the first place, geology and revelation agree in teaching us that the material universe had a beginning, and was created out of nothing by a Divine Power.*

In treating of the connection between geology and natural theology, we have shown how the successive groups of animals and plants that have been placed on the globe have been more and more perfect and complicated, so that in tracing them backwards, we must at length arrive at the beginning of the series. A similar retrospective survey of the changes which have taken place in the matter composing the globe, brings us at

length to a point, anterior to which no change can be discovered. And we maintain that it is philosophical to infer, that the creation of matter took place at the commencement of such a series of changes and of animal and vegetable existence. At least, it is unphilosophical, without proof, to infer the existence of matter through the eternity that preceded these changes: and no proof can be presented, unless it be derived from the nature of matter; an argument too tenuous to have influence with substantial minds. But the creative power which was put forth at the commencement of these changes in the formation of animals and plants, is a presumption in favour of its having been previously exerted in the no more difficult work of bringing matter into being.

We are aware that not a few distinguished critics and theologians do not regard Moses as describing in the first chapter of Genesis a creation of matter out of nothing, because the words employed are ambiguous in their signification. This point we shall examine carefully further on. But we cannot doubt, after an examination of all the passages in the Bible where the creation is spoken of, that the sacred writers most clearly intended to teach the creation of the universe out of nothing (creatio *prima* vel *immediata*, in the language of the theologians), and not out of pre-existing materials: (creatio *secunda*, vel *mediata.*)

When we consider how strong a tendency has ever been exhibited by learned men to a belief in the eternity of matter, and how some philosophers and even divines at this day maintain that belief*, we cannot but regard the testimony of geology on this point as of great importance. And if we mistake not, it will be in vain to search the records of any other science for proof equally conclusive.

2. *In the second place, revelation and geology agree as to the nature and operation of the agents that have been employed in effecting the changes which have taken place in the matter of the globe since its original creation.*

These agents are fire and water. And at almost every step the geologist meets with evidence of their combined or successive operation within and upon our globe. The deposition of the stratified rocks he cannot explain without the presence of water; especially when he finds them filled with the relics of marine animals. But their subsequent elevation and dislocation, as well as the production of the unstratified rocks, demanded the agency of powerful heat.

To the cursory reader water appears to have been the principal agent employed in the revealed cosmogony; and in subsequent times the same agent was employed for the destruction of the world. But a careful examination of the Scriptures renders it at least probable, that fire was concerned in some of the demiurgic processes. There can be no doubt but under the term אוֹר (lux), Moses includes both light and heat, or fire; since he does not describe the latter as a separate creation, and since it is now understood that they always are united, and are in fact probably only different modifications of the same principle. Now although Moses does not distinctly exhibit heat as an agent in modifying the face of the globe, yet there is a passage in the 104th Psalm which quite obviously points us to such an agency. *Thou coveredst it* (the earth) *with the deep as with a garment: the water stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away.* Here we have a description of that change in the earth's surface which in Genesis is thus described: *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.* Moses does not describe the agent employed in this change; but refers it to the immediate power or command of God. But if there be any fact clearly established in geology,

* Knapp's Theology, Vol. I. p. 341.

it is, that all dry land on the earth has been elevated above the waters by a volcanic agency: using that term in its widest signification to denote the "influence exercised by the interior of a planet on its exterior covering during its different stages of refrigeration*." Now how appropriate to represent such an agency in operation as the voice of God's thunder, from which the waters hasted away.

That this is a natural interpretation of the Psalmist's language, will be obvious by quoting the commentary of bishop Patrick upon the third day's work of creation: an author, whose exegesis, although prepared more than 150 years ago, is often remarkably adapted to the state of natural science in the nineteenth century. "There being such large portions of matter," says he, "drawn out of the chaos, as made the body of fire and air, beforementioned, there remained in a great body only water and earth; but they so jumbled together that they could not be distinguished. It was the work therefore of the third day, to make a separation between them, by compacting together all the particles which make the earth, which before was mud and dirt; and then by raising it above the waters which covered its superficies, (as the Psalmist also describes this work, Ps. 104: 6;) and lastly, by making such caverns in it, as were sufficient to receive the waters into them. Now this we may conceive to have been done by such particles of fire as were left in the bowels of the earth; whereby such nitro-sulphureous vapours were kindled, as made an earthquake which both lifted up the earth, and also made receptacles for the water to run into; as the Psalmist (otherwise I should not venture to mention this) seems in the forementioned place to illustrate it; Ps. 104: 7. *At thy*, etc. And so God himself speaks, Job 38: 10, *I break up*, etc. History also tells us of mountains that have been in several ages, lifted up by earthquakes; nay, islands in the midst of the sea: which confirms this conjecture, etc†."

The view which we have given above respecting the account in Genesis, is sustained by the opinion of Sharon Turner. "The Hebrew word used by Moses, אוֹר," says he, "expresses both light and fire. We may, therefore, reasonably infer, that light came to the earth in the state in which we now almost universally find it, both light and heat, etc."—"We learn from the book of Genesis that both these were active agents in the creation, from its very commencement. Thus the great scientific truth so recently ascertained, after many contending systems had been upheld and thrown down, that both the watery and fiery elements were actively concerned in the geological construction of our earth, is implied or indicated by the Mosaic narration, instead of being inconsistent with it‡."

The scholar cannot but be reminded by these remarks of the Cataclysmi and Ecpyroses taught by the ancient Egyptians, and fully adopted by the Stoics. Must we not suppose that so wide spread an opinion concerning successive catastrophes, to which the globe has been subject, produced alternately by fire and water, like the traditions of a universal deluge, had its origin in the truth? Have we not here an interesting coincidence between the records of revelation, of civil history and of geology§!

There is another similar coincidence which should not be passed unnoticed; especially as it is entirely overlooked by most readers of the Bible. Geological travellers describe the region around the Dead Sea in Palestine as exhibiting decided marks of former volcanic action; and we can hardly

* Humboldt's definition: De la Beche's Manual of Geology, 2nd London Edition, p. 518.

† Commentary on Gen. 1: 9.

‡ Sacred History of the World. (Family Library,) pp. 24, 25.

§ Lyell's Geology, Vol. I. p. 9. Also Macculloch's System of Geology, Vol. II. p. 386.

doubt but that Sea itself occupies the site of an ancient crater. Now if we adopt Dr. Henderson's translation of a passage in Job, we can hardly doubt but God did employ a volcanic eruption to overwhelm the cities of the plain.

> "Hast thou observed the ancient tract,
> That was trodden by wicked mortals?
> Who were arrested of a sudden,
> Whose foundation is a molten flood;
> Who said to God, Depart from us,
> What can Shaddai do to us?
> Though he had filled their houses with wealth:
> (Far from me be the counsel of the wicked!)
> The righteous beheld and rejoiced,
> The innocent laughed them to scorn;
> Surely their substance was carried away,
> And their riches devoured by fire*."

The raining down of fire and brimstone accords perfectly well with the idea of a volcano; since those very substances, being raised into the air by the force of the volcano, would fall in a shower upon the surrounding region. Whether it was miraculously produced, or the natural operation of it employed by God to punish the wicked, it is not of much consequence to determine; since the sacred writers, whose example we should copy, seem to regard every natural event as almost equally the work of God.

3. *Geology and Revelation agree in representing the continents of our globe as having formerly been submerged beneath the ocean.*

At least two thirds of existing continents are covered with rocks that contain abundant remains of marine animals: and the whole of their surfaces are overspread with such a coating of bowlders, pebbles and sand, as proves the occurrence of deluges in former times, too mighty for any thing but the ocean to produce. Indeed, to doubt that our existing continents in early times formed the bottom of the ocean, is scepticism too gross for any geologist at this day to indulge: especially when he sees that the rocks are tilted up just as they would be if a volcanic force had lifted them above the waters.

I hardly need say, that all this corresponds precisely with the Mosaic account. Until the third day it seems that the surface of the globe was one shoreless ocean. For the command that the dry land should appear, implies that previously it was covered; and from the second verse of Genesis we learn that it was covered by the *deep*. It was upon the waters that the Spirit of God moved.

4. *Revelation and geology agree in teaching us, that the work of creation was progressive after the first production of the matter of the universe.*

Every step which the geologist takes in his examination of the crust of our globe, presents to his view fresh evidence that the formation of nearly all the rocks has been progressive. Every where on the earth's surface, he sees in operation the agency of rains, rivers, and deluges, to wear down the higher parts and to fill the lower, where he finds accumulated sand and gravel, with a mixture of animal and vegetable remains. And where water, containing lime or iron in solution, percolates through these deposites of detritus, they become hardened into stone. The mass thus hardened cannot be distinguished from the sandstones and conglomerates that cover large areas on the earth, and form mountains some thousands of feet in height. The observer cannot resist the impression, that all these rocks, whose characters are more mechanical than chemical, (*e. g.* the sandstone and conglomerates,) were produced in a similar manner. But it sometimes happens that such rocks in particular localities have been subject to the agency of powerful heat by means of former volcanoes: and there

* Henderson's Iceland, Amer. Edition, 1831, p. 80.

their mechanical aspect more or less disappears, and they are crystalline in their structure; so as exactly to resemble the oldest, or lowest rocks. Hence the geologist very reasonably infers, that even the oldest strata were, originally, mere beds of clay, sand and gravel, which have been changed by volcanic agency, repeatedly and powerfully exerted upon them. And when he sees the unstratified rocks (now almost universally admitted to be the products of igneous agency), intruded among the older stratified ones in almost every possible mode, he is confirmed in the inference which he had made. In short, there is not probably a single rock yet brought to light in the crust of the earth, of which the geologist cannot find its prototype now actually forming on the land or in the sea. And they all bear the marks of progressive formation. Men in their studies may reason about the rocks, as if they were produced in their present state in a moment of time, by the original creative fiat of Jehovah. But they cannot examine them in their native beds without seeing at once that the opinion is utterly untenable.

Now it is an interesting coincidence with geology, that the Scriptures describe the work of creation as occupying six successive days. Whether we are to understand these as literal days of twenty-four hours, or whether geology demands a period longer than six natural days, are questions not necessary to be discussed in this place. The argument requires only that it should be admitted, as all must admit, that Moses represents the work of creation as progressive. He does not, indeed, represent any new matter as brought into existence after "the beginning," in which "God created the heavens and the earth." He describes the animals and plants as produced out of pre-existing matter. And geology teaches the same.

5. Geology and revelation agree in the fact, that man was the last of the animals created.

The geologist finds several thousand species of plants and animals entombed, and their forms preserved, in the rocks; and some of them very far down in the series. But no remains of man occur until we arrive at the highest strata. It is only in the loose sand and gravel that cover the surface that human remains have been found at all*; and to this day it is doubtful whether any of them can be referred to a period as far back as the last general deluge. At least, it is only in one or two instances that the bones of antediluvians have been exhumated. Now human bones are no more liable to decay than those of other animals; and they are as easily petrified. Why then, if man existed with the animals now entombed in the secondary and tertiary rocks, are they not found as they are with postdiluvian remains? The conclusion is irresistible, that he was not their contemporary. And probably before the last deluge, he scarcely existed out of Asia: and hence, among the antediluvian animals of America, England and Germany, he has not been found. In the south of France only (unless perhaps in Belgium), have human remains been discovered so connected with antediluvian quadrupeds as to render their existence at the same epoch probable. Man, therefore, must have been among the last of the animals that were created. And it is needless to say, that this conclusion coincides precisely with the revealed record.

6. Geology and revelation agree in the fact, that it is only a comparatively recent period since man was placed upon the earth.

We have room to refer only to two or three proofs which force this conclusion upon the geologist.

The last great catastrophe that affected our earth almost universally, appears from the marks it has left on the surface, to have been a general

* The Guadaloupe specimens, now in the English and French cabinets, are hardly an exception to this statement: for although found in solid rock, it is a rock which is continually forming at the bottom of the Caribbean seas, and these specimens are doubtless of postdiluvian origin.

deluge. Since that epoch, certain natural operations have been slowly and pretty uniformly in progress, so as to form an imperfect kind of chronometer. Among these is the accumulation of alluvium at the mouths of rivers, usually called *deltas*. In some parts of the eastern continents we are able to ascertain the progress of the work, from the situation of certain cities and monuments 2,000 or 3,000 years ago: and the conclusion is, that the beginning of the whole process cannot be dated further back than a few thousand years. And since human remains have scarcely been found in the diluvium of countries which geologists have yet examined, it cannot be that man had spread far on the earth's surface previous to the last deluge. Thus we are led to infer that the date of his creation could have reached back but a few thousand years.

The same conclusion is confirmed by the manner in which ponds and morasses are filled up by the growth of sphagneous mosses. This process is still going on; so that during the life of an individual, he can often perceive considerable progress towards the conversion of a morass into dry ground: But were not the present condition of the globe of rather recent date, all such processes must ere this have reached their limits.

Who has not observed, that where mountains rise into precipitous rocky peaks or ledges, with mural faces, in almost all cases, there is an accumulation around their bases of fragments detached by the agency of air, water, and frost? Where the rock is full of fissures, indeed, these fragments sometimes reach to the very top of the ledge: but in general, the work of degradation is still in progress, and impresses the observer with the idea that its commencement cannot have been very remote.

I am aware that such facts do not very definitively fix the time of the beginning of the present order of things; because we cannot easily compare them with human chronology. But when we read in the Bible, that it is only a few thousand years since man was placed upon the earth, we cannot but feel that these natural changes are in perfect coincidence with the inspired record; although alone they teach us only that their commencement was not very remote. Had deltas been pushed across wide oceans, or morasses been all filled up, or mountains been all levelled, we should at once perceive a discrepancy between revelation and nature. Now both of them proclaim the comparatively recent beginning of the present order of things on the globe, in the face of the hoary chronologies of many nations.

7. *Geology and revelation agree in representing the surface of our globe as swept over by a general deluge at a period not very remote.*

Many distinguished geologists maintain, that the Mosaic account is strongly confirmed by geology. Others merely say, that the globe exhibits evidence of many deluges in early times, but that no one of them can be identified with the Noachian deluge. All will agree, however, (except perhaps some violent infidels,) that geology affords in these marks of former deluges a presumptive evidence in favor of the one described by Moses. We have no space here to draw out this evidence in detail: but we hope to do it at a future time; so that our readers can judge for themselves to how much it amounts. But in this place we maintain only, that in respect to a general deluge, geology strictly accords with revelation. And considering the nature of such an event and its rare occurrence, this coincidence must be regarded as highly interesting.

8. *Finally, geology furnishes similar confirmatory evidence as to the manner in which revelation declares the earth will at last be destroyed.*

Recent discoveries and reasonings have rendered it probable, that the internal parts of the earth still contain an immense amount of heat, sufficient in the opinion of some to keep the interior in a melted state; and sufficient, whenever God shall permit it to break from its prison,

" to melt the elements and burn up the earth, and the things therein." Geology also renders it probable, that the consequence of such a catastrophe would be the formation of " a new heavens and a new earth." But we have no time at present to give a more full developement of these ideas suggested by modern geology.

Now in respect to the coincidences between geology and revelation that have been pointed out, they are for the most part such as no human sagacity could have invented at the time the book of Genesis was written: for it is only by the light of the nineteenth century that they have been disclosed. We ought, therefore, to bear in mind, when we examine any apparent discrepancies between geology and revelation, that there exist between them many unexpected coincidences. In other words, we ought not to forget that even from geology alone, we derive presumptive evidence in favor of the sacred historian. The evidence of disagreement, therefore, must be very clear and strong, to justify us in rejecting the Mosaic cosmogony as false.

III.—*Prayer and Dependance upon the Influences of God's Spirit, necessary to the progress of the Gospel.*

The state of the various missions in this country has lately engaged the attention of the friends of Christianity. Some maintain that, the results of Christian missions, are fully equal to what might be expected; while others no less friendly to the cause are of opinion, that little as yet has been accomplished. The opinions of both parties may be correct, while they appear inconsistent with each other. Much has been done, if we take into consideration the prejudices that were to be met, and the obstacles that were to be overcome, arising from the insalubrious nature of the climate, and the difficulty of conveying Christian truth in a language, every word of which is, in some degree, connected with heathen ideas and practices. Strong prejudices are removed, the leading doctrines of Christianity are known, a salutary influence has been produced in European and native society, and the Gospel is now listened to with attention, while its messenger is treated with respect. These and other facts that might be mentioned, are quite sufficient to rebut the objections that are frequently made by the enemies of religion. But on the other hand, if we look for that deep-toned piety, that strength of principle which no temptation can overcome, no selfish interest can sway, we shall be sadly disappointed. In this respect, the church in India is still in its infancy. A little of the leaven of real piety has appeared here, and a little there; but alas, it is so mingled with avariciousness, and indifference to the higher and nobler display of Christian principles, that if we acknowledge it to be

genuine, (and we have many reasons for doing so,) we must lament, that the gold is so dim and difficult to be distinguished from baser metals. What then is the cause of this want of success?

The Gospel which was promulgated in the first ages of Christianity and by the Reformers, continues to be preached to the present day; why is it not followed by the same results? We rejoice, that the subject has lately occupied a good deal of public attention. The fact, that the minds of so many pious and benevolent individuals have been directed into this important channel, proves, that Christians are anxious to correct what is wrong, and strengthen what is weak. If carried on in the spirit of love, with a tender regard to the feelings and sentiments of others, the discussion of this subject will not fail to promote an increased measure of zeal and devotedness. We do not intend to grapple with it in all its bearings, or even mention some of those hindrances that are present to our mind's eye. There is one important point to which we are anxious to draw the attention of Christians, which, owing to its great importance, must have a powerful influence over all our efforts to convert the heathen. We allude to the necessity of prayer and a humble dependance upon the influence of God's Spirit for his blessing. If we carefully examine the Sacred Scriptures, and the history of the church from the earliest ages, we shall find, that the success of her efforts to win souls to Christ, always kept pace with her purity, devotedness and dependance upon God. The prophecies that relate to the spread of the Gospel, and describe the glories of Messiah's kingdom, represent that period as preceded and accompanied by an increased measure of the spirit of prayer and dependance upon God. We shall merely quote one passage as an example, persuaded that the reader who is acquainted with his Bible will easily recollect many of the same kind, Zech. xii. 10. "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

2. The sudden rise and rapid extension of the religion which Jesus came to establish in the world, is a theme on which the prophets delight to dwell. This period is represented as one in which God would pour down his Spirit in a remarkable manner, (see Joel ii. 28, 29.) Accordingly we find that the history of those times exactly agrees with the prediction of the Prophet. The effusion of the Spirit was the grand secret, the

primum mobile of the success that attended the first preachers of the Gospel. In answer to the prayers, the unparalleled zeal and devotedness of the Apostles, the Spirit of Jehovah attended all their efforts, and rendered them efficient. They went forth, a few weak and despised individuals, to overturn the religion and prejudices of the world. They contended with difficulties of which we know nothing; they suffered persecutions, of which we are happily ignorant. Poor, disregarded and generally illiterate, they dared to attack the religion of the mistress of the world. Brought before kings and princes, they refused to cease to speak in the name of Jesus. Dragged to the stake and subjected to all the tortures that human cruelty could invent, they still persisted in declaring, "There is no other name given under heaven whereby men can be saved, but the name of Jesus."

The despised and obscure sect soon expanded and became powerful, till it overthrew the religion of imperial Rome. What was it that produced such effects by means apparently so insignificant? What supported the Apostles amidst all the persecutions they suffered? It was the Spirit of God, and an unwavering reliance upon the faithfulness of their Master's promise, "Lo, I am with you alway, even unto the end of the world."

After the ascension of our Lord, the disciples were gathered together in one place, waiting for the fulfilment of their master's promise, "Ye shall be baptized with the Holy Ghost." The place where they were assembled was suddenly filled with a sound as of a mighty rushing wind, and they received the seal of the Spirit. As soon as they received this sign of their Master's presence, they began to attack the kingdom of darkness, and declare the way of salvation through a crucified Saviour. They went through the length and breadth of the land, preaching Christ, while the Holy Spirit blessed their labours, and rendered them efficient in the conversion of multitudes. If the successors of the Apostles had been influenced by the same principles, had imitated the example which was so clearly marked out for them, what a different aspect would the world present from what we see around us. The church, alas, soon lost its spirituality, and forgot the noble principles with which the Apostles began their career. Her very existence was an hundredfold more endangered by internal dissension than by all the cruelties that her enemies could heap upon her. Her strength and her energies were expended in *philosophical conceits* and mere *verbal distinctions;* while piety, prayer, and dependance upon God were quite neglected, as if they were not necessary to her health and vigour.

3. In the succeeding ages of the church, the success of the Gospel always kept pace with the manifestation of the Spirit, by which the apostles were influenced. When the ministers of the Gospel and the church in general were remarkable for their devotedness and humble dependance upon God, the Gospel was triumphant in the conversion of sinners. When the former became worldly-minded and indifferent, the latter had no power to renew the soul and sanctify the heart. Every one who carefully examines the history of the church, with the eye of a Christian philosopher, cannot fail to observe that the progress of the Gospel was, in all ages, in direct proportion to the spirituality and devotedness of the church. Our limits will not allow us even to glance at the different periods to which we might appeal in proof of this statement. It will not be denied, that a great and remarkable change was effected at the Reformation. What were the principles and character of the chief actors at that period, of those men who laboured and suffered for that civil and religious liberty which is the boast of Protestantism? The Reformers were, it is true, possessed of great talents and vast acquirements; but their success did not so much depend upon the acuteness of their intellects, and the extent of their learning, as upon the fact, that they were men of great piety and self-denial, mighty in prayer, and cultivated a habitual dependance upon the blessing of God to succeed their labours. Whoever reads their works attentively, cannot fail to be instructed and impressed with the spiritual pathos, the earnestness and devotion with which they abound. While Luther and Melancthon and their companions laboured in the higher walks of theology and controversy, they were at the same time diligent in preaching the Gospel to the multitudes that crowded to hear them. While Calvin ably defended the truth, and taught the more intelligent; Farel, Viret and others, preached the Gospel from village to village. While Cranmer watched over the interests of religion at court, the zealous preachers of the Gospel, such as Grindal, Bradford and Knox, went through the whole country, in the true spirit of their Master, showing that the preaching of the cross was the power of God unto the salvation of every one who believeth. All these were men deeply imbued with the spirit of prayer and humble dependance upon God. They evinced a zeal that could be repressed by no difficulties, however appalling; a faith that could not be overcome by the apparent want of success. Such were the men whom God raised up to clear away the rubbish of ignorance and superstition, with which Christianity was loaded, and to turn the hearts of sinners from the error of their ways. The success that attended their labours is well known.

4. The history of modern missions fully corroborates our position. Let us fix our eye upon any period, or spot of the missionary field we please, we shall find that those missions and individuals, who were most distinguished for their piety, their devotedness and humble dependance upon God, were at the same time the most highly honoured in converting souls. When Eliot, the Apostle of the Indians, visited them for the purpose of preaching the Gospel of peace for the first time, he entered upon his labour deeply impressed with the necessity of divine aid. Although he could not speak their language correctly or fluently, he gave them to understand that he depended upon God alone for success. Many of the Indians, were impressed by what they heard from him; they felt they were lost sinners, they mourned over their depravity, they forsook their wicked practices, and embraced the truth as it is in Jesus. What was the character and habitual disposition of the man whose labours were so eminently successful? It fully agrees with the point we wish to establish. Dr. Mather says of him that, "He was a man of prayer. He not only made it his daily practice to enter into his closet and shut his door, and pray to his Father in secret; but he would not rarely set apart days for fasting and prayer. Especially when there was any remarkable difficulty before him, he took this way to encounter and overcome it; being of Dr. Preston's mind, that 'when we would accomplish any great things, the best policy is to work by an engine, of which the world sees nothing.' He kept his heart in a frame of prayer with a marvellous constancy, and was continually provoking thereto all that were about him. When he heard any considerable news, his usual and speedy reflection thereon would be, 'Brethren, let us turn all this into prayer.' When he entered into a house where he was familiar, he would often say, 'Come, let us not have a visit without a prayer; let us pray down the blessing of Heaven on your family before we go.' Where especially he came into a company of ministers, before he had sat long with them, they would look to hear him urging, Brethren, the Lord Jesus takes much notice of what is done and said among his ministers when they are together; come, let us pray before we part." Such was the man whose labours were attended with unparalleled success. Before he could explain the doctrines and precepts of Christianity with any degree of correctness, commensurate with the importance of the subject, many of the Indians so far benefited by his instructions, imperfect as they were, that they repented, forsook their sins, and became new characters in Christ Jesus.

Many of our readers are acquainted with the labours of Mr. D. Brainerd. In him we see another remarkable example

and clapping his hands over, and Shakespear is my real opponent. Be it so, I have no respect even for his conjecture, when unsupported by proofs. He certainly had no great conviction of its truth himself, for he sticks it into a note, and calls it a *notion;* there is no notice of it in the text, and I doubt that it is his; he admits, however, that if correct, the verb must be in "the passive form," which Y. Z. most industriously denies; and that admission proves the correctness of my remark, that the theory would introduce this greater anomaly, that active and transitive verbs were never used in the perfect tenses of the active voice, or used in "the passive forms," which is the same thing.

There is a dubiety in the expression, "passive form," which can only be attributed to the author's doubt of the truth of his "*notion:*" passive form, means passive voice, or it means nothing.

Y. Z. misunderstands me. I said he had not produced a single *rule*, nor has he; had he quoted Shakespear, he would have shewn that my rule was correct; and Arnot and Yates, I doubt not, would shew the same thing.

Y. Z. says, that I would persuade you, that the addition of "*gaya* makes no difference. My words were, that if the auxiliary were really understood, it might be supplied at pleasure, without injury to the construction: this is an intelligible and universal rule. Now if the verb be in the passive form, the auxilary *must* be understood. I supplied it, not, as Y. Z. says, for the purpose of persuading you that it made *no difference*, but to shew the exact reverse, that it made all the difference in the world, and *therefore* could not be understood; and therefore that the verb was active, and not passive, or in a passive form.

He says, I am obscure in my remark, about the greater anomaly, which his theory would introduce; yet he has understood me. I must therefore doubt the obscurity; but Shakespear says, the verb is in *the passive form*, and I am therefore right.

But Y. Z. is obscure himself. He says, "Apná signifies, my, thy, &c. and is always substituted for the possessive cases of the pronouns, when they refer to the same case as the agent, i. e. the nominative or instrumental case of the verb." Now what does he mean by this? that his nominative and instrumental, are the same case; or that it is indifferent to which of the two, the possessive pronoun, for which apná is to be substituted, refers? He may take whichever he likes, for both are wrong: his nominative and instrumental cases are *not* the same cases, vide his own parsing of "wasir ne ars ki," and it is not indifferent to which of the two cases, his nominative or his instrumental, the possessive pronoun refers, as he will find when he tries to parse "apni beṭi mári, &c." He is therefore wrong, as well as obscure.

He misunderstands me, when I laughed at "impersonalia, &c." I laughed at his lugging in Latin, and not at his rule: why did he not quote Shakespear's rules?

He is wrong in his English Grammar; the perfect active is "I loved," and not "I have loved."

He is evasive. I asked him to parse a perfectly *grammatical* sentence, he tells me that it is not *idiomatical*. I contend that it is, but it is enough that it is grammatical, and this he does not deny; if grammatical, his theory if true will parse it, but he feels that it will not stand the test, and he evades the application.

There is little reverence in the way in which he has lugged in the Bible: I am not likely to attack its truths; but should they be assailed, they will owe their triumph more to the force of their own truth, than to the logic of their advocate. Should Y. Z. be their defender, he would however have a better cause, and might therefore afford to be more candid

with his opponent than he has been with me: as a proof of his utter want of fair dealing, read his 3rd paragraph, and recollect that Shakespear's rule and mine are the same precisely, and that Y. Z. must have known it.

Your's very faithfully,

Q?

P. S. I had not read Shakespear's Grammar, when I first addressed you.

I forgot to remark that Y. Z.'s rule of concord stated in his 3rd para. is garbled and incomplete, and that all that relates to *ne*, and which is to be found in every Grammar, and in full detail in Shakespear's, is suppressed. The whole question is a matter of Hindustáni Grammar and not of Latin, the rules of which latter he seems to consider of universal application, and herein is his error.

It is of no consequence where the *ne* came from; it is now the distinguishing mark of the *nominative* case to active and transitive verbs in the perfect tenses, liable to clear and intelligible rules, which Shakespear states plainly enough.

It had nearly escaped my notice, that Y. Z. had given me a sentence to parse, "aurat ne kahá;" he has done it himself correctly, and on my principles, and he will find the rules in Shakespear, p. 132 and 133; but he says, "I grant, for the sake of argument, that the particle "*ne*" relieves the verb from the necessity of agreeing with "aurat," what then does it agree with, for there is no other word? If a verb then stands *without a nominative case*, is it not used *impersonally*?" So because the verb does not *agree* with its nominative case, it therefore has *not got* a nominative case; because a man does not *agree* with his *wife*, he therefore has not *got* a wife: what a *sequitur!* "I dont wonder they call this place Stony Stratford, for I never was so bitten by fleas in my life!" This is about a parallel logic with Y. Z.'s. Q?

V.—*Right Observance of the Sabbath in India.*

Gentlemen,

Will you permit me to request the favour of a few remarks on the *right observance of the Sabbath*. It is a subject of vast importance every where, but especially so in this heathen land; and the manner in which Christians regard the Sabbath, must, I conceive, in some way, affect the interests of the Redeemer's kingdom.

I suppose others may, in common with myself, have been much pained to observe the little outward respect paid to the day of sacred rest, by many Christians in this country; and it will be a cause of unfeigned joy, if, through the medium of the Christian Observer, any should be induced to make it a subject of serious and prayerful consideration.

Even in many pious families very little difference is made as to the work required of the servants on that day; rooms are swept, furniture brushed, shoes cleaned, superfluities are cooked for the table, nearly if not quite as much as on other days; and conversation on common topics is indulged in. Can all this be consistent with a proper observance of the Sabbath?

Does it not appear like a sad and fearful neglect of the fourth commandment:—"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, *thy man-servant nor thy maid-servant*, nor thy cattle, nor thy *stranger*, that is within thy gates?" What can be more explicit than these prohibitions? Are they the less binding upon us, because our servants are Hindus and Musalmáns?

It has been urged, I know, that if servants are not employed in their regular work, they will spend their time in something worse. May I ask, if this will release us from our responsibility? Will it remove our obligation to permit no unnecessary work to be done in our houses? Is it not the duty of Christians to afford their servants leisure, and use the means in their power to bring them under spiritual instruction? If they refuse to attend, the responsibility is theirs: we shall have done what we could: we shall be clear from the guilt of obliging them to labour, and no longer furnish them with the excuse that they have no time to attend to the concerns of their souls.

I am quite aware, that a most scrupulous regard to the *outward* observance of the Sabbath may be maintained, while a worldly frame of mind is habitually allowed, and the spiritual design of its institution lost sight of. But while I fully admit that a proper state of mind, and an endeavour to devote the day to the holy exercises for which it was appointed, are of paramount importance, and that without them all outward observance is vain, I would ask, if we may therefore dispense with a regard to the letter of the command? Is it not *most fit* that those who chiefly regard its spiritual design, and count the Sabbath a delight, should honour it in the eyes of their servants, by making a marked distinction between it and other days, and affording every possible facility for improving it to the best purposes?—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, &c."—Is. lviii. 13, 14.

If you will kindly introduce the subject, and call forth some remarks *without* inserting this imperfect paper, you will *greatly* oblige,

June 13, 1836. ESTHER.

[Our fair correspondent will forgive our having inserted *her* communication, as the most effectual way of securing the object she has in view. We trust that some of our correspondents, in accordance with her wishes, will supply us without delay with a paper or two on the very important subject to which their attention has thus been called.—ED.]

VI.—*Religious Instruction in the National Schools of France.*

We invite the attention of our readers, to the following important documents, just issued at Paris, from the office of the Secretary of State for Public Instruction, on which we hope to offer some remarks next month.

"To the President of the Consistory of ———

"Mr. President,—I have the honor to send you two copies of a circular which I am addressing to the Rectors relative to the religious instruction of pupils belonging to communions not Catholic, in all the establishments of the University*, whether primary schools, normal primary schools, or colleges royal or communal. I am desirous, that this circular, which has for its object the insuring of efficacy and liberty of religious instruction for all religious denominations recognised by law, shall come to the knowledge of all the churches of your communion, and that it may guide both these churches and private families, in the measures they shall adopt in regard to the education of their children.

"Receive, Mr. President, the assurance of my most marked consideration.

"The Minister of Public Instruction,
(Signed) "Guizot.

"'The Secretary of State for the department of Public Instruction to the Rector of the Academy of ———

"'Mr. Rector,—Seeing that the law of 28th June, 1833, has declared (art. 1) that instruction, primary and elementary, comprehends moral and religious instruction; and (art. 2) the wish of fathers of families shall always be consulted and followed in what relates to the participation of their children in religious instruction, it means that there shall be insured for all children in all schools, the reality of religious instruction on the one hand, and its liberty on the other.

"'But when we have to do with religious creeds which are in a minority in the country, it is more difficult effectually to accomplish this double design of the law, and everywhere to guarantee to children belonging to families who profess such creeds, the religious instruction they require, and the full freedom to which they have a right. Some special measures, and a constant *surveillence*, are indispensable to the attainment of this end. These form the object of the instructions which I now address to you.

"'Viewed in reference to religion, the primary schools may be either mixed, that is, comprehending children of different creeds, or attached to one particular worship among those acknowledged by the State, as is authorised by the 9th article of the law of 28th June.

"'As for these last schools, I have already pointed out to you, Mr. Rector, in my instructions of 24th July, 1833, the line of conduct which you have to follow. It is not necessary to multiply them uselessly, and when not explicitly called for by the diverse parts of the population; but care ought nevertheless to be exercised so that they shall not be refused where required. More than once the municipal councils, whether from violent prejudice or from wishing to escape from an additional expense, have rejected proposals for establishing schools specially connected with a worship differing from that which predominated within their bounds, although such establishments may have been warmly solicited by the minority of the population, and alone could satisfy their religious needs.

* The University comprehends all the colleges and schools of the kingdom.

Wherever you shall find such obstacles, you will do your utmost endeavours, in concert with the general administration, so as to bring the municipal councils to juster and more liberal dispositions. If you find reason to believe that the augmentation of expense is the sole reason on account of which the institution of new schools is opposed, you will be careful to inform me, and in order to the removal of this obstacle, I will take the measures in my power in order to come to the relief of the communes.

"'Wherever schools particularly attached to such or such a worship, are or shall be established, you will carefully see that they receive the same protection and the same advantages as the others; and you will give all desirable facilities for promoting the regular organization of religious instruction, and of visitation and inspection, on the part of persons belonging to the religious creed to which these schools are attached.

"'The mixt schools are the more numerous of the two, and those also in which there is more difficulty in securing to families of diverse creeds, the reality and freedom of religious instruction. It has sometimes been thought, that in order to success in these, it was enough to substitute in the room of the special lessons and practices of each worship, lessons and practices apparently susceptible of application to all worships. Such measures did not answer the real desire either of families or of the law: they had a tendency to banish from the schools positive and efficacious religious instruction, and to put vague and abstract teaching in its place. The aim of the Charter is that every one shall profess his religion with equal liberty, and obtain the same protection for his particular worship; the aim of the law of 28th June, is, that children shall receive in schools the religious instruction prescribed by the worship professed by the families to which they belong. This object must be obtained, and not be eluded by prescriptions which attack alike the reality of religious instruction and its liberty.

"'You will, therefore, Mr. Rector, provide as follows in all primary schools where children are found, however small their number, professing a worship different from that of the teacher and the majority of pupils:—

"'1. That in no case shall they be constrained to take part in the religious instruction, or in the acts of worship of the majority.

"'2. That the parents of such children shall always be admitted and invited to provide suitable religious instruction for them, through the agency either of a minister of their religion, or of a layman regularly set apart for that object.

"'3. That at certain days and hours fixed by the minister or the parents, in concert with the committee of superintendence, these children shall be conducted from the church to the temple* or other religious edifice, there to take part in instructions and acts of worship belonging to the worship in which they are brought up.

"'You will call to the exact observance of these measures, the attention of the inspectors of primary schools, requiring them to send you a special account of them; as, also, of all hindrances that oppose their being carried into effect.

"'You will recommend committees of primary instruction, whether local or of arrondissement, to use the same vigilance.

"'If the reality and freedom of the religious instruction of children ought to be thus secured in all schools and for all creeds, still stronger reasons have we for exercising the same endeavours with respect to the religious instruction of the teachers themselves, who shall one day be placed at the head of those schools. Thus the general regulation of 14th

* A Protestant place of worship is called in France a *temple*.

December, 1832, respecting normal primary schools, bears expressly, title 1, art. 1, "Religious instruction is given to schoolmaster-pupils, according to the religion they profess, by the ministers of the various systems of worship recognised by law." Measures have already been taken to provide that this rule shall not be ineffective; in the normal primary schools of Nismes, Bordeaux, Mende, Strasbourg, Colmar, Montauban, and Versailles, Protestant ministers have been appointed by name to superintend the religious instruction of schoolmaster-pupils of their communion, and they have a compensation given them therefore. The same measure will be forthwith applied to the normal primary schools of Caen, Nantes, and Toulouse; and I shall see that the consistories and ministers throughout all France are properly informed which are the normal primary schools where the religious instruction that suits them is thus organized, in order that the schoolmaster-pupils belonging to these communions, whether free or assisted (*boursiers*), may be placed by preference in these establishments.

"'I shall also issue orders that, in the normal primary schools thus marked out, the library shall always contain such works as are most essential for the religious instruction of the schoolmaster-pupils of the different communions. A good many of these works are already marked in the catalogue of several such libraries; I shall complete these markings as soon as I shall have all the necessary information on the subject.

"'In the other normal schools, where the number of schoolmaster-pupils belonging to systems of worship different from those of the majority, is not considerable enough to admit of a course of religious instruction for their use being specially instituted, you will at least take care, Mr. Rector, that the religious liberty of these schoolmaster-pupils shall be scrupulously respected, and that nothing shall prevent their receiving from a minister of their own communion the religious instruction they require.

"'As for the colleges, whether royal or communal, I need not remind you, Mr. Rector, that the same maxims of religious instruction and liberty ought to be applied. Already, in several royal colleges, and especially those of Strasbourg, Nismes, Tournon, and in the College Louis le Grand at Paris, *aumoniers* by title, and enjoying a fixed stipend, have been appointed to give religious instruction to the Protestant communions. I propose to extend this measure to some other colleges, which will thus be marked out particularly to the French of these communions as presenting, in point of religion, all the means of education they could desire. The colleges of Rouen, of Nantes, of Bordeaux, and of Toulouse, are those, at present, to which this measure seems most conveniently applicable. In the other royal colleges, as often as there are found among the pupils some belonging to systems of worship recognized by the law, and if there be in the town a church of that denomination, you will so concert matters with the consistory and with the parents, that a pastor be provided to supply such pupils with religious instruction, and that all needful facilities be furnished for such instruction and for the practice of their worship.

"'Every time that the number of pupils thus entrusted to a pastor's care shall amount to ten, an indemnity shall be allowed him.

"'Whatever be the number of pupils, no pastor shall be admitted to give religious instruction in a college without my being previously informed, and without my first giving my approbation.

"'I cannot authoritatively charge towns with expenses of an extraordinary nature; but I would urge you to employ your utmost endeavours in promoting the full execution of the measures above pointed out for the royal colleges, if there be occasion for them, in the communal colleges.

I am not unaware, Mr. Rector, that in consequence of prejudices of old standing, and flowing from strong motives, religious instruction, even with good citizens, has become the object of some distrust; but, thanks be to institutions which are at once strong and true, and under a sincere and honest Government, this distrust will daily become less and less prevalent. Religious instruction, like religion itself, can henceforth have no other object or effect than to infuse into the inmost souls of all classes of the population those instincts of order—those pure tastes, those habits of moral respect and of inward peace, which are the surest pledges at once of social tranquillity and individual dignity. It thus becomes a duty on the part of the depositaries of national education to give such a development and support to religious education, thus conceived and directed, as shall secure its efficacy.

"'You will inquire what are the establishments within the bounds of your academy, to which the instructions I have given are applicable—whether wholly or in part, and will propose to me such measures as are necessary for giving them effect.

"'Receive, Mr. Rector, the assurance of my most marked consideration.

"'Minister of Public Instruction,
(Signed) "'GUIZOT.'"

VII.—*Notices regarding Hindu Festivals occurring in different Months.—No. 7, July.*

JULY 15.—*Rath Játrá.*

This festival is celebrated in honor of *Jagannáth*, (the "lord of the world," from *Jagat*, the world, and *Náth*, lord.) This is one of the most ugly and ill-favored gods of the whole Hindu pantheon: he has no legs, and only stumps of arms; the head, belly, eyes and mouth are disproportionably large. At the festivals, however, the priests supply in some measure his want of limbs, by adorning him with silver or golden arms.

The origin of *Jagannáth* is differently related by the Hindu pandits.—One account is as follows:—The whole sea coast of Urissá was formerly covered with dense jungle, inhabited only by wild beasts. In the middle of this jungle, was a shrine of *Nil Mádhab*, (a form of *Vishnu,)* respecting which the most appalling and wonderful stories were related; so that no mortal dared to approach it. A certain great king, named *Indra Dhumna*, conceived a violent desire to see the dreaded temple, and deputed thither his family priest, a bráhman of great holiness, to inquire personally how far the reports that had reached him were founded on truth. On arriving at the place, the priest, to his utter amazement, found that the whole jungle with the temple and idol had disappeared, and that the entire country was covered with sand. *Indra Dhumna*, on hearing this, was overpowered with grief, as he conceived this catastrophe had happened as a punishment for his ill placed curiosity. Whereupon, fearing the anger of the incensed *Nil Mádhab*, he

betook himself to the performance of religious austerities, with a view to appease him. The god, pleased with his devotion, at last appeared to him, and directed him to build a temple in the place where the former one had stood; and he promised that *Vishwakarmmá*, the architect of the gods, should himself make an image to replace that which had disappeared. *Vishwakarmmá* accordingly came, and commenced preparing the idol, for which purpose he used the trunk of the *Nim** tree, under which *Krishna* in a former *jug*, had been killed by the hunter *Ungada*, and which had miraculously floated to the spot. The architect of the gods, at the same time, declared, that if any one disturbed him whilst thus engaged, or came to see what he was doing, he would leave the image in an unfinished state. After waiting fifteen days, the impatient king, not being able to restrain his curiosity any longer, went to the spot, upon which *Vishwakarmmá* desisted from his work, and left the god without hands or feet. *Indra Dhumna* was greatly perplexed; but having, by the advice of *Vishnu*, procured also the bones of *Krishna*, which had been preserved by some pious person, and placed them in the belly of the image, the latter, on this account, became, notwithstanding its uncouth appearance, one of the most famous in Hindustán.

Every thing connected with the great temple of *Jagannáth* in Uṛissá, is so universally known, that a minute description would be superfluous; suffice it to say, that at the time of the *Rath Játrá*, it is visited by innumerable multitudes of pilgrims, from all parts of India, who are admitted within the sacred precincts, by paying a toll levied by the officers of the Honorable East India Company. The ground 80 miles round the temple, is accounted very holy, and is thought to be the residence of the gods. No difference of caste exists there, and on that spot, bráhmans will partake of the food prepared by the lowest sudras.

The poor deluded pilgrims who resort to *Jagannáth*, endure the greatest hardships; some from the fatigues of a long journey, others from lawless oppression, the want of necessary food, or from being exposed to bad weather. Multitudes perish from disease and destitution on the roads, and many more, when arrived at that dreadful place. In fact, no where in India, perhaps, are the horrors of the Hindu system of superstition so deeply felt as on this spot: its victims are almost countless. Should any of the readers of the Observer wish for more detailed information on this subject, they are referred to Dr. Buchanan's "Christian Researches," and to the accounts published by the Missionaries in Uṛissá, especially by the Rev. Messrs. Peggs, Bampton, Lacey and Sutton.

* Melia Azad-dirachta.

There are many other temples of *Jagannáth** in Bengal, where worship is performed morning and evening. At the time of the *Rath* festival, the god is taken out of his temple, with his brother *Balarám* and his sister *Subhadrá*, and ropes having been fixed to their necks, they are drawn up and seated on benches in an elevated part of the *Rath*, which is an immense car, in the form of a tapering tower, sometimes 30 to 40 cubits high, and covered all over with the most indecent and obscene figures and paintings imaginable. Hawsers of great length and thickness having been fastened to the ponderous machine, hundreds, and often thousands of people take hold of the same, and draw it amidst most deafening shouts. When arrived at a certain fixed spot, the priests take down the images, and carry them to the temple of some other god, where they remain eight days. They are then said to be paying a visit to that god. The car, with its disgusting and demoralizing exhibitions, during that period remains exposed to public view, and it is painful, in the extreme, to see the number of adults and children of both sexes standing for hours before these engines of corruption, gazing at, and apparently highly gratified with sights that would shock immodesty itself.

It is thought very meritorious by the Hindus to cast themselves under the wheels of *Jagannáth's* car, in order to be crushed to death by them. This horrible practice was formerly very common; but is now nearly fallen into disuse.

JULY 23.—*Ulṭá Rath.*

On this day, *Jagannáth*, with his brother *Balarám* and sister *Subhadrá*, are taken out of the temple of the god with whom they had been on a visit, and again drawn up by the neck, placed in the car, and carried back to the place from whence they came; but the crowd is not so great as when the carriage is drawn out*.

JULY 24.—*Sayan Ekádasi.*

On this day, *Jagannáth* is laid to sleep for four months. A solemn and very strict fast is kept on the occasion; every morsel of food partaken of being considered by the Hindus as an arrow cast at *Krishna*.

JULY 28.—*Manwantara.*

This is the anniversary of a new *Manu* taking the government of the world. It is a bathing festival, and those who on this day perform their ablutions in the Ganges, are assured that the merit of their good actions, and especially of their deeds of charity, will never be obliterated by any future sins.

N. B. The *Rath Játrá* and *Ulṭá Rath* are observed in public offices. L.

* For a very interesting account of the Jagannáth festivals, with plate, see a former No. of the OBSERVER, (October, 1832.)

REVIEWS AND SHORT NOTICES.

A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales; by Andrew Reed, D. D. and James Matheson, D. D. 2 vols. 8vo. *London*, 1835.

We congratulate the public on the appearance of the present volumes, as an important accession to our religious literature, and as destined, if we mistake not, to exert a powerful and beneficial influence on the church of Christ. As a work on the religious condition of the United States of America, it has the merit of opening up and discussing a subject of overpowering interest, and which hitherto has not met with the attention and impartial consideration that it deserves. Not that the subject of American religion has not found a place in one or other of the numerous works that have teemed from the press on the general condition of the United States; but we know of none where it has had its due place of prominence, nor where it has met with that large, liberal, candid investigation, begun and carried on with that moral admiration and Christian enthusiasm which are absolutely essential for its due appreciation and discussion. On this subject we conceive many labour under a great mistake; generally enlightened as they are, they freely concede that for all other subjects a certain quantum of direct preparation is demanded as absolutely requisite for forming a proper judgment on them; and were a man to set out on his travels to see and pronounce on the workings of the various governments of Europe, without a political education, he would be set down as a fool; but to pronounce on the religious state of a people no previous special education is considered requisite,—the traveller, Minerva-like, springs out of the shell, perfectly equipped for the undertaking, and the more dogmatical and unhesitating his assertions, the more like inspiration, and the more credit does he obtain for them as the sayings of a real oracle. It must not be lost sight of, however, that the world of religious development, just as much requires a decided religious taste in the observer, as the world of political development requires a taste for politics in the observer; and that just as the beauties of nature are not fully revealed, except to the student and lover of nature, so the beauties of that higher creation cannot be fully appreciated, except by the humble and zealous adorer of Him whose creation it is. On common subjects, which involve the passions and interests of men, it is necessary that we come to their consideration without any leanings of prejudice; but here, in reference to the revealed as to the created works of God, a pre-existent prejudice in their

favour, or rather we should say, admiration is requisite, or we shall but poorly appreciate their real glories. It was not in vain that the Saviour said, "He that will do the will of God shall know of the doctrine whether it be of God." He that has the leaning to the purity and spotless holiness of God, shall discern the other glories and comprehend the other works of God, while he that has not this preponderating prejudice has it not from the preponderating influence of a contrary prejudice, and so is doubly unfit for forming any sound judgment or coming to any rational conclusion on so high a subject. And just as the mathematician could see nothing in the finest exhibition of art, because it proved nothing, and there were no triangles in it; so, such a man can see nothing in religion, because he has no prepension of taste and liking to its attributes. In our humble view, the religious feeling of mankind is a subject worthy of the profoundest investigation, both in respect to its nature and origin, and to the immense power it exerts on all the states and ramifications of social life; but the workings of that scheme of religion which infinite wisdom has devised to regenerate the human race, to restore the divine image to the soul, to repair the ruins and dilapidations of sin, and to lead us to the enjoyment of the greatest possible happiness principle even on earth,—this is a subject of overwhelming claims. In itself it has a peculiar interest, and its wide extended operations are so important, that the history of no nation, where it exists, can be complete without a proper appreciation of it. What is the past history of our own country without the history of its Christianity; and what speculations can we form respecting its future history, without first gauging the quality and bounds of this mighty power existing in the midst of the social elements. And in like manner we humbly conceive, that the past and present history of America is absolutely a deformity and a mutilated fragment, without the proper appreciation of her religious characteristics; of all nations on earth the religion of Christ has had most to do with the American people, in the first foundation and future development and prosperity of her general institutions: peopled as she was in the first instance by the excellent of the earth, who for conscience sake were compelled to leave the land of their fathers and to take up their abode in the wilderness, she had the unspeakable advantage of having her counsels based on their united wisdom and prayers; her first institutions were founded on the sighs and tears and supplications of the saints of God; and though there was a character of human infirmity about them, as where is there not, yet the general results have been excellent beyond her own or any other's conception. Who would have dared to prophesy, that that little persecuted band should be the fathers

of a mighty empire, which even in the rudeness of its boyhood should exhibit such a lavish profusion of manly energy, that the oldest nations of Europe should insensibly be brought to treat it with becoming deference and respect;—or who would have foretold, that such should be the expansive power of that first religious influence, that unaided by external sources, it should of itself suffice to bear on every rank and class of the community, and not only supply the religious necessities of the settled portion of it, but follow the stragglers into the forest, and carry to the distant and unbefriended few, all the rich consolations of the Gospel? But it has been so, and it is the Lord's doing, and should be admirable in our eyes. And yet had we reasoned in an humble dependance on the glorious power of God's Spirit, might we not have anticipated such a superstructure when we knew, that its basis was laid in the faith and in the tears and prayers of some of the holiest men on earth? Is prayer a useless exercise, and is the participation of the wisdom of the Most High without its profit? Assuredly it does not become our American brethren to say so; nor will we, for we attribute their main prosperity to the religion of their forefathers: and sure we are, that at no distant period the church, won over by the power of American mercies, will learn to look more to God and less to the creature as the originator and sustainer of every good thing. We confess that in the view of an example, we place great importance on an impartial account of American religion. Situated as she is, a new country, unfettered by the restrictions of antiquated habits and opinions, and compelled to originate her own institutions, according to the demand of necessity and use, she is placed in most favorable circumstances to come at the truth or expediency of many things which hitherto have been doubted, or confessed to be good only in theory. In the language of a venerable Christian now filling a Bishop's chair in the sister presidency, "America is a country where many important problems are being solved." We look on it as such, and we think that standing on the vantage ground of the experience of all former nations, she is in a position to originate the most valuable solutions of these problems, and to exhibit their truth or falsehood with a power of evidence equal to demonstration. Already no small good has accrued to the church of Christ from her past experience; and what good is not now accruing from what we hear of the elasticity of her religious spirit, the heroism of her enterprise, and the holy flame of her revivals! In these circumstances, we confess, it has been with us a subject of great joy and thankfulness, that the subject of American religion has at length been taken up by men, competent to the work of doing it justice. The authors of the volumes now before us, are well known and well qualified

suitable prayer. It remained for me to preach. I can only say that I did so with earnestness and freedom. I soon felt that I had the attention and confidence of the congregation, and this gave me confidence. I took care, in passing, as my subject allowed, to withdraw my sanction from any thing noisy and exclamatory, and there was through the discourse, nothing of the kind; but there was a growing attention and stillness over the people. The closing statements and appeals were evidently falling on the conscience and heart with still advancing power. The people generally leaned forward, to catch what was said. Many rose from their seats, and many, stirred with grief, sank down, as if to hide themselves from observation; but all was perfectly still. Silently the tear fell; and silently the sinner shuddered. I ceased. No body moved. I looked round to the ministers for some one to give out a hymn,—no one looked at me,—no one moved. Every moment the silence, the stillness became more solemn and overpowering. Now, here and there, might be heard suppressed sobbing arising on the silence. But it could be suppressed no longer; the fountains of feeling were burst open, and one universal wail sprung from the people and the ministers, while the whole mass sank down on their knees, as if imploring some one to pray. I stood resting on the desk, overwhelmed like the people. The presiding pastor arose, and throwing his arms round my neck, exclaimed, "Pray, brother, pray! I fear many of *my* charge will be found at the left hand of the Judge! O pray, brother, pray for us!" and then he cast himself on the floor with his brethren to join in the prayer. But I could not pray! I must have been more or less than man to have uttered prayer at that moment! Nor was it necessary—all, in that hour, were intercessors with God, with tears and cries, and groans unutterable."

In conclusion Dr. Reed thus observes:

"Thus closed the most remarkable service I have ever witnessed. It has been my privilege to see more of the solemn and powerful effect of divine truth on large bodies of people than many: but I never saw any thing equal to this; so deep, so overpowering, so universal. And this extraordinary effect, was produced by the divine blessing on the ordinary means; for none other were used, and one third of the people had been present at none other. I shall never forget that time—that place; and as often as I recur to it, the tear is still ready to start from its retirement.

"The immediate effect was as good as it was conspicuous: at first there was such tenderness on the people that they looked silently on each other, and could hardly do it, without weeping; and afterwards, when they had obtained more self-possession, there was such meekness, such gentleness, such humility, such kindness, such a desire to serve one another by love, and such calm and holy joy sitting on their countenances, as I had never seen in one place and by so many persons. It realized more than any thing I had known the historical description of the primitive saints: and there was much in the present circumstances which assisted the impression. It was indeed beautifully true—that "fear came on every soul: and all that believed were together, and had all things common: and they continued with one accord, breaking bread from house to house: and did eat their meal with gladness and singleness of heart, praising God." Vol. i. 283—6.

And what Christian heart can read such a passage as this, and not exclaim, "Oh! that I had been there to have enjoyed the same blessing." And what missionary can read it and not

exclaim, "Would to God, that such scenes might be of every day occurrence in these heathen lands!" Brethren, let us look to that God, who is no respecter of persons, and who giveth to all men liberally and upbraideth not, and the mercies of American Christians shall be our mercies to enjoy: and soon, though now we are toiling and labouring with little or no fruits corresponding to our exertions, and the worldling, as he looks on, is mocking our efforts, and insultingly asks us, if we are so enthusiastically mad as to think we can convert the idolatrous Hindu, yet soon the scene will change. The windows of heaven shall be opened, and such a blessing be poured out, that all will stand amazed, and say from the heart, "What hath God wrought!" We only need faith, and with it that spirit that pervades these volumes, and which they are well calculated to inspire, together with strenuous and well sustained exertion, to command complete and perfect success.

BANA'RAS.

Drunkenness Reproved; a Sermon, preached by G. Mundy, at Chinsurah, August 17, 1835. Serampore, 1835.

We owe an apology to the excellent author of this seasonable sermon for our long delay in noticing it. It is founded upon Isaiah ii. 1. The author treats of the origin, unnatural character, and consequences of the sin; describes the persons who are its victims, and the woe denounced upon them for their transgression. It is plain, forcible, pious, and calculated to do good. We wish Mr. M. would curtail it of its local references, style it "An Address," and circulate it in all quarters. We shall be happy to aid him in the work. Our object in changing the title would be to avoid the prejudice which many associate with the very expression, a sermon.

ΦΙΛΟΣ

The India Journal of Medical and Physical Science. Edited by F. Corbyn, Esq. Calcutta, 1836.

We have watched with much interest the progress which our excellent friend, the Editor of the Medical and Physical Journal, has made in the matter and arrangement of his pages. Nor has the least part of pleasure been associated with the fact, that the cause of temperance, charity, and piety have found an advocate in its Editor, and a place in its columns. We have noticed half a sheet of matter published every month as advice on the preservation of health, particularly addressed to ministers and missionaries. We tender our thanks to Dr. Corbyn for his kind solicitude towards our brethren.

ΦΙΛΟΣ

Poetry.

For the CALCUTTA CHRISTIAN OBSERVER.

INDIA'S RESURRECTION.

DIRE was the Empire old in darkness shrined,
Of mocking Demons o'er Man's wildered mind;
When Ancient Genius bowed its haughty head
To its own dreams of superstitious dread;
When, fellow-votaries of the awe-struck crowd,
In Rimmon's house the Sage and Poet bowed,
Changing, with earthy souls, to forms of stone
The viewless glory of the God unknown;
Or inly scoffing at the myriads ruled
By airy terrors and by priests befooled.

These creeds have vanished:—but the wreck remains
Of Isis' altars or Athena's fanes:
There now no incense fumes, no victim bleeds,—
A guilty offering for sinful deeds;
But lettered pilgrims haunt the hallowed place
To gaze on ancient forms of perfect grace.
What though the mystic piles of Egypt tower
Still faithful heralds of primeval power?
Forgotten in their pictured vaults repose
The wise and mighty at whose word they rose.
Yet still survives,—coeval in her birth
With youngest errors of the godless Earth,—
Yet still survives, revealed to vulgar eyes,
Stripped of the veils that haggard Eld disguise,
A form of strong delusion, potent still
To lead duped myriads captive at her will,
Their souls bewitched in lying dreams to steep
And death-like terrors of a during sleep.
Afflicted Ind! whose eyes the Enchantress seals
To all the glorious hopes that Truth reveals!
Thy primal greatness hiding from thy sight,
Quenching thy feeble spark of innate light,
The homage claiming of thy soul august
For worsened likenesses of human lust,
Seeking with fabled heavens thy heart to lure
Whose bliss would be a hell to all the pure,
Or deep debasement threatening to thy mind
In future worlds with grovelling shapes combined.

Yes! still prevails Delusion's blasting breath
To curse thy land and bear pervading death:
Must not the head be sick, the heart be faint,
Distressed, enfeebled by the fatal taint?
Virtue to thee appears not passing fair,
A dreaded form austere she seems to wear;
The strictest righteousness thy law commands
Is vain formality and washen hands;
Truth has for thee no charms, unless she lead
Vaunted and favoured to some sordid meed:
Lies move no scorn unless deformed by flaws;
Perfect, successful, they will win applause.

With settled grief the thoughtful mind surveys
Thy grovelling baseness, and thy guileful ways;
Sublimed by love, intensely yearns the heart
Some gift of heavenly virtue to impart,
Some cruse of healing on the waves to fling,
And purge the wellings of their bitter spring;
Some brazen serpent's form on high to hang
To quench the fiery plague's envenomed fang,
New life bestowing and immortal bloom
For livid writhings and impending doom.
But weeping Mercy scarce can hope to bless
Thy dire extremity of wretchedness;
Faith, seerlike in her power, alone can dare
To burst these lowering visions of despair,
And, fervid, waft the heavy thoughts away
To the veiled glories of the latter day.

Why madly rage the Heathen? why in vain
The advent curse they of Messiah's reign?
Unto the king thy judgments give, oh God!
Thy righteous sceptre and avenging rod!
That He in pieces may the oppressor break,
And His proud enemies His footstool make;
The struggling righteous from their foes release
For aye to flourish in abundant peace,
While kings with joyful awe before him fall,
And nations hail him as the Lord of all.

Lo! these three thousand years by Satan bound
In viewless chains of darkness round thee wound,
Whose iron entering deep into thy soul,
Eludes the slave its bonds unfelt controul,—
Arouse thee, captive Ind! no longer cower
The willing victim of malignant power.
Though, weak as water, thou can'st not excel,
Nor wage unaided war with hosts of Hell,
Lo! now is preached the acceptable year,—
Arise rejoicing, and intently hear.
Now, long unheard, the joyful sound begins
To rouse the dead in trespasses and sins;
Sleeper, awake! no more thine eyelids close
In fitful dreams of infidel repose;
No more shut out the ambient blaze of noon,
Like worm enveloped in its own cocoon:
Tear off the festering grave-clothes of thy heart,
Into a bright and holy being start!

Awake to Faith! direct thy gaze serene
To the veiled majesty of things unseen;
Not the vain fictions of a trembling mind,
But sunny hopes that light the soul refined.
Awake to righteousness, and haste to run
Thy Christian course, exulting as the sun;
Like him to set, like him again to rise,
Then never more to vanish from the skies.

March, 1836. J. M.

Missionary and Religious Intelligence.

ASIA.

1.—NEW MISSION IN CONNECTION WITH MR. GROVES.

It gives us great pleasure to report, that our esteemed Swiss Brethren, Messrs. Gros and De Rodt, have entered on their Missionary labour with very pleasing prospects. They have settled at Sonamukhí, in the district of Burdwan, where they have taken charge of a Bengálí school of 150 boys, formerly superintended by Mr. Weitbretcht, and intend immediately to commence also an English School for Natives. We are happy to add, that another gentleman at Burdwan has devoted 100 Rs. per month to the support of this Mission. Such acts of Christian liberality, which are happily becoming numerous, speak much for the piety and zeal of those who practise them, and are full of promise in regard to the future progress of the Church of Christ in India.

2.—PREVENTION OF SATI', AND NEED OF MISSIONARIES AT GYAH.

A correspondent from Gyah, under date of June 7, writes us as follows:

"It is with regret that I have to inform you, that a case of '*Satí*' was about being perpetrated in this place on the banks of the river *Falgu*, had it not been for the zealous vigilance of Mr. Dumergue, the officiating joint-magistrate, who took a timely notice of it, and prevented the occurrence of such a deadly crime. The widow was thus rescued from mounting the already-prepared and burning pile!

"I am not aware if there have been any like instances known of the burning of Hindu widows in this place; but this being held as a sacred and holy station by the Hindus, it might not be too much to say that '*Satis*' must be frequent, although not known to the local authorities! It is a strange thing, and much to be regretted, that the labours of the Missionaries have not been turned to this place, one of the strongholds of Hindu superstition and depravity, where thousands of people from all parts of the country throng together yearly, monthly, and daily, to perform certain religious ceremonies in commemoration of the manes of their ancestors. For these reasons, I should consider this place as a fertile field for sowing the seed of Missionary labour, and trust that my humble suggestion will meet with a favorable consideration from the right quarter."

3.—AMERICAN MISSION TO THE TELINGA COUNTRY.

Our readers may recollect, that among the large party of Missionaries who accompanied Mr. Sutton from America, were Mr. and Mrs. Day, appointed by the American Baptist Board to form a Mission in the Telinga country.

By letters received from Mr. Day, who, with Mrs. Day sailed for the coast in February last, we are happy to find that they are safely arrived. Towards the end of their voyage they were obliged to put in at Bimlipatam, near which they were hospitably entertained by a European lady and her daughter; and then proceeded to Vizagapatam, where they have been most kindly received by the Brethren of the London Missionary Society, Rev. Messrs. Gordon and Porter. As this Society has already

appointed a Missionary to Chicacole, and consider the Telinga country north of Vizagapatam as included within the sphere of its operations; and as the whole sea coast from the latter place to Madras, and for 350 miles inland, are unoccupied by Missionaries, Mr. Day has been advised ultimately to fix his station to the south rather than the north of Vizagapatam. Meanwhile, he is living for a few months with Mr. Gordon, and acquiring such a knowledge of the Telinga language as may enable him, with Mrs. Day, with propriety to commence a new station. Our friends are truly devoted Missionaries, and we trust that great success will attend their efforts.

4.—Gratifying Progress of the Karen Mission, at Tavoy.

The following letter from Mrs. Wade to a friend in America, containing intelligence respecting the progress of the Gospel among the Karens in the neighbourhood of Tavoy, has just been received by way of the United States. It is consequently not very recent, having been written in the early part of last year, soon after the return of Mr. and Mrs. Wade, with a party of Missionaries, in the ship Cashmere; but we doubt not it will be perused with much pleasure by many of our readers, who have felt particularly interested in the work of God amongst this singular people.

Mata Village, March 2, 1835.—We had a pleasant voyage from America, though rather long, and our health suffered for want of fresh provisions; but we were fed daily with the bread from Heaven, so that we were blest and happy, and I trust some souls will praise God to all eternity for our sailing with them in the Cashmere. We arrived in Maulmein (our old home), the fore part of December, 1834, and after spending about a month with our beloved brother Judson, and other dear Missionary friends, and enjoying a delightful season with the dear native converts, we embarked for Tavoy, the station which had been appointed us by the Board, where we arrived the 10th of January, 1835; and on the morning of the 17th, before sunrise, brother Mason, Mr. Wade and myself, set our faces towards the Karen jungles. We travelled three days and a half through a thick forest, over mountains and the edges of awful precipices, with only a narrow foot path, and often not the least appearance even of a path, until we arrived at this Christian village. I had some poles tied to a chair, so that the Burmans might carry me some part of the way; but the road was so very bad, that I was obliged to walk nearly all the way. About 12 miles before we reached this place, nearly 20 of the Christians, men and women, came out to meet and welcome us; and I really forgot all my fatigue in seeing them so happy for our coming.

Besides the fatigue of travelling among these poor Karens, it is very expensive to have our provisions and every article carried on men's shoulders, so that we sleep under our little tent in the midst of the forest, on the *ground*, without bed or mattress, and feel thankful in the morning if all have been preserved from the tigers who prowl around us all night. But He who commanded us to go into all the world and publish the blessed Gospel to every creature, well knew all the rough and thorny ways we should have to go: and since appointed by Him, I welcome the hardship and toil; it will make my rest in heaven the sweeter. Mr. Wade and Mason staid with me only two days, as they designed to spend about two months in visiting the Karen villages, and I had begged Mr. Wade to permit me to spend the time of his absence with these dear "Lambs in the midst of this howling wilderness." No Foreign Missionary can live in these forests during the rains, on account of the dreadful fevers; and it is only about five months in the year that the water will permit our travelling; and it is not often that these dear Christians, with their wives and little ones, can visit us; and having no books in their language excepting two or three little tracts, they are much in want of instruction in the first principles of the Christian religion. They know however how to worship, and adore, and love the blessed Saviour; and their humble, simple piety delights me. Here I sit from day to day in the midst of 200 Karens, and read the scriptures to them as they come to visit me, translating some easy parts into their language; and when evening comes, the little gong calls us all to the Zayat, where I sit down with them on a mat, and read and explain to them the commands of the blessed Saviour, and teach them how to perform their daily duties; after which they sing sweetly one of

their hymns, and one of the Karen brethren closes the service by prayer. On Sunday we meet in the morning likewise, and spend a much longer time in reading, singing and prayer, and in the P. M. we have a kind of Sunday School, for all enquirers and the children. My Karen teacher, who can read the Burman Testament, told me he thought he should be able to preach all those parts of scripture I explained to them in the evenings, to other Karens. May God grant him grace to do so, and His blessing to crown it!

It has been very sickly here since my arrival, so that my little knowledge of medicine is invaluable. I brought my little medicine chest with me, and every morning and evening walk around the village and visit those who are not able to come to me; and I have to be nurse and physician to all, as these poor creatures know nothing about taking proper care of the sick. I think I have had more than fifty cases of fever, and some of them have been very ill indeed; but all are now better excepting one old woman, who is longing and praying for Heaven, and the place is becoming more healthful. These dear Christians never take a dose of medicine without praying over it, and when they are restored they thank God for his goodness. They are growing in grace daily, and I have about 50 enquirers around me, a lovely number of whom will, I trust, prove to be worthy of the ordinance of baptism when Messrs. Wade and Mason return. Now, dear brother, you will form some idea of Missionary life among the Karens. Should my life be spared a few years, I expect to see them a Christian nation. Pray for them, for they are as sheep without a shepherd.

Tavoy, March 23rd.—I was hindered from finishing my letter by pressing duties, but as an opportunity now presents of sending to Maulmein, I hasten to finish this for you. On the 5th we were surprised and delighted by the arrival of Mr. Wade sooner than we had expected. The little Church had just been uniting in a season of solemn fasting and prayer in view of the sacrament of the Lord's Supper, which we were anticipating. On the following Saturday, at a church-meeting, about sixty came forward and asked for baptism, more than forty of whom had given me satisfactory evidence of sincere piety. Brother Mason, however, not being with us, we thought best to defer the examination of the greater part, so that only 25 were received. On Sunday we enjoyed a delightful season, and as the sun was sinking behind the western mountain, we repaired to the romantic and beautiful banks of the Tenapanim river, where those dear converts were "buried with Christ." In the evening the communion season was deeply solemn and affecting, especially as we were to leave these "Lambs" of the flock on the morrow. On Monday the dear disciples assembled to pray and bid us farewell, and many, *many* tears were shed, as they knew we could not visit them again for several months. About 50 men, women and children, accompanied us to Tavoy, which much cheered us on our way, although it was extremely hot, and we suffered much from thirst. We arrived however safely in Tavoy, where we took up our abode in a native school house, until we could build something for ourselves.

As I was disappointed in sending my letter the other day, I would now add, that one respectable Burman has been baptized here since our return, and that Mr. Mason has baptized four more Karens at another village, making in all 30 since we came to this place, so that we thank God and take courage.

Thus closed the first two months of the last year; and we have since received further intelligence direct from Tavoy, which will be read with additional interest and gratitude. As soon as Mr. and Mrs. Wade could get a house for themselves, school houses were built, the Karen children and youth came in from the jungles, and they commenced their boarding school, which contained sixty scholars, eight or ten of whom were young men of talents and piety who were preparing for assistants. Ten or twelve others were also members of the church, and during the five months of rain, nine more interesting boys were baptized. It should however be mentioned, that Messrs. Mason and Wade established several schools in different villages also, placing four school masters and four assistant preachers together. The scholars in the boarding school were mostly from the Christian village, and at the close of the rains returned to their parents, while the missionaries spent a few weeks in visiting the Burman villages until it was safe to venture again into the jungles.

This year they have spent about four months in the jungle villages, much in the same way as is mentioned above. Three months of the time Mrs. W.

spent at Mata, where she was alone again about five weeks; the remainder of the time Mr. Wade was with her. The missionaries there enjoyed a happy season: the Lord was in the midst of them; the Holy Spirit was poured out at the time, especially upon the "protracted meeting," and 44 more were baptized; and altogether 300 Karen brethren and sisters, all members of the Mata Church, and all in good standing, came around the Lord's table.

Mr. Mason has spent the season among the southern Karens, where he has, too, enjoyed a most delightful time, and 44 more have been baptized in those villages, making 88 within the last four months, and 131 within fifteen months. There are still more inquirers and hopeful converts not baptized at the different stations, *now* than ever before.

Of the number baptized, two were Burmans, three English soldiers, and the remainder Karens. At Tavoy they have a sermon every Sabbath evening, and the monthly concert in English. Besides the Karen school, Mrs. Mason and Miss Gardner had nearly 200 Burman children in their *day schools* during the last rains. Mrs. Mason is however preparing to take the female department of the Karen boarding school this season, while Mrs. Wade takes the boys. The Missionaries here do what little they can for the poor Burmans around them; but while they see such a work of the Lord among the Karens, they cannot turn from it to the Burmans. Mr. Mason devotes above eight months in the year to the translation of the New Testament into Karen. Two of the Mata Christians have been suspended for three or four months this year, on account of immoral conduct; but appearing truly penitent, they have both been restored. One other has given some anxiety. This is all the trouble the Missionaries have had in the churches the last year. They cannot expect to go along so smoothly in future, as they are obliged to leave the converts in the jungles seven or eight months every year, under the care of native assistants, whose experience and knowledge are very limited. The Missionaries are doing all they can to improve the assistants, but are obliged to use such as they have at present.

5.—Miscellaneous Religious Information.

Insurrection of the Caffrees.—The Rev. J. Philip, D. D. of Union Chapel, Cape Town, the staunch friend of the natives of Africa, has been called home by the Ministry to give evidence on the subject of the late Caffree insurrection, concerning which there is a difference of opinion. We question very much whether any man possesses the information and influence possessed by Dr. Philip on these subjects.

Emancipation of West India Slaves.—The working of the Emancipation Act in the West Indies is admirable, and it will cheer our readers to learn that both friends and foes unite in their testimony, that the religious negroes are the most orderly and valuable as freemen.

EUROPE.

6.—Active Exertions of Rev. Dr. Duff in Scotland.

All our readers, familiar with the energy and zeal in behalf of India which marked the character and exertions of our esteemed friend Mr. Duff, (now honoured with a diploma of D. D. by Marischal College, Aberdeen,) when in India, will recognize his active and ardent spirit in the follow-

ing extract of a letter, just received from him by one of the Editors. Anxious as are his associates and ourselves to enjoy the benefit of his services in Calcutta, all agree with him in believing, that the spiritual interest of India will be better promoted by his longer stay in Scotland, than by his immediate return to Bengal. Our readers will unite with us in wishing, that when restored to his work in India, it may be for long continued and most useful exertion.

Perthshire, 29th January, 1836.

Hitherto I have sent you only letters; by and bye, I expect to send you packets. The truth is, that I find but little in the way of books entirely suited to our wants in India, compared with what I expected. Nevertheless, I have not for a moment forgotten our great object, but am always on the look out for favourable opportunities to advance the interests of India. Often have I written, and as often may I still write, deploring the *utter ignorance and apathy* that prevail at home in regard to India. Other friends of India have felt this as keenly as myself. In a letter lately received from Lord W. Bentinck, he writes, "Although I have had ample reason to know the inexcusable indifference and apathy that generally prevail respecting all matters connected with India, yet even with all this experience, I was not prepared for the feeling of dislike almost, with which any mention of India is received." Well, when the indifference and apathy happen to be so general, so wide spread, we could not reasonably expect a sudden or instantaneous change. No such thing. Masses of human beings are moulded but slowly. Our wish would be to have the thing done *at once:* but we are soon made to feel that *our* wish is not like the will of Omnipotence. We must work on in patience, and wait for the result. In this way I have been trying at least to persevere, and, blessed be God, not without cheering encouragement. My aim has been, by private conference with leading members of society, by public addresses in large towns, by another and another trumpet sound through the medium of the press, gradually to work up a general feeling on behalf of India. The Scotch, above all people, cannot be taken by storm. They must have full and satisfactory information: they must have facts and arguments: they must have time to think and weigh, and weigh and think again, ere they surrender. But when, at length, the conquest is made, the advantage is that we may look upon it as *permanent*.

From the representative constitution of our Church, there are great facilities in the way of disseminating information. Scotland, you are aware, like England, is divided into parishes: a number of these unite to form a Presbytery—and from every Presbytery, ministers and lay elders compose the General Assembly. Whatever the latter enjoins or authorizes, is regarded as ecclesiastical law by all the members. Now, as in May last, it happened to recommend to all the Presbyteries in the church to give me a hearing on the subject of the claims of India, the door has every where been opened unto me. In consequence of a *very severe* attack of fever and ague in May last, I was laid aside for nearly three months from public active duty. But in August I set off from the banks of the Tay northward, by Aberdeen, Inverness, to the neighbourhood of Cape Wrath and John o'Groats, visiting and addressing every Presbytery, and preaching up India in every large town or burgh, on my way. Now, as the Presbytery is an open court, not only ministers and elders were every where present, but the people also. So that north of the Tay, they do know more of India now than they ever did in their lives. And, I am happy to add, that, whenever and wherever its claims were distinctly unfolded, there and then, without exception, was a keen and warm interest exerted in its favour. In every Presbytery and place, which I have yet visited, associations have been formed to render permanent aid in carrying on the great work of Indian amelioration. And, God willing, my purpose is as speedily as possible to peregrinate on the same errand, through all the Presbyteries, towns, and burghs, south of the Tay.

As to my return to Calcutta, I cannot yet speak in definite terms. When at Tain in Ross-shire, towards the termination of my late tour, I was again seized with violent attacks of ague. And indeed, though *comparatively* well, I am still *very* much troubled with bilious tendencies and derangements. This, together with the necessity of making more widely known the claims of India, and the palpable good that every where results from such promulgation, must keep me here somewhat longer than either intended or wished for originally. Still, the good of India is being promoted,—promoted, perhaps, more effectually by another year's residence here, than on the banks of the Ganges.

If you were to return to the land of your fathers *now*, you would scarcely be able to tell where you were. It looks as if an earthquake had passed over it, and rent asunder the whole frame-work of the old body politic, social and religious. For-

merly, nothing seemed good unless it came down to us on the wings of hoar antiquity: now, nothing seems good that has so come down to us. Change, change, change, is emblazoned on every banner. The collision of interests is consequently very fierce. The demon of discord seems revelling in his holidays. Oh, that the spirit of love would again brood over, and assuage these troubled waters. What may be the issue, God alone knows. But if ever there were a time when every Christian should be on the bended knee to implore forgiveness for his native land, and the blessing of Heaven —this is the time. Often, often, do I think of the meek and brotherly spirit cherished by all the old Missionary labourers in Calcutta towards each other. And I seldom address an audience in this angry-controversy-ridden land, without somehow or other alluding by way of contrast to our meetings in Calcutta, where Baptist, Independent, Wesleyan, Episcopalian, and Presbyterian united in the bonds of Christian love, harmony, and good will.

7.—Baptist Deputation to America.

Most of those who have perused with interest the statements of the Rev. Drs. Reed and Matheson, who visited the United States as a deputation from the Congregational Churches of England in the year 1834, will feel interested also in the report of two other intelligent gentlemen, who proceeded as a deputation from the English Baptists in the year following. We have therefore extracted from a recent periodical the following brief account of their visit, which we doubt not will gratify many of our readers.

On Tuesday evening, Nov. 10, the principal ministers and members of the various Baptist churches of London and its vicinity met in Dr. Rippon's chapel, Park Street, Southwark, to receive a report from the Rev. Drs. Cox and Hoby, who had been commissioned by the Baptist Union of England to visit the Triennial Convention of the Baptists in America, as well as to return public thanks to Almighty God, on account of their safe return. The chapel was crowded to excess. Many ministers and members from the country were present, as well as ministers and members of other religious denominations, including some of the Society of Friends. After reading and prayer,

Dr. Cox, having briefly given expression to his feelings in reference to the present meeting, observed, that the mission on which he and his colleague were sent, comprehended two general objects—an inquiry into the proceedings of American Christians, particularly of the Baptist denomination, and the bringing into a more intimate union their trans-atlantic brethren, as assembled at their triennial Convention. They were so enabled, he said, to conduct their intercourse with their American brethren, thrt he had good reason for believing that a basis was laid for a union which was not likely to be disturbed or destroyed. If ever he had dwelt in an element of love, if ever he felt true honour and happiness, it was while he was in America, becoming the means of consolidating the Christians of two hemispheres. They were allowed to associate freely with the brethren on all occasions. They went from Richmond to Baltimore, Philadelphia, and New York, and in every place they found brethren and friends, and took part in the proceedings. He had fixed upon them a watchful and observant eye, and rejoiced to find that their zeal and their success were most apparent. Sunday schools, Bible classes, and missionary associations, were all in vigorous operation. At Boston there were large and thriving churches, belonging to all denominations; and in those belonging to the Baptists he was happy to witness great zeal and prosperity. From that place he and his colleague diverged into separate journeys, he himself taking the north and the Canadas. He preached in many places, and witnessed some revivals. He visited several schools of instruction, and missionary institutions, and had some pleasing opportunities of finding that the knowledge and experience of vital Christianity were regarded as of supreme importance by the students. The revivals, as they were technically termed, were most impressive and blessed seasons. Numerous ministers, in quick succession, presented fervent, heartfelt, holy breathings to Heaven, while blessings were communicated to many present, in large degrees. In Massachusets, New Hampshire, and Vermont, he found many marks of fruitfulness and prosperity. In drawing comparisons between the ministry of America and England, it had struck him that the latter was too fixed and formal, while the former was too moveable and irregular; it would be wise, if practicable, to devise a beneficial medium. Several of the methods pursued to promote revivals in America might, he was persuaded, be profitably adopted in any country. The ministers were powerful in prayer, they were generous-hearted, considerably free from petty jealousies, and largely baptized with the spirit of Christ Jesus. The Methodists and

Baptists were in a lively and prosperous state. He visited both the Canadas, and found the journey peculiarly interesting and affecting. There were some specimens of religion in the woods, fair as the lily, and fragrant as the rose; but, as a whole, Canada was a moral wilderness, and demanded the sympathies and claimed the aid of British Christians. It was a land of spiritual desolation, but it was capable of becoming the joy and the crown of England. Surely that object might be promoted by appending it to their missionary cause. American Christians were ready to co-operate. Dr. Cox then went on to state, that he passed through Niagara, down the Erie canal to Utica, where the deputation again united. They visited many churches, and had fellowship with them at the table of the Lord. He was deeply interested in observing that *juvenile membership* was a distinguishing feature in the American churches. Many children in years, but men in understanding, sat down at the table of the Lord, and gave full evidence of being truly converted. It became the ministers of the British churches to rouse themselves, to be kind and condescending to children, to use their best efforts for their instruction and conversion. In America, many children of nine, ten, and twelve years of age, were united to Christian churches, and held prayer-meetings, which they conducted with characteristic simplicity and fervour. Dr. Cox and his colleague then proceeded to New York and to Bangor-on-the-Maine, and afterwards diverged again. Their visits to several seminaries of learning were very satisfactory; both literature and religion were in a flourishing state, and many young men, of well-cultivated minds, were consecrated to the missionary cause. Dr. Cox then stated, that the American Christians had fixed upon the first of January next, as a day to be set apart for solemn prayer to God, for the conversion of the world, and thought it would be well for British Christians to unite with them in the great work. Having again adverted to the occasion of the present meeting, he said that there was another topic on which he should have made some observations, but that it was thought desirable that the evening should be devoted to the purposes of devotion. On that other topic, however, he was perfectly, and in every sense, fully prepared to enter, in whatever way might be thought most suitable. He referred to the course the deputation had pursued in reference to the great subject of NEGRO SLAVERY. He repeated that he was fully prepared to enter on the consideration of that most important subject, at a suitable time and place. He concluded his brief address by expressing his gratitude to his ministering friends and brethren, and to the religious public at large. He believed that America would consider these interchanges of Christian affection as calculated to unite the disciples of Christ in both lands, notwithstanding their separation by mighty oceans; and that the combined exertions of Britain and America, in the moral field of the world, would tend to promote the happiness of mankind, and to hasten the period when all the ends of the earth should see the salvation of God.

Dr. Hoby, in allusion to a hymn which had just been sung, observed that 'America' did indeed, 'in her songs, proclaim redeeming love.' And it was one of the most striking periods in the history of their lives, that he and his beloved colleague had been allowed to mingle so frequently in that harmony. After expressing his gratitude to that sleepless Providence by which they had been preserved amidst many perils, as well as to their Christian friends, by whose sympathies and prayers they had been upheld, he proceeded to supply a few further particulars in relation to their mission. The convention to which they were more immediately sent, was originally, the Foreign Missionary Society of the Baptists in America. It was convened triennially, and other missions and important institutions had gathered around it as a nucleus. It was a sacred convocation, at which the fire of Christian zeal and love was often kindled, and in which it was made to burn with a brighter and intenser flame. He scarcely expected to pass such days of happiness again, though he could not say what was before them in the growing elevation of Christian piety. The interest of that holy convocation was greatly heightened by the presence of one of the sons of the forest, the Chief Okaniah, who was introduced by the celebrated Missionary Jones. The commanding figure, the tones and gestures, of that truly converted man, would long remain in his lively recollection. There were present also Mr. Sutton, Missionary from Orissa, and brethren from nearly all the states in the Union. A spirit of holy love pervaded the whole meeting during each successive day. There was nothing of that stiff and formal mode of proceeding to which he had been accustomed in England, but a free conversation was indulged in, without the slighest approach to confusion. On one occasion, when a powerful appeal had been made in behalf of the western valley of Mississippi, the president proposed that a collection should immediately be made. One of the brethren arose, and suggested that they should first bow their spirits in penitent confessions before God, acknowledging their past remissness and neglect; it was done, and there was no reason to believe that the contributions were at all lessened by the

interruption. Dr. Hoby then proceeded to remark, that wherever they went they met with the most affectionate reception. Resolutions were unanimously adopted, expressive of the most cordial feelings of attachment, and declaring their intention to send a deputation to their Baptist brethren in England in the early part of the ensuing year, as well as to maintain an annual correspondence. The deputation had the happiness of perceiving, that "the handful of corn" which the pilgrim fathers had "scattered in the earth upon the top of the mountains" nearly two centuries ago, had taken deep root, and had been the means of abundant blessing. They rejoiced to perceive the state of the churches of every Christian denomination; and to find, as that indeed was their particular object, that the Baptist churches were in a flourishing condition. They looked back to the time when Roger Williams met with a cordial reception from the red men, at the bay of Seconk, and observed how the seed then cast into the ground had grown into a geat tree, beneath whose ample branches so many churches reposed in peace and prosperity. Dr. Hoby said that, agreeably to arrangements which he and his colleague had made, they separated for some time, he himself going to the far-away west. He could not say much of the state of the Baptist denomination in Pennsylvania, particularly of the southern part. There were some tokens for good, but in general the churches were in a languishing condition. Through sheets of fire and water, during a most terrific tempest, he entered Pittsburg. An account had been given him of a remarkable revival of religion among the Baptists in that town; but he found in that case, as in some others, that what the American brethren called 'a revival,' 'a glorious season,' and so on, would not in all cases be so termed in this country, though it would be regarded as a most pleasing and encouraging state of things. There was, however, much to rejoice in among the brethren at that place, and they were making some promising exhertions across the Alleghany river. He next proceeded down the Ohio. It was his intention to have visited a slave state again, and to have mingled once more with a black and coloured population. Here Dr. Hoby said, he could scarcely refrain from digressing. He should not cease to fling from himself, with indignation, certain charges and accusations which had been unwarrantably made. He had not ceased to state, on every possible occasion when it was proper to do so, when he could do it with the best effect, the necessity and importance of immediate, total, universal abolition, always connecting with it compensation, where loss could be clearly proved, and the necessity of providing duly for the instruction and welfare of those so emancipated. He repeated it, he had never ceased, where he was convinced it was seasonable and proper, to raise his voice against the power which lifted up its heel to crush out the life-blood of the oppressed. It had been his privilege to confer occasionally with some of those oppressed children of men, to preach to them, to visit their schools, and to suggest measures for their improvement and instruction; but he would not dwell longer on that point. In the state of Kentucky there was some distraction in the churches, in consequence of the introduction of '*Campbellism*.' He then visited Louisville, where he met with a pious minister, a revivalist, who adopted 'the anxious seat,' and all those other expedients which had, as the American brethren supposed, so greatly subserved the cause of genuine religion. Mount Vernon was next visited, with the object of ascertaining the state of New Harmony, and marking the result of the plans of the celebrated Owen. He could not describe his feelings while he looked at the fabric originally built, under another state of things, for the worship of God. One half of that building was now a theatre: the other half was used as a kind of Museum! There it was that Infidelity was established—not by Americans, but by Englishmen! If attempts had been made in that country to exclude God from any given place, it was in those places where the greatest number of our countrymen had been found! Rarely was a sermon now preached in that place. But one house was opened where God could be worshipped, and religious instruction could be obtained, only as some Methodist preacher passed that way. By the perilous crossing of the Wabash, Dr. Hoby passed into the Illinois, and with some difficulty proceeded to Albion, a place which bore that name in consequence of its being the residence of the British. There was no house erected for the worship of God, nor any that concerned themselves about the preaching of the Gospel. He expostulated with several of the inhabitants: he told them that America had become great as she was, because the pilgrim fathers had been there. They had based all upon the principles of the Christian religion; and, if they were not careful to act on the same principles, their names would be handed down to posterity, not with respect and admiration, but with execration. He had reason to believe, that some effort would be made in that place, in consequence of the remonstrances and exhortations of their deputy. He recrossed the Wabash, and went into the state of Indiana, but could only make very brief inquiries. At Louisville, he found the cholera raging, and his own health was so considerably injured, that he could with difficulty pursue his journey. He

found two prosperous, peaceful, happy churches. He next arrived at Buffalo, made a short visit across the Lake Erie into Canada, and by degrees proceeded till he met his colleague. Dr. Hoby, in drawing to a conclusion, made some remarks in reference to youthful piety, and the great attention paid to the interests of the young by the ministers of the Gospel in America. Most of the Sunday schools, he noticed, had an infant class, who were taught, not their letters, but the principles of the Christian religion. Some pious friends took them under their care, and addressed them in a style suited to their capacities. He thought it very important that the experiment should be tried in England.

There had been great revivals of religion in America; and those revivals had not been confined to churches; they had reached also to colleges and public seminaries. But one point was well worthy of consideration;—some expedients might possibly have been adopted by the brethren in America, which were peculiarly suitable to their circumstances; but, substantially, the very same means which were so blessed by God there, might be employed in this country. It was not so much the sword that got the victory, as the arm by which it was wielded. The weapons of the spiritual warfare were not carnal, and they were rendered mighty through the omnipotent power of God. The same sun enlightened America and Britain. The same precious treasure was entrusted to America and to Britain, and the same Spirit would shed his influences down upon both.

The devotional parts of the service were conducted by the Rev. Messrs. Overbury, Wallis, Room, Green, Saffery, Lewis, and Dr. Read.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

APRIL.
4. Mr. W. Cleghorn, to Miss Mary Ann Murphy.
5. Mr. J. R. Jones, Purser of H. M.'s Ship Jupiter, to Miss E. C. Orme.
9. T. Palmer, Esq. to Mary Elizabeth, daughter of the late J. Hodges, Esq.
20. D. M. DeSilva, Esq. of Backergunge, to Louisa Pereira, 3rd daughter of Mr. L. F. Pereira.
— A. Sym, Esq. to Agnes Jane, youngest daughter of J. Lamb, Esq.
21. J. S. Mendes, Esq. to Miss Catherine Maria Baretto.
23. At Howrah, Mr. N. P. Thomas, to Miss H. C. Ham.

MAY.
10. At Benares, V. Tregear, Esq. to Miss Eliza Sealy.
14. Theodore Dickens, Esq. to Jane, widow of Percival Bridgman, Esq. B. A.
17. At Nomilah, Mr. C. Shanon, to Mrs. B. Beresford, widow of the late Pay Serjt. W. Beresford.
20. Mr. Geo. A. Clermont, to Mrs. Sarah H. Jones.
24. Mr. Jones, to Miss L. Barber.
— At Delhi, Mr. T. Conlan, to Miss Ellen Bates.
27. Mr. R. Kemp, to Miss Mary Ann Kemp.
28. Mr. J. W. Rind, to Miss A. H. Smith.

JUNE.
7. C. F. Holmes, Esq. to Sophia Mary, eldest daughter of the late Major H. Manley, 2nd Batt. 8th Regt. B. N. I.

BIRTHS.

APRIL.
1. The lady of Lieut.-Col. J. B. Knyvett, 38th Regt. B. A. of a son.
3. The lady of N. Hodson, Esq. of a daughter.
4. At Dacca, the lady of Capt. H. J. White, 50th N. I. of a still-born son.
— The lady of G. S. Dick, Esq. of a daughter.
5. The lady of J. T. Plomer, Esq. Asst. H. C.'s Cutler's Dept. of a son.
6. Mrs. J. B. Nicholas, of a daughter.
7. The lady of Claude Queiros, Esq. of a daughter.
9. At Allahabad, the lady of Lieut. Bush, 65th N. I. of a son.
11. Mrs. J. O. DeSouza, of a son.
12. The wife of Mr. W. Bell, of a son.
— The lady of H. Elliott, Esq. C. S. of a son.
— At Burdwan, the lady of F. Skipwith, Esq. C. S. of a son.
15. The lady of G. Appean, Esq. C. S. of a daughter.
— Mrs. J. D. M. Sinaes, of a daughter.

16. At Howrah, the lady of R. E. Blaney, Esq. of a son.
— At Allahabad, Mrs. J. Eccle, of a son.
17. Mrs. P. Martinelly, of a son.
— The Lady of F. Hely, Esq. of a son.
— At Dum-Dum, the lady of Lieut. Cardew, Artillery, of a son.
20. The lady of A. McKenzie, Esq. of a daughter.
22. At Ludiana, the lady of the Rev. J. Wilson, of a son.
23. The lady of H. R. Alexander, Esq. C. S. of a son.

MAY.

1. At Neemuch, the lady of Lieut. Muir, 28th Regt. N. I. of a daughter.
4. At Baitool, the lady of Lieut. A. N. M. McGrath, 66th Regt. N. I., of a daughter.
8. At Chunar, Mrs. H. Myers, of a son.
9. At Delhi, Mrs. Butterus, of a daughter.
11. At Simlah, the lady of Capt. McCausland, of a son.
13. At Gowhattie, Assam, the wife of B. P. Singer, Esq. of a daughter.
14. At Chittagong, the lady of Capt. Scott, of the 55th N. I., of a daughter.
15. At Cuttack, the wife of the Rev. Eli Noyes, of a daughter.
16. At Agra, the lady of R. B. Duncan, Esq. C. S., of a daughter.
18. Mrs. B. T. Harvey, of a son.
— The wife of Mr. A. W. Smith, of the country service, of a son.
— At Chunar, Mrs. D. E. Blaney, of a daughter.
19. At Allahabad, the lady of W. Lambert, Esq. C. S. of twins, of a son and a daughter.
— At Chinsurah, the lady of Lieut. W. Deane, of H. M.'s 9th Regt., of a son.
20. At Almorah, the lady of Lieut.-Col. G. E. Gowan, of a son.
21. At Berhampore, the lady of Lieut. Philip Goldney, of a daughter.
22. Mrs. R. Campbell, of a daughter.
23. Mrs. John Gleeson, of a daughter.
— At Kurnal, the lady of H. Milne, Esq. of a son.
24. At Delhi, Mrs. A. Baness, of a son.
— The lady of Capt. D. L. Richardson, of a daughter.
26. At Neemuch, the lady of Capt. Rutherford, 28th N. I. of a daughter.
27. The lady of Major Halfhide, Brigade Major, King's Troops, of a daughter.
— At Dinapore, the lady of Lieut. D. Cooke, 56th N. I., of a daughter.
— The lady of Lieut. A. Younghusband, 35th N. I., of a son and heir.
28. The lady of W. T. Dawes, Esq. of a daughter.
— At Loodianah, the lady of Lieut. J. C. Plowden, 17th N. I., of a daughter.
29. At Mussoorie, the lady of Capt. T. Roberts, 61st N. I., of a daughter.
— The lady of A. Beattie, Esq. of a daughter.
31. At Poona, the lady of Capt. G. Twemlow, B. A., of a son.
— At Ellichpore, the lady of Lieut. C. Parker, 6th Regt. Nizam's Infantry, of a son.

DEATHS.

MARCH.

6. At Lintin, on board the Lady Grant, Mr. Plaxton, chief officer of that vessel.
27. At Bombay, W. O. Russel, Esq. C. S. son of the late Chief Justice of Calcutta.

APRIL.

1. At Neemuch, the wife of Capt. J. W. Mitchel, 49th Regt. N. I.
— Mr. W. Bailey, watchmaker, aged 35 years.
2. Mr. C. W. Stewart, aged 44 years.
— At Meerut, Sarah Jane, the beloved daughter of Rev. J. C. Proby, Chaplain.
3. At Meerut, the infant daughter of Capt. Weston, Deputy Judge Advocate General, aged 16 months.
4. Mr. J. L. DeAbreu, Gauger at the Custom House, aged 42 years.
— Mrs. Charlotte Hutchinson, widow of the late Mr. W. Hutchinson.
— The infant daughter of Mr. George Swarris, aged 9 months and 21 days.
— The infant son of C. A. Cantor, Esq.
6. Mrs. E. Keymer, aged 20 years.
— The infant son of Lieut. Rigly, Engineers, aged 9 months and 16 days.
— The infant son of S. T. Phillips, Esq. aged 11 months and 4 days.
— At Burdwan, the infant daughter of W. Taylor, Esq. C. S.
7. Mrs. E. M. M. Walters, wife of Mr. R. Walters, H. C. Marine, aged 21 years and 10 days.
8. Mrs. Mary Hullock, the wife of Capt. J. Hullock, of the Bark Virginia, aged 34 years.
— The infant son of Mr. H. Maillard, Indigo Planter, aged 5 months.
9. Miss H. C. Purchase, aged 31 years and 3 months.

10. A. H. Blechynden, Esq. late Supdt. of the Calcutta Roads, aged 46 years.
16. The lady of J. Gregory, Esq. aged 26 years.
18. Mr. T. Christian, aged 39 years and 9 months.
20. Mr. J. Mill, aged 20 years, 9 months and 14 days.
— The infant daughter of Claude Queiros, Esq. aged 14 days.
21. Mr. J. Leach, formerly Garrison Serjt.-Major, Fort William, aged 43 years.
— Miss M. L. Rebello, aged 11 years and 14 days.
— At Chinsurah, Lieut. J. Spring, H. M.'s 9th foot, aged 26 years.
22. Miss H. Miller, daughter of the late Capt. J. Miller, aged 25 years.
25. At Berhampore, the youngest daughter of Mr. and Mrs. Buerly, of Futtyghur, aged 1 year and 8 months.
26. Near Moughyr, J. F. D'Oyly, Esq. of a fever.

MAY.

1. At Meerut, Assistant Surgeon H. M. Galt, 26th Regt. N. I.
9. At Sea, on board the *Nerbudda*, Mr. P. Clemons, second officer of that vessel.
10. At Bangalore, Vessey Benbridge, son of the late J. S. Hall, Esq., aged 3 years and 6 months
11. At Futtyghur, Major R. B. Fulton, of the Artillery, aged 48 years.
12. The wife of J. P. Gibbons, Esq. aged 23 years and 5 months.
— The son of Mr. L. L. Grant, aged 3 months.
— At Delhi, Capt. A. Wortham, of the Invalid Establishment.
14. Mrs. Harriett Ann Wakerell, widow of the late Mr. T. Wakerell, Master Pilot, aged 28 years and 10 months.
— At Cawnpore, Lieut. and Adjt. Henry Sturrock, of the 6th Batt. Artillery.
— On the Muhabuleshwar Hills, Major W. Miller, of the Bombay Regt. of Artillery, and Judge Advocate General of the Army.
16. Sarah Fleming, sixth daughter of J. Nicholson, Esq. Solicitor of the Supreme Court, aged 8 years, 9 months and 17 days.
17. Mr. P. Dissent, Head Asst. of the Revenue Dept., aged 37 years & 25 days,
— At Meerut, the infant daughter of Mrs. G. P. Lumley.
— James Aubert, the infant child of J. Prinsep, Esq.
18. At Benares, Frances Helen, the daughter of Lieut. and Mrs. H. Clayton, aged 4 years, 3 months and 14 days.
19. Emma Hamilton, daughter of the late Captain W. Hamilton, Country service, aged 12 years and 6 months.
— Mr. J. Curado, aged 28 years.
— At Futtyghur, Mr. C. Cooper, son of the late Capt. C. T. Cooper, Madras Army, Vizagapatam, aged 29 years and 5 months.
— At Seetapore, the infant daughter of Major R. A. Thomas, 48th Regt., aged 1 year and 28 days.
— Drowned from on board the *Kyle*, during the passage to England, C. T. Edward, Esq. late of the Bengal artillery.
21. At Sea, on board the *Malcolm*, Mr. J. Ingledeco.
— At Bauleah, G. Torrens, second son of H. T. Raikes, Esq. aged 10 months.
22. At Allahabad, the infant child of Mr. and Mrs. Lewis Teyen, aged 1 year and 27 days.
— W. A. Burke, Esq. M. D., Inspector General of Hospitals of H. M.'s Forces in the East Indies, aged 68 years.
23. R. C. Dalby, infant son of Capt. R. J. H. Birch, aged 10 months & 20 days.
— Miss Jane Betts, daughter of Mr. C. Betts, aged 9 months and 20 days.
24. Mrs. A. Kearney, formerly Head Mistress of the Free School, aged 37 yrs.
25. At Lucknow, Catherine, the daughter of Brevet Captain H. T. Raban, 47th N. I.; aged 4 months and 26 days.
26. At Ghazeepore, Brevet Captain J. A. Campbell, of the Cameronians.
27. At Serampore, Mr. W. C. Drenning, aged 28 years, 10 months and 6 days.
— Mr. C. Walker, of the Barque *Boadicea*, aged 37 years.
28. At Lucknow, Ensign C. C. Skelton, 47th N. I. aged 24 years.
29. Mrs. A. Aldwell, aged 23 years and 9 months.
— At Boolundshuhur, Ensign H. McMahon, 1st Regt., N. I.
30. The infant child of Mr. W. Crouch, aged 16 months and 4 days.
— At Ghazeepore, Mr. M. W. Sheiks, of the Revenue Serveyor's Department, aged 25 years, 6 months and 17 days.
— At Bewor, the wife of Serjeant Major Pidgeon.

Shipping Intelligence.

MARCH. ARRIVALS.

31. Monarch, (Brig,) P. Brown, from Singapore 17th, and Penang 29th Feb.
Passengers from Penang.—Messrs. W. Thompson and W. Shepherd, Free Mariners.
— Rose, (H. M.) W. Barrow, from Penang 25th Feb.

APRIL.

3. Indus, (F. Bark,) C. Balais, from Bourbon 3rd Feb.
5. David Clarke, R. Rayne, from Rangoon 21st March.
— Phœnix, (Bark,) A. Bane, from ditto, 11th March.
— Highland Chief, (Brig,) J. Taylor, from Colombo 8th, Point de Galle 17th, and Madras 31st March.
Passengers from Madras.—Messrs. W. and N. Pike, Mariners.
7. Alexander, (F.) I. Vives, from Bourbon 27th Jan.
— Lloyds, (Bark,) E. Garrett, from Covelong 29th March, and Madras 1st April.
Passengers from Madras.—Mrs. Wright, Lieut. F. Pollock, Madras Engineers, Cornet Mr. G. Pendergrast, Bengal Cavalry, and Mr. W. J. Lawson.
— Sarowaddy Merchant, (Schooner,) R. McGrath, from Moulmein 20th Mar.
8. Dalla Merchant, (Bark,) H. M. Potter, from Singapore 1st, and Penang 8th March.
Passenger from Penang.—Miss Wallace.
9. Sir John Beresford, M. Mitchel, from Singapore 17th Oct.
Passengers.—Rev. Mr. F. Gros, Rev. Mr. R. DeRodt, Rev. Mr. J. McCallum, and Mr. J. W. Urquhart.
18. Lonach, (Bark,) G. J. Jellicoe, from Bombay 12th March, and Madras 13th April.
Passengers from Bombay.— Mrs. Higgs, Messrs. E. and C. Higgs, Mr. Higgs and Infant, Mr. Taylor, Serjt. Clark and family, and Mr. Richard.
20. Elizabeth, (Bark,) J. Shepherd, from Madras 5th, Masulipatam 12th, and Vizagapatam 16th April.
21. Corsair, (Brig,) J. Stephens, from Singapore 20th, and Penang 29th March.
Passenger.—W. R. Lackersteen, Esq. Merchant.
22. Lady Grant, (Brig,) W. Jeffrey, from China 15th, and Singapore 23rd March.
23. Thalia, W. H. Biden, from Moulmein, (no date,) and Amherst 5th April.
Passengers from Moulmein.—Mrs. Bowers, Mrs. Plummer, Capt. G. Bowers, H. M. 62nd, Capt. W. Foley, B. C., Mr. R. Plummer, Masters Geo. Plummer, E. Bowers, and T. and J. Miles.
— Water Witch, (Bark,) A. Henderson, from China 21st March.
Passengers.—W. Dent, Esq, C. S.; W. Carr, Esq.; and Mr. A. A. DeMello, Merchants.
24. Navarino, (Bark,) C. Sealy, from China 11th, and Singapore 24th March.
— Mangles, W. Carr, from China 16th, and Singapore 24th March, and Madras 19th April.
— Children, (Brig,) W. Duracher, from Singapore 25th March, and Penang 1st April.
27. Eulalie, (Fr.) E. B. Coindett, from Havre de Grace 1st August, Rio Francis 3rd Oct., Pondicherry 18th, and Madras 20th April.
29. Sylph, (Bark,) J. Viles, from Singapore 2nd April.

MAY.

16. John Hepburne, (Schooner,) B. Robertson, from Rangoon 4th May.
Passenger.—Miss A. Crowe.
17. Dapper, (Brig,) W. Dickenson, from London 5th Dec.
— Jane, (ditto,) J. Fenwick, from Liverpool 23rd ditto.
— Warsaw, (Amr.) W. Cotting, from Boston 28th ditto.
Passengers.—Mr. A Sale, Supercargo, and C. C. Counier.
18. Swallow, (Bark,) W. Adam, from Madras 12th May.
— William, (ditto,) T. Hamlin, from Greenock 29th May, and Table Bay 11th March.
Passengers from the Cape.—Lieutenant H. Maynard and lady.
— Hector, (Bark,) E. M. Smith, from London, , Singapore and Penang.
Passengers.—Messrs. E. McVer, J. Marcellea, and John King.

19. Abberton, H. Shuttleworth, from London 1st January, Cape 22nd March, and Madras 14th May.

Passengers from London.—Mrs. Shuttleworth, Mr. Dalston, Ensign, H. E. I. C. S., Mr. Ross, Ensign, H. M. S., Mr. Morrison, Messrs. A. Myers, C. Myers, A. Newberry, J. Wilkinson, and J. Both, Artists. *From Madras.*—Mrs. Spiers, Dr. Spiers, Lieutenant Lloyd, H. M. S.

— Falcon, (Brig,) H. Mairs, from Liverpool 10th, and Belfast 18th Dec.

— Boadicea, (Bark,) A. Wright, from Hobart Town 15th, and Portland Bay 29th March.

Passengers from Hobart Town.—Mr. and Mrs. Stewart, and Master H. Stewart, Mr. T. Thornton, Lieutenant G. Williams, Mr. R. Roberts, Mr. and Mrs. Bodny, Mr. H. Wise, Miss Ann Fielder.

20. Bengal Packet, V. Stewart, from London 24th Nov. and Plymouth 5th Feb.

Passenger.—Mr. C. Renfry.

— Jessy, (Brig,) J. Auld, from Penang 5th April.

Passenger.—Mr. S. Easter, Mariner.

22. Will Watch, (ditto,) H. Bristow, from Penang 22nd April.

23. Eleanor, (ditto,) T. B. Timms, from Madras 18th May.

25. Malcolm, James Eyles, from London 17th Jan. and Madras 18th May.

Passengers from Portsmouth.—Mrs. Whitefoord, Misses Jones, E. Jones, Reynolds, and Todd; Lieut. A. W. Taylor, European Regt. Lieut. J. Whitefoord, Artillery. Cadets of Infantry: Messrs. H. Dennis, C. R. Woodhouse, G. E. J. Law, G. E. Nicholson, J. L. and P. H. Bristow, Masters Elijah Mayer, and Mark Hazrards, Volunteers for the Bengal Pilot Service.

— Diana, R. Dudman, from London 5th Dec., Madeira 23rd Jan. and Madras 18th May.

Passengers from London.—E. Mertens, Esq. and Mr. C. W. Ponchiry.

— Virginia, (Bark,) J. Hullock, from Bombay 10th May.

Passengers.—Lieut.-Col. Stevenson, Capt. Whittle, and Sub-Conductors Wilkins and Monk, Bombay Artillery.

— Louisa, (Bark,) A. DeLa Combe, from Madras 9th, and Mansurcottah 20th May.

Passenger from Madras.—Conductor Vaween, in charge of stores.

26. Asia, J. Biddle, from Portsmouth 19th Dec. and Madras 20th May.

Passengers.—2 Misses Russels, 2 Misses Cranes, Lieut. Pocklington, H. C. 30th Regt., Lieut. Pipon, H. M.'s 16th Lancers, Cornet White, H. M.'s 11th Dragoons, Messrs W. T. Wilson, Hastings, Young, and T. Watson, Cadets; Messrs. Crane, G. White, and Batson.

— Hindoo, (Bark,) J. Askew, from Liverpool 5th February.

— Bridget, J. Crosbie, from Liverpool 5th ditto.

— Blakely, J. H. Harding, from Liverpool 21st Dec., the Mauritius 9th April, and Covelong 19th May.

Passengers from the Mauritius.—Mrs. Doncelly, and Mrs. Gray and infant.

— Clairmont, (Bark,) T. Stewart, from Bombay 7th, and Tellicherry 11th May.

Passengers from Bombay.—Capt. Turner, H. M.'s 44th Regt. and H. Wills, H. M.'s 6th Foot.

27. Fergusson, A. Young, from Portsmouth 9th Jan., Cape of Good Hope 27th March, and Madras 22nd May.

Passengers from London.—Misses Abbott and M. Abbott, Messrs. Goad, Patton and Belgrave, Cadets; Messrs. Oakes and Hudson. *From the Cape.*—Mrs. Walters, Mrs. Alexander, H. Walters and G. Alexander, Esqs. C. S.

30. Helen, (Bark,) E. Henderson, from the Mauritius 8th April, and Covelong 23rd May.

31. William Wilson, J. H. Miller, from Penang (no date), and Covelong 25th May.

Passenger.—Mrs. Miller.

JUNE.

1. Lysander, W. Currie, from Liverpool 28th February.

Passenger.—Mr. H. Hall, Clerk.

4. Exporter, (Bark,) R. Anvyl, from Singapore 3rd, and Penang 15th May.

Passengers.—Mrs. Anvyl and Child.

5. Eamont, (Bark,) N. Burtsal, from Rangoon 17th May.

Passengers.—Mr. Aitchinson, Free Merchant, & Mr. A. Jewsbury, Mariner.

— Skimmer, (Bark,) J. D. Shreeve, from Tranquebar 27th May, and Vizagapatam 1st June.

6. Marion, J. Richards, from China 30th March, Singapore (no date), and Covelong 1st June.

8. Ruparel, J. L. Barthelemy, from Bombay 1st May, and Madras 19t June.

Passengers.—Mrs. E. Budwell, Master M. Budwell, and Capt. H. Marter.

9. Catharina, T. Rietweyer, from Batavia 17th May.
— Orestes, R. B. Shetler, from London (no date), and Madras 5th June.
Passenger.—J. B. Mill, Esq. Writer.
12. David Scott, P. J. Reeves, from London 17th February, Cape of Good Hope 24th April, and Madras 8th June.
Passengers.—T. Young, Esq. C. S., Mr. R. Marshall, M. D., Mr. D. Dodgson, Surgeon, Messrs. W. H. Fullarton, C. Cartwright, F. J. Thompson, and T. Latter, Cadets, Mr. P. McDermott, Vet. Surgeon. *From the Cape.*—Mr. O. J. Biale, Lieutenant H. Marriott, (of the late St. Helena Artillery,) forty troops, non-commissioned officers, privates, four women and twelve children.
13. Nerbudda, F. Patrick, from Ennore 5th, and Vizagapatam 9th June.
14. Thetis, (Bark,) C. C. Clark, from China 17th April, Singapore 22nd, Malacca 25th, and Penang 31st May.
15. Minerva, (Bark,) J. Gray, from London 21st August, Sydney 18th January, Batavia 7th April, Singapore 14th, and Penang 27th May.

DEPARTURES.

APRIL.
3. Telaire, (Fr.) Saint Quintin, for Marseilles.
— Cecilia, (Brig,) P. Roy, for Singapore and China.
6. Edmond Castle, (Brig,) W. Flemming, for the Mauritius.
— Amelia, (Bark,) C. Thomas, for Moulmein.
7. Arethusa, (Brig,) J. Canning, for Penang and Singapore.
— Mermaid, P. M. Stavers, for China and Singapore.
— John Hepburn, (Schooner,) Robertson, for Rangoon.
9. Attaran, (ditto,) C. R. Smith, for Madras.
10. Hibernia, R. Gillies, for London.
Passengers.—Mrs. Anderson, Mrs. Chapman, Mrs. Baker, Mrs. Boulton, Misses Fry, Maria Boulton, and Jane Boulton, T. C. Plowden, Esq. C. S., Lieut. Anderson, 11th Dragoons, Dr. Chapman, 16th Lancers, Mr. Agnew, Dr. Rind, Company's Service, Mr. H. Lovewell, Dr. Baker, Lieut. J. Bacon, Horse Artillery, the Rev. Mr. Lowrie.
— Catherine, E. Rose, for London.
Passengers for London vid the Cape.—Mrs. Col. McKenzie and 2 children, Mrs. Col. King, Mrs. Col. Daniel, Mrs. C. McKenzie; Misses Daniel and Pearson, Col. Daniel, H. M.'s 49th Regt. Col. W. G. McKenzie, 15th Regt. N. I., Col. C. P. King, 10th Light Cavalry; A. Cumming, Esq. C. S.; J. R. Hutchinson, Esq. Secretary to the Medical Board; Lieut. Napier, Bengal Engineers; Mr. J. Ravenscroft, H. C.'s Marine, and son.
— Georgia, (Amr.) J. M. Landers, for Boston.
13. Norfolk, (Dutch Brig,) J. B. Perry, for Padang.
— Castor, (Fr. Brig,) B. Michael, for Havre de Grace.
15. John Adam, (Brig,) J. Roche, for Bombay.
16. Sterlingshire, (Brig,) W. J. Scolly, for New South Wales.
22. Elizabeth, (Brig,) T. Daniel, for Moulmein and Rangoon.
— Consolation, (Fr.) DeMoly, for Bordeaux.
Passengers.— —— Gordon, Esq., and Mr. Bettali.
23. Comala, D. Michel, for Liverpool.
25. Indies, (Fr. Bark,) C. Balais, for Bourbon.
26. Gol, (ditto,) C. Barther, for Bourbon.
27. Hindostan, G. J. Redman, for London.
Passengers.—Mrs. McFarlane, Major Honeywood, Hugh Matheson, Esq. Lieut. Evans, H. M.'s 44th Regt., Lieut. Dawes, 54th N. I.; Dr. McCheyne, J. Clarke, Esq. J. McFarlane, Esq. and Master Gillespie.

MAY.
17. Elizabeth, (Bark,) J. Shepherd, for Madras.
18. Mangles, W. Carr, for London.
— Eulalie, (Fr.) B. Corndel, for Bourbon.
19. Futtay Salam, L. Gillet, for Singapore and China.
Passengers for Singapore.—Mrs. Grant, J. P. Grant, Esq. C. S., and Dr. Chapman, Company's Service. *For China.*—Mrs. Mendes, L. Mendes, Esq. and Mr. Crawford, Merchant.
21. Lady Grant, (Brig,) W. Jeffrey, for Bombay.
22. Ruby, W. Warden, for Singapore and China.
Passengers for Singapore and China.—J. Ilberry, Esq., G. Smith, Esq., and Dr. McCosh.
— Resource, (Bark,) T. Jones, for Prince of Wales' Island.
— Navarino, (ditto,) J. Durward, for the Mauritius.
26. Maria, (Brig,) B. J. Morris, for Moulmein.

26. David Clark, H. Hutchinson, for China.
— Eclipse, (Amr.) A. Perry, for Salem.
27. Alexandre, (Fr.) J. Vives, for Bourbon.
28. Children, (Brig, W. Duracher, for London.

JUNE.

2. Edmonstone, M. McDougall, for China.
12. Tamerlane, E. McKellar, for London.
— Matilda, (Bark,) J. Rowe, for Liverpool.
13. Eleanor Laidman, (ditto,) J. Greve, for Liverpool.
Passengers.—Rev. Julius Cesar, Bishop of Sirdhanah; and Lieut. Austin, Madras Artillery.
— Jane, (Brig,) J. Fenwick, for Liverpool.
— Indus, (Fr. Bark,) C. Balais, for Bourbon.
14. John Hepburne, (Schooner,) B. Robertson, for Moulmein and Rangoon.
— Margaret, (Bark,) W. C. Spain, for ditto ditto.
15. Dapper, (Brig,) W. Dickenson, for London.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of May, 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Lower Rain Gauge, (New.)	Upper Rain Gauge, (Old.)
	Obsd. Heat of Barometer.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Obsd. Hr. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Obsd. Hr. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Obsd. Hr. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.		
1	29,830	86,9	91,5	85,5	,822	86,7	96,4	88,4	,772	87,9	102,0	89,0	,784	90,0	91,3	86,0		
2	,830	85,8	91,0	84,8	,818	87,0	97,9	88,4	,756	88,3	101,8	90,5	,722	88,0	99,0	89,3		
3	,802	86,0	92,9	83,8	,794	87,3	98,4	88,0	,720	89,3	104,5	90,8	,700	88,5	103,0	89,4		
4	,764	86,3	95,0	84,3	,744	87,6	100,5	89,5	,670	89,5	103,4	89,5	,642	90,0	100,5	88,8		
5	,734	88,0	89,7	84,8	,714	88,9	93,0	85,0	,656	90,1	95,8	85,2	,620	91,3	94,9	86,0		
6	,734	88,0	90,2	86,6	,714	88,5	98,3	89,7	,642	91,5	105,0	91,5	,616	90,3	99,3	90,6		
7	,732	88,1	90,0	85,3	,722	88,7	93,3	87,5	,650	89,0	96,5	88,2	,640	90,8	95,8	88,0		
8	,728	87,1	90,9	86,7	,712	88,0	96,8	87,3	,660	91,4	99,5	90,5	,644	91,0	98,7	89,9		
9	,744	87,5	92,8	85,8	,730	88,0	99,3	87,9	,652	89,5	102,5	90,5	,626	89,5	104,4	92,2		
10	,730	88,0	92,8	86,0	,724	90,5	100,2	88,0	,648	92,5	104,1	91,4	,632	92,3	103,0	91,0		
11	,784	89,3	90,0	86,2	,770	88,6	96,5	84,5	,720	89,5	102,0	88,8	,708	89,9	99,0	86,9		
12	,904	86,3	90,0	84,8														
13	,898	88,8	90,3	84,5	,800	90,1	93,5	87,8	,808	90,5	92,2	86,5	,784	90,0	91,3	86,0		
14	,818	87,6	88,5	83,0	,800	88,8	92,0	85,5	,726	90,7	93,9	86,3	,714	90,1	94,6	86,0		
15	,734	88,5	91,0	85,3	,722	90,0	94,3	86,2	,666	91,8	99,2	89,6	,654	92,0	96,0	88,0		
16	,672	88,1	92,5	87,2	,672	91,4	94,8	88,5	,650	90,0	95,0	88,0	,630	92,0	95,8	87,3		
17	,710	89,1	91,7	85,4	,740	90,5	93,5	88,0	,710	91,2	95,5	88,7	,702	92,3	96,0	88,3		
18	,710	89,3	91,5	85,8	,704	91,2	93,8	88,2	,630	91,8	95,5	88,3	,630	91,9	93,8	87,3		
19	,660	89,9	91,5	85,5	,666	90,4	93,0	87,7	,614	92,3	97,2	88,2	,598	91,7	96,8	89,0		
20	,704	89,8	92,0	85,6	,692	91,5	94,8	87,2	,670	92,6	99,0	89,9	,648	91,6	94,5	87,5		
21	,770	88,3	90,0	85,0	,756	90,4	95,6	87,3	,710	91,5	98,0	88,8	,688	92,4	95,5	88,0		
22	,809	88,8	91,3	85,6	,796	89,9	94,8	87,0	,758	89,7	96,0	86,8	,748	89,9	97,3	87,5		
23	,818	89,2	90,5	84,8	,800	91,2	95,8	87,0	,798	90,3	97,5	88,8	,728	83,6	76,5	77,5	0,100	0,09
24	,758	86,3	89,5	83,2	,742	87,2	94,0	85,0	,676	89,8	97,5	88,0	,648	89,5	96,8	87,8		
25	,712	87,0	89,8	85,2	,700	89,6	94,8	87,5	,602	89,6	98,0	89,2	,602	88,9	96,2	88,3		
26	,720	86,5	91,5	85,5	,712	90,0	98,5	88,2	,650	88,5	100,5	91,0	,636	88,8	98,8	88,8		
27	,722	88,5	92,6	86,3	,722	89,0	91,8	87,0	,630	88,8	94,6	88,0	,638	90,2	93,2	87,8		
28	,752	88,2	87,8	81,5	,748	86,8	91,5	85,0	,646	88,8	90,5	85,0	,646	87,2	87,0	83,3	1,15	1,07
29	,692	83,5	85,2	81,5	,668	84,1	89,5	84,1	,580	86,8	93,5	86,3	,578	86,9	90,2	84,8		
30	,656	83,8	86,0	82,3	,648	85,8	89,9	84,7	,578	87,0	92,2	87,3	,564	87,5	92,0	86,9	1,10	1,02
31	,630	85,8	89,0	84,8	,624	87,2	93,5	87,7	,556	88,9	95,0	88,0	,542	88,7	93,6	88,0		

THE

CALCUTTA CHRISTIAN OBSERVER.

August, 1836.

I.—*Outline of a Sermon preached on the death of the late Dr. J. R. Vos; accompanied by a Brief Memoir of the deceased.*

[Preached in Union Chapel, by Rev. T. Boaz, June, 1836.]

Job xix. 23, 24, 25, 26.

Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:—and though after my skin worms destroy this body, yet in my flesh shall I see God.

It would be difficult to select any passage of Scripture, standing in a more remarkable connection than the words of the text. Job, whose language we have employed, was encircled by an apparently relentless storm. He was anticipating every moment that it would lash some wave into madness, by which his frail bark would be destroyed, as many had been with whom he had toiled but a few hours before on "the smooth surface of a summer sea." He listened—and while he did so, the winds were hushed: he looked—and while he looked, the clouds were scattered, light broke upon the before dark and desolate scene; his vision was so strengthened that he could see afar off, and with the prospects which were unfolded, he was so inspirited as to exclaim, "I know that my Redeemer liveth," &c. May this be our happy lot!

1. *Let us consider the inspiriting truth embodied in the words, and their connection.*

The first thing, which occurs to us, is the fact, that *eminent piety does not exempt from sorrow and trial.* The saints, though raised to higher degrees of spiritual bliss, and the more eminent exercise of spiritual grace, are often conducted through darker scenes and more fearful vicissitudes than other men. Like the stars of heaven, their brilliancy is the more conspicuous from the darkness of the heavens in which they are set. How affectingly is this illustrated in Job's case! He says, "I am as one mocked of his neighbour, who calleth upon God, and he answereth him not: the just upright

man is laughed to scorn. The tabernacles of robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly."

Here you have the example of a man honored of God with the testimony that he was a perfect man, reduced to the lowest stage of mental and bodily adversity; and yet in the midst of his trials holding fast his integrity in God, and prostrating himself at the divine footstool with most holy submission to the divine will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and will burst
With blessings on your head.

2. We remark, *that under affliction, believers have recourse to the most effectual sources of consolation.*

In their domestic relations and associations they may be bereaved of comforts to which they have attached the highest importance and value. Individuals may be removed to whose continuance and affection they may have looked as the solace of their future years with the most *sanguine* expectation—too sanguine for such a world. Yes, when children are removed who were to have been the solace of age—when parents are taken away who were to have been the guides of youth—when friends depart on whom we were to have leaned in adversity's hour—when health is despoiled by disease, and guilt lies as a heavy burden on the mind,—to whom can we go but to Him who saveth to the uttermost all those who come to him by faith. Happy, indeed, for us, if such be the tendency of our afflictions; if we are led from the stream to the fountain, from the broken reed to the arm of Omnipotence, from the flitting sand to the rock of ages. Happy for us, if our afflictions make us feel our sinfulness in such a manner as to lead us to Christ, and to esteem his redemption as the only thing which can make us truly and permanently blessed.

3. We observe further, that *the blessings of salvation were brought to light at an early period of the history of the world and the church.*

On the same day and hour when man fell, at the same moment was Christ appointed the Saviour, the only Saviour. At the moment when darkness enshrouded the hopes of man, then did he appear as the light of the world—then did he commence that work which has been gradually progressing until this day, developing day by day its increased utility and glory. Long ere the price of redemption was paid, its design was understood, its truth believed, and its sufficiency enjoyed. All the patriarchs in succession saw Christ afar off. Enoch prophesied of him; Moses indulged his lyre with this theme; and it was on Calvary that the eye of Job rested with delight.

"To him gave all the prophets witness." They saw his day, and were glad. They saw through dark and imperfect mediums: yet they saw so much of Christ's glory as to make them glad at the promise of his coming. They saw Christ through shadows. They were children in the world's infancy, and God indulged them with a dispensation of pictures,—and the pictures pleased. For this they lived and died in the faith, not having received the promises.

But we see the brighter day. Blessed are our eyes, for they see, and our ears, for they hear the things which kings and prophets waited for, and sought but never found.

4. We remark, that *it is important for us to entertain right views of redemption, and to have an assurance that we are interested in its blessings.* Such knowledge it is the privilege of every good man to possess, and it is the exclusive privilege of the good. No man can call Jesus *the Christ* but by the Spirit of truth, revealing to him a consciousness of his interest in the unseen glories of heaven through the Redeemer.

Yet remember, a knowledge of Christ crucified is essential to the first dawn of happiness on the soul; nor is it derived from cold, jejune views of religion, or abstract speculations; it arises from the pouring in of the light of heaven upon the spirit,—a light which carries with it vitality to every region of the soul.

The knowledge of this bliss is not based on *presumption.* Every one that can say, I know in whom I have believed, says it with the sober humility of a dear child. He can say, I know that neither life with its sorrows, nor death with its terrors, can separate me from the love of Christ. My dear hearers, it is delightful to think, that if you believe alone on Christ for salvation—if you love him supremely, serve him fully, imitate his example conscientiously—if you are renouncing every other trust and confidence,—it is delightful to think that you have as good a claim to the title of heaven as an apostle, and may say, with an equally unwavering tongue, "*My Father and my God.*"

In this confidence there is no *delusion.* The source from whence it flows, and the tempers by which it is accompanied, prove it to be both rational and divine. Some profess to be assured of their pardon and acceptance with God by the visions they have seen, or the voices they have heard; others have dreamed themselves into assurance; while many rest their confidence on high frames and extatic feelings. These are always dangerous tests, and in many instances have been fatal both to soul and body. In our solicitude to determine our interest in salvation, let us beware of ALL anti-scriptural standards; let us attend to what may be passing in our minds, that may have a tendency to humble and subdue us before God; and let us

remember that our interest in Christ has little to do with our ever-varying physical passions and feelings. In all the darkness of his mind and grief of his soul, Job could then say, "I know in whom I have believed."

5. *The happiness of the gospel is adapted to all seasons and circumstances of this pilgrimage, and the bliss it communicates, oft comes when least expected or desired.*

Amidst the suffering so forcibly described by inspiration, Job bursts forth into sudden joy, saying, "I know that my Redeemer liveth." This revolution in his feelings must have been produced by the effusion of the Holy Spirit,—not improbably connected with a remarkable personal manifestation of the Son of God; for in those ancient days he oft appeared as the Angel of the covenant, and the Word. If such was the case,—and we may very fairly suppose it,—it affords one consolatory lesson, that Christ is ever mindful of his people, and not least when their sufferings are intense. "He knows what sore temptations mean, for he has felt the same." How delighted would the traveller be, who, after a long and tedious journey through a desert land, should at once open upon some scene of surpassing verdure and beauty!—and not less the Christian who, in the midst of deepest sorrows, hears the melodious voice of the Son of God saying, Peace, peace; and in the midst of the desert is permitted to drink of the brook by the way, and lift up his head, and be glad. Let me impress one truth, or rather may God impress it on your minds and my own!—it is, be not overanxious in your search after happiness, nor too sanguine in your expectations of realizing it in your present connexion. Your earthly state, until the last, must be one of suffering and not fruition: all that you can reasonably expect *here* is an occasional refreshment. To prevent inordinate sorrow, remember your greatest sorrows may be the forerunners of your highest bliss; and that your most exalted joys may either lead you to the deepest sorrows, or be designed to cheer and invigorate you under the cloud and in distress. "The bud may have a bitter taste, but sweet will be the flower."

6. *Individuals attaining to high intercourse with God will be bold to declare their confidence in his salvation, and to manifest a lively concern that their experience of his goodness to them should be beneficial to others.*

We derive this observation, by inverting the order of the text from the 23rd and 24th verses, "Oh that my words were written." He did not in this refer to his protestations of innocence and integrity, nor to his exhortations and reasonings against the cruel suggestions and accusations of his alienated friends, but to the words he was about to utter. For though Job is an example of patience under the influence of irritated

and injured feelings, he uttered many things which he could have wished might have been forgotten. But these words, "I know that my Redeemer liveth," &c., he wished to be remembered, that they might be registered on a rock, in lead, to be had in *perpetual remembrance*. Here we see how deeply his own heart was affected by the subjects of salvation! how every feeling and affection was absorbed in the object of his faith;—not only the absorption of his feelings in his own enjoyment, but the enlargement of his heart towards others; he was anxious not only that his sorrows, but his joys also, should be recorded for the generations to come. He had the doctrines of redemption written on his heart, and he desires that its hopes and joys should be recorded for the benefit of future ages. His desire has, perhaps, been fulfilled beyond his most sanguine expectations. His words have been written, printed, circulated—they have been stamped by the Spirit on the fleshly tablets of many hearts, and displayed in the lives of many living epistles known and read of men, who have said—

I'll speak the honors of thy name
With my last lab'ring breath,
And, dying, clasp thee in my arms,
The antidote of death!

II. Let us, in the second place, notice *briefly the event anticipated*. "I shall see him for myself," &c. We shall not stay to dwell upon the meaning of the term latter day, supposing, as we do, that it refers to the day of final happiness and glory; nor to two other subjects embodied in the words, the subjection of the body to death, and the subjection of death to Christ. We shall proceed to notice the *vision* which is anticipated by Job and all believers.

That vision will be *glorious*. The pious shall see the Redeemer in that nature which he assumed on earth; they shall see him in that body in which he suffered poverty, hunger, weariness, and ignominy; that suffered the pressure of divine anger in Gethsemane, that was disfigured and insulted on Calvary—but oh, how changed! The head, once crowned with thorns, encircled with glory—the hair, once clotted with gore, like pure wool—the feet, which trod the winepress alone, like fine brass—the voice, which sent forth strong crying and prayers, shall be sweet as the song of the morning—the eyes, which were familiar with tears, be radiant with pleasure—and the visage, marred more than any man's, beam with satisfaction and delight:—

All over glorious is my Lord,
Must be admir'd, must be ador'd.

The vision will be *personal*. "I shall see him for myself"—the redeemed shall see God for themselves. Behold he cometh, and *every eye* shall see him. They who have despised and rejected, reviled and blasphemed him—they shall see him. Herod

and his men of war who mocked him; Judas who betrayed him; Pilate who condemned him; the Jews and Romans who crucified him; the enemies of the cross in every age shall see him—but *with what feelings?* What awful feelings must such considerations suggest to unbelievers,—persons who have no Redeemer,—those who have only known him to despise and reject him! At the sound of the trumpet they shall awake to everlasting shame and contempt. Then not only the faculties of the mind, but the organs of the body, will become the medium of torment. They shall see him, not as their friend, but their judge; and then shall all the guilty kindreds of the earth wail because of him. How great the contrast with the righteous! They shall see him as their own glorified, risen, everlasting friend.

The vision shall be *pleasurable.* How great have been the joys experienced by the occasional visions of Christ's glory on earth, as recorded in the inspired volume! Isaiah in the Temple, and John on Patmos—these show the brightness of his glory. Still these visions were transient; but this shall be identified with the pleasures of the heavenly world, full of glory; nor shall this delight be evanescent like the pleasure of earth, but shall be as all the combined friendships we have enjoyed in one—it shall be stronger than death. Nor will it be less *perfect.* The body, raised from the dust and fashioned like to his glorious body, united with the soul, shall be perfect and entire, wanting nothing. It will be *perpetual.* Here all our enjoyments vanish at the moment of our bliss. We should suspect some danger near, when we possess *delight.* But THERE all our unions, associations, friendships, and loves shall be lasting as immortality.

MY DEAR HEARERS, I need scarcely add, that the truths referred to in the former part of the discourse, received their accomplishment in the experience of our excellent friend. He was not exempt from his trials and sorrows;—he had access to the undying comforts of the gospel;—he was assured of his interest in Christ; nor was he negligent to express the strength of his faith, or his concern that others, both near and remote, should partake of the same happiness. He has ere this realized the blessedness of the *vision* in all its perfection and glory. He hath spent many days in the presence of Christ. May we follow in his footsteps as he followed Christ!

It is not our purpose to eulogize the dead, but if in their lives they displayed virtues, it is our duty to exhibit them: and if, on the contrary, they exhibited failings, we should not hesitate to set them forth, that the former may be imitated, and the latter shunned. Our good friend was born at Middleburgh in Zealand, 25th August, 1785. He was appointed to a ship as surgeon in

the Dutch service in 1802. In this vessel he sailed to Batavia. His first religious impressions arose from an individual on board the vessel conversing with him on religious subjects. In the year 1804 he landed on these shores. He was a sojourner in this country 32 years. The former part of that period he spent in the practice of his profession at Chinsurah: during the latter 13 years he discharged his professional duties in this city. In both situations he was the means of administering relief to the bodies and minds of many sufferers, which was his highest earthly reward. In the course of this lengthened career he obtained a good report, and displayed many traits of character which it would be well for all to imitate. With some of these he was endowed by nature; for others he was indebted to the influence of piety. Among the many which were natural, but strengthened by piety, we mention his *disinterested benevolence.* If the native population inherited the blessing of gratitude, many voices would speak of the tenderness and assiduity which he had displayed without the hope even of thankful remembrance; and could we but listen to the cry of the many poor of other communities on whom his attentions were bestowed, without the hope of other gain than the reward of heaven, they would say, he was a good man; nor would the force of that testimony be lessened, were we to refer to many in altered circumstances from commercial lapses, who still received his kindest attentions without the slightest hope of receiving reward. In this lower sense he was indeed no respecter of persons. Not only was he generous in his profession, but with his purse: for, though surrounded with a numerous offspring, no claim was ever presented to him which gave promise of good, without meeting with his cordial support. Nor was he less Catholic in his views: he had a sincere attachment to all those who loved our Lord Jesus in truth and sincerity. His prayer was, without reference to sect or party, Thy kingdom come; though sincerely attached to that communion in which he had been reared. Combined with his benevolence may be noticed his *suavity*, and which struck a stranger at first sight. *Perseverance* appeared to have been a prominent trait in his character. This was evident in his last days: he often went from his house expecting to return a corpse: yet, impressed with a sense of duty, his expression was, "I must work while I live." On my first interview with him in the early stage of his disease, I was struck with his CALMNESS. He then had no other prospect than a speedy dissolution: yet, associating this natural habit of his mind with strong faith, he observed, when reference was made to himself and family, "I am ready; and that God which has provided for me will provide for them." In his life and

conversation he displayed a great *love of order* and precision; in this he set an example worthy of every Christian's imitation; for it might with truth be said of him, that he set his house in order, that he might die and not live. One thing in which he bore a striking resemblance to his divine Master, was his *non-anxiety* for his own personal ease and comfort, and his tender concern for that of others. He was opposed to all ostentation, and his greatest happiness was derived from the quiet and peace of his own family and private circle.

What, however, struck me most was the manner in which *religion* appeared to pervade all his words and actions. His piety was of that caste which was more felt when you had departed than at the moment of interview. You admired the man that had made you respect his piety, and love him for the manner in which he made you respect that piety, as much as for the piety itself. It was in the sick chamber that his anxiety for the future welfare of his patients manifested itself. Without alarming he would introduce the most important topic, and direct the dying to Christ. He has been seen to return home overwhelmed with sorrow at the loss of a patient; not so much for their death, as for the consequences he feared might follow. In this respect he was not only the early associate of Missionaries, but was himself a Missionary.—I have spoken of him as the early associate of Missionaries. He was one of the first to open his door to our Missionaries, when missions were less popular than now. His name stands connected with many who, like himself, have received their reward. He is almost one of the last of the many good men who were identified with the establishment of our Mission in this part of India. That trait in his character which will be most admired by the good, and be held in everlasting remembrance, was his desire to lay all his talents and services at the feet of Jesus, and trust himself as a poor helpless sinner on the rock of Ages. On one occasion after prayer he said, "This is good—it brings me near to God; I love this." Again, panting for breath, he said, "What is all if we have no Saviour." I said, Then you love the Saviour? He shook his head and said, "More, more; I want more." Then he looked, and said with a smile, after he had spent a moment in prayer, "Yes, yes." On the morning of the last sabbath, like the patriarch, he gathered his children around his dying couch, kissed and blessed them, not forgetting those far away, and lay waiting for his Master's call. For a while he dosed, then appeared as though he had a foretaste of the joys which awaited him. He expired, calling upon the name of the Lord Jesus in his mother-tongue. Thus he died, full of faith, of the Holy Ghost, and good works. He had his failings, as we all have. Let us bury them with him in the grave! but may the

remembrance of his virtues live in the memories of his relatives and friends. To his partner I would say, Be comforted with the prospect of your reunion in the skies. To his children, Treasure up a recollection of the advice, and follow in the footsteps, of your excellent parent. To his medical associates, You see how piety may be mingled with science, and especially with that which is deemed most unfavorable to its cultivation; nor has it shown more conspicuously in any than in members of your profession where it has obtained a place, from the days of the beloved physician Luke, to the excellent Mason Goode, and our departed friend. On the circle of his friends, let me impress the importance of treasuring up a recollection of the advice which you have received, and the example you have had in one who at once administered to your present and future welfare. To all, What have ye come for to see, rather to hear? The improvement of the death of a fellow creature? Think how soon that case may be yours! Let the certainty of your dissolution be impressed upon your minds. None escape—no, not even those that are the professed conservators of others' lives. These and all fade as doth a leaf. Nay, the Son of God himself is spared not. The wages of sin is death. You admit this, but you think all men mortal but yourselves. You have heard this note sounded so long, that you imagine you have a lease beyond your fellows: yet bear in remembrance, that there will be to you a last time to enter the house of prayer, a last sermon to be heard, a last note of mercy to be heard, and a last warning to sound in your ears,—and what if this should be the last sabbath, the last sermon, the last sound of warning and mercy? What are your prospects for the judgment, for eternity? Would you have unfolded to you the glories of heaven, or the misery and darkness of the pit of anguish and despair? Remember,

> Life is the time to serve the Lord,
> The time to ensure the great reward;
> And while the lamp holds out to burn
> The vilest sinner may return.

II.—*Journal of a Missionary Excursion up the River Mahánadi. By Rev. W. Brown, of Cuttack.*

[For the CALCUTTA CHRISTIAN OBSERVER.]

Dec. 18th.—In consequence of the Doctor's advising Mrs. Brown to take a journey for the benefit of her health, which had been for some time in a declining state, I determined on taking a boat, and passing up the Mahánadi, on the banks of which lies a country seldom, if ever, visited by Missionaries. I therefore embarked this evening, and am preparing for our voyage to-morrow.

19th.—Sailed this morning up the river: the banks presented for some way nothing but a barren bed of sand, with a distant view of mountains, covered with jungle. Arrived at a village named Dihásáhi, very small, but here Dittarree preached to the few people who gathered together. This evening I visited Dhabaleshwara, a small island at the junction of the Mahánadi and Kájurá: here are many images of Krishna, Mahádeb, and other deities; but the place is evidently going to ruins. It is an elevated island of good land, situated amidst an immense expanse of water and sand. Here we addressed the few officiating bráhmans, and afterward passed over to the mainland, and saw the village, where we gave some books. Mrs. Brown began to improve in health almost immediately we were on the water. Had much talk this evening with the brethren who accompanied me on the destruction of Jerusalem; they seemed much interested.

20th.—Had worship in the boat this morning with the brethren, and arrived early at Kakari, where we have been preaching at the Háta. I spoke on the nature of true worship, and Dittarree and Krupásindhu also spoke. This assembly was small; this is a small Sunday market; we remain here to-day. The river presented last evening a magnificent sight. The water was as still as death, and not a breath of wind. The bason or opening here is some miles in extent, and the watery scene seemed only bounded by the mountains in the west, the clouds on which reflected till late the red rays of the declining sun. I felt happy, and resigned to all that might be my Father's will. But how often does a different feeling pervade the mind!

21st.—Set off at day-break, and stayed about 9 o'clock at Dheopátná. This is a village pleasantly situated amidst woods on one side and cultivated fields on the other. Here the people are of the farmer caste, and appear to be very comfortable. There is a school. I spoke to the children, and gave them some books, with which they seemed greatly pleased. I addressed the people in the midst of the village, and Dittarree did the same. We directed their attention to the best things, and left them to pursue our voyage. Passed a hill famous for a temple of Mahádeb. We ascended by a circuitous path through much jungle. This place is visited by many pilgrims. I thought, as I surveyed this haunt of idolatry, when beholding this once beautiful temple, that if Hinduism was in the same state as the generality of its temples in these secluded spots, its fall could not be distant. They seem to be falling to decay: two or three solitary bráhmans remain near and perform the usual ceremonies, whilst all indicates poverty and approaching ruin. This is not the case with a few favoured spots, supported by the state, or by numerous pilgrimages; but this is the aspect of them generally. The river here is as large as the Thames, and its banks present a beautiful variety of hills and valleys. We have spoken to-day, and distributed books in four different places. May the people read them, and be directed to Him who is alone worthy of their trust and worship!

The woods on the banks of this river are filled with birds of various species; we have seen large flocks of peacocks; various medicinal plants are here growing wild, and beautiful flowers wasting their sweetness on the desert air. Also here are mango and lemon trees, inhabited by numerous monkeys as well as birds; these trees present a delightful shade to the solitary traveller who may chance to pass this way. The beauties of the wilderness are the handyworks of the Almighty. How sweet to meditate upon them, not less interesting because amidst the desert!

22nd.—Stayed last evening at a village named Bhagapura; we visited it, when Dittarree preached, and a few books were distributed. The people had never before heard the Gospel, nor seen our books: they at first scru-

pled to take them, saying they could not understand such wonderful things; and their being in the printed character, and on paper instead of tál leaf, increased the apparent difficulty. We however talked kindly to them, and they took some tracts, promising to study them, and understand them if possible. May a divine blessing attend them! The banks of this noble river are covered with deep jungle, broken by solitary villages and secluded temples; tigers and every kind of animal, common to the country, abound here. One tiger visited us last night in his nightly rambles, but soon left us. Stopped at 8 o'clock on a broken rock, where were two or three fishermen's huts; a bráhman was also present: we stayed and talked a little with these poor people, and pursued our journey. Further up the river, as the natives informed me, there is a thickly populated district, with a reading and intelligent people. I felt very anxious to see them. Abundance of alligators lying on the sand-banks basking in the sun; many of these enormous creatures are five or six yards in length; some of them are very dangerous, and will attack sheep, cows, and, in some cases, men: they are amphibious, but seem to prefer sleeping on the sand. Stopped at a place called Bhygapúra, and preached for half an hour in the street. One intelligent bráhman, well read in the shástras, and many other people, were present. I discoursed on the attributes of God, and the way of obtaining salvation, and Dittarree followed; they seemed at last disposed to dispute, and, our time for going being come, we gave a few tracts and went to our boat. Stayed for the night at a place inhabited by páiks, a kind of soldiers. They hold land free of rent; their tenure is similar to the old feudal tenures in England. They are bound to attend the rájá when called upon, to adopt his quarrels, and fight with neighbouring rájás if desired. These rájás are much like the kings mentioned in some parts of the Scriptures, possessing a district of a few miles in extent, with a dominion over the people, whom they usually cruelly oppress. The wars, or rather quarrels, between these rival chieftains are frequent, and of course often attended with much destruction of life and property. The occasional interposition of the British authorities has lessened the destructive nature of these affrays, but still they are frequent.

23rd.—Stopped at about 9 o'clock at Subarnapura, or Golden-place: here are two temples of Mahádeb, in tolerable repair; the village, as usual, is not large. The principal people assembled, and I spoke at some length, answering common objections and stating the outline of the doctrine of the Bible; they heard with much attention, and I regretted I could not stay longer; we left some books and proceeded. Stayed for the night at a miserable-looking village called Nuápátná: the people fled at our approach, and we could not tell them the good tidings we had for them. The Lord can enlighten them, and make them to know the joyful sound, and to trust to the Saviour's atonement. May they soon cast away their miserable idols, and feel their need of the Redeemer! It is melancholy to reflect upon their condition, spiritually and temporally;—they are held fast by Satan's bondage, and oppressed by unfeeling superiors; they are alike destitute of the hopes of heaven and the comforts of earth.

24th.—Arrived early this morning at Simulapura; here, after a little patience, we got the people to hear us. Dittarree preached in two places, and Bhikári, a promising young man, lately baptized, who accompanies me, also spoke to the people; the opportunity was encouraging, and a few books were distributed.

This is a more cultivated district, and the people seem industrious and happy. They heard with some attention the word of life. May the seed thus sown be productive of a harvest another day. Stopped at midday at a temple of Durgá situated on a hill. Many officiating bráhmans were

present. Formerly human sacrifices were offered to this dark and bloody deity, but goats are now substituted for human victims. The temple is ascended by numerous steps, and appears in good condition. We had merely a rambling sort of conversation with the people, and returned to the boat: the bráhmans seemed confident of Durgá's divinity and power, and it was a waste of time, to all human appearance, to stay. Stopped for the night in a most desolate place, surrounded on all sides by woods and sand-banks. At the bottom of a hill, at a small distance from the river, is a sort of village inhabited by people of infamous character: many murders and robberies are attributed to them. The terror of the boatmen was evinced in their carefully avoiding their side of the river. Several bráhmans, going on pilgrimage, begged to remain near our boat during the night, as they felt sure that the thieves would not venture to attack a sáhib's party. The situation of their village seems to be quite suitable to those practices which are attributed to these people; this is the most lonely part of the country between Cuttack and Kantilo; but the road to Nagpura runs through this barren district. They are said to kindle fires to entice travellers to their place by the sight of the smoke, and then to rob them and perhaps murder them. These are the reports of the natives, who carefully avoid all intercourse with them.

25th.—Christmas day: went ashore at a village called Bhedá. Here the women and children looked on us without any fear, but the men fled and hid themselves. This singular circumstance was explained afterwards;—as soon as they heard that a sáhib was coming into the village, they supposed that it was to take away some men to work the boat. The Mahrattas, and afterwards the English, as it is said, used to take and put persons to their work, keeping them sometimes many days, using them cruelly, and after taking them many miles, sending them home without any remuneration. Dittarree however told the children that I was "a merciful sáhib," and come to teach them good knowledge; at length one man ventured to shew himself, and I read to him and explained one of our books, and also gave him one. The familiarity of my appearance inspired him with confidence, and he went and called the men, and they all came. I and Dittarree spoke and distributed books. We had a delightful opportunity. I feel encouraged. Dittarree says, that his mind is very happy, and that the people heard our words in a good manner. I feel thankful that the Lord opens the hearts of these lonely villagers to hear our instruction. Towards evening the banks of the river assumed a most interesting appearance. The mountains appeared to rise on each other, until in the distance they seemed to mingle with the clouds. The wind was gone, and the surface of the water was moved only by a gentle undulation, disposing the mind to silent meditation upon Him, who here gives to the numerous birds and beasts their daily food. Stopped at a village called Telúniyá. The terror of our name was here strongly manifested. As soon as they heard that a sáhib was approaching the village, the men, women, and children fled, as though a hostile army was approaching; and when I arrived, the place might be said to be a deserted village,—nothing but cows and horses were to be seen. We commenced reading, and one old man ventured out, and on finding we were harmless people, others soon came, and we had a congregation. Krupásindhu and myself spoke for some time, and we left some books; and when we parted, they, as well as ourselves, laughed at their fears. Mrs. Brown and Mary were objects of great curiosity: no European woman had ever visited this place before. Much consultation, as the natives told me, took place, to know whether my daughter was a boy or a girl. This has been a good day, and I feel thankful to the Lord.

26*th*.—Baidiswara. This is a place delightfully situated in a corner of the Mahánuddi, and is a place of some trade, as appeared by the numbers of boats lying off the town.

There is here no fear of a sáhib. Many of these people trade to Cuttack, some of whom knew us, and received us with apparent pleasure. Here in several parts of the town we preached Christ crucified as their only hope of salvation, and gave them tracts, which they took with much eagerness. Here is a temple of Mahádeb at the foot of a considerable hill, covered, as usual, with jungle, and inhabited by tigers. We went up the hill, but the difficulty of ascending was such, on account of the path being overgrown with bushes, that I was quite exhausted. I spoke here twice. Dittarree, Krupásindhu and Bhikári preached in various parts of the town. I feel happy that we have come here to-day; our words were heard with attention. May the Father of all smile upon the labours of this day, and may what we have thus done in time be owned in eternity! May souls be gathered to the Redeemer, and then how great will be our rejoicing!

27*th*.—Arrived this morning at Kárabára, a considerable village; the people here evinced, as usual, some shyness at first, but soon became reconciled to my appearance, and they assembled to the amount of about a hundred. We explained the object of our coming. Dittarree repeated parts of the Shástras, and pointed to Christ as the true sacrifice for sin. The fallen condition of man, his need of a Saviour, the final condition of those who believe our words and those who believe not, were the principal subjects insisted on. After distributing tracts we set sail again on our way for Padmabati. The evenings and mornings are very cold, so as to require a great coat or cloak. Mrs. Brown's health seems improving, and I trust that the Lord will make the journey a blessing in many ways. A constant reliance upon him, and an unreserved belief in his word—how necessary are these to make any thing effectual to good, spiritually or temporally! The banks of the Mahánadi here are rather lofty, and present a pleasing appearance. The circumstance that this beautiful country is given up to the delusion of Hinduism, is melancholy. The government, too, of these petty rájás is the worst imaginable. The rájá will sometimes come down, and lay a heavy tax upon a village or a family, called *tandi*, and the only mode of resisting these ruinous impositions is to fly to the zillah of another rájá, who, though he may in his turn oppress them also, usually affords a temporary protection. This is often the cause of feuds between these petty chiefs; but their mutual jealousy is the only check to complete spoliation. At Baideswara the whole of the ráyats had left their houses, and had crossed the boundary of the zillah; but the rájá, on hearing this, remitted one half of his demand, and the people were returning the same day I was there. One poor widow told us, that ten rupees were demanded of her, while her whole property, including house furniture, spinning-wheel, and all, did not appear to be worth half that sum. The honourable Company would be doing an act of charity in pensioning these voracious gentlemen on a moderate allowance, and taking their country. Stopped at Padmábati, a considerable town. We were here well received; the people heard us gladly, and were anxious for books. One pleasing circumstance took place: we had left the town sometime, when six men came running on the banks of the river, and begged to be supplied with "our good papers." The people often call our books kágaj (paper), to distinguish them from their own book written on tál leaf. We gave them each a book, and Dittarree again spoke to them. The three native brethren, beside myself, spoke to large and apparently attentive congregations in this place. I trust the opportunities have been useful; they have at least been, through Divine mercy, refreshing. When I enjoy a good day of religious opportunities, I usually think of Addison's words:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

28th.—Kantilo. This is a considerable town both for size and wealth. It is famed as a place of resort for the neighbouring country, both on account of pilgrimage and trade. Here is a temple in good repair, dedicated to Mahádeb, on the model of that at Púri. The influence of the bráhmans here is great, and I suspect this place is not very promising as a Missionary station. All those places distinguished for temples and bráhmans, are unpropitious for the propagation of a new religion. The people in these places are usually very bigotted and very depraved, verifying the old proverb,

"The nearer the temple the further from God."

This is the utmost of our journey outward. After visiting the town and distributing our books, we shall return, and take in places not visited in our coming out.

I visited with Dittarree several places in the town, but feel discouraged and unwell. How vain seems the attempt by our feeble efforts to make any impression upon this vile, but ancient and deeply rooted superstition! The people here seem wholly given up to idolatry. Bro. Sutton, I think, once visited this benighted corner of the earth;—excepting during this visit, I believe the Gospel was never preached here. The people are anxious for our books, and hear with that light and trifling attention so common amongst them. Being unwell, I have left the speaking, as yet, entirely to the Native brethren. Dittarree, though an old man, appears to me to improve every year; and Bhíkári will make, I hope, a good preacher. May the great Lord of the harvest own their labours in the day when he comes to judge the quick and dead! We want an increase of faith as new difficulties arise, and we may truly say, looking at the immensity of our work, "Who is sufficient for these things?" I pray that, through a Saviour's mediation, souls even here, "where Satan's seat is," may be gathered to the Lord. The brethren have been interrupted but little in their addresses: the people have expressed their wonder at Jesus and the resurrection. "Who is Yesu Krist? we don't know that name. He is not in our Shástras, and we have not heard of him before. We want those books: we judge that Yesu Krist's words are written in them." I regret I am unable to speak here, but the sun seems to have affected my head.

29th and *30th.*—We have, in the last two days, been over the town and adjoining villages. The anxiety to obtain our books continues undiminished, but we are careful to distribute them only to such as can read;—they are too precious to be wasted. Upon the whole, we have had good opportunities, and I trust the Lord has been with us. We have had no abuse, which I wonder at in a place thus devoted to bráhmanical superstition. We will pray that the books distributed, and that the word of the Gospel which has been dispensed, may, through the Holy Spirit's influence, be the seed of a church in this idolatrous city; and that future brethren, when I am laid in the silent dust, may rejoice here, as we have done at Cuttack, in a church being gathered to the Lord. We shall return to-morrow, and take in some places not visited yet, and probably call at some places already seen, and inquire into the effect produced by our books.

31st.—This morning busily engaged still in distributing books; several men coming from distant villages applied for tracts, and we usually gave them ten or a dozen to give to their town's people. I also sent a New Testament to the rájá of the zillah, and proposed sending a letter to accompany it; but when I inquired of Dittarree the manner in which a

rájá should be addressed, he began thus, "Image of the Supreme God, fount of light, sea of mercy." I did not feel disposed to address any mortal in this style; but when I consider that this language was to be addressed to a man living in a mud fort surrounded by jungle, who perhaps spent his life equally between drunkenness, lewdness, and oppression, the terror of all his neighbours, and who would be a monster in England, I did think that to write in such a style to such a person, (and such persons these petty rájás usually are,) would be ridiculous bombast, as well as a species of blasphemy. I declined therefore writing at all, as sending a letter not in the usual style might have been considered disrespectful, and might have prevented the best of books being read. May this book of life go forth into this wilderness as the law of the Lord, "perfect, converting the soul!"

Jan. 1st, 1836.—New year's morning; I assembled the Native Christians, and had a prayer-meeting in the boat; I, Dittarree and Krupásindhu engaged in prayer. I explained to them the nature of the meeting: it was to take a retrospect of the past year, to praise the Lord for past mercies, to humble ourselves under a sense of past sins and failings, and to implore the Lord's blessing for the year ensuing. I told them of the watch-nights amongst the Methodists, which they seemed to approve of highly. We had a most agreeable opportunity this morning, and I felt refreshed and profited. Oh may the Almighty God go with us this year, and may he guide us by his counsel, and give us much success! During the last year he has smiled upon us and upon our church, and has given us many additions; but with outward success we want more spiritual-mindedness, a closer walk with God, and more Christian affection. Alas! how many are our failings and imperfections!

4th.—The last three days have been embittered by much pain, arising from cold taken on the water. I was obliged to hurry home for medical assistance, and thus I have done nothing since the first. Thanks to a gracious Father, I am better, and hope to commence a second tour to-morrow. The weather is now very cold, and my constitution is now so Indianized, that I feel the cutting winds from the mountains, especially when on the water, to be very inconvenient and unsafe. I pray that the Lord may continue my health, that I may still usefully labour in his cause.

6th.—I left Cuttack to visit Bhiripura, which is a part of the country in which we have had some success. I arrived in the evening, a good deal fatigued.

7th.—Bhagatapura. Here we stopped in two places, and preached the Gospel; three native brethren and myself spoke in the town. The attributes of God, the sinfulness of man, the efficacy of Christ as a Saviour, and man's final account, were the principal subjects discoursed upon by us. One old bráhman was awkward, and appeared incapable of understanding even the native preachers; but the sad state of his mind was finally evinced by his throwing away a book, which I rather forced upon him. The way of his fathers, he said, did for them, and would do for him. Such is the blindness of the human heart and alienation from all good. May the Spirit breathe upon these dry bones that they may live!

8th.—Tangi. The brethren here delivered their message, and distributed a few books. I was utterly incapable of saying or doing any thing, so I went to a neighbouring shed, and lay down till the natives called me, and we returned to Bhiripura.

9th.—Went to see our brethren at Bálogi Kharida. Their harvest is just finished, and they are laying up a little store for the time to come; they seem pretty comfortable, and I felt encouraged to see them. I talked to them on their spiritual and temporal affairs. They are a few sheep in the wilderness, and often are in danger of scattering or being devoured

by the wolf. I feel deeply the responsibility of having so many cares daily upon me, and often seem ready to faint; but the Lord is able to support and qualify for all the work which he has for us to do. May his presence be realized, and all will be well!

10th.—Preached to-day in Uṛiya, from Matthew xxvi. 4; in consequence of a death in the church several were not present at worship. This day, at an advanced age of more than seventy, died the aged bráhmani, so long a member of our Christian church. Her mind always appeared directed to the one great object of hope, Jesus Christ, whom she always styled, clasping her hands and raising her eyes to heaven, the Great Lord, (Mahá-Prabhu;) she suffered comparatively little, and her end was peaceful, trusting alone to the Saviour's atonement for salvation. Doubtless she sleeps in Jesus, in whom she believed.

11th.—This morning early I committed to her grave the aged bráhmani, in the presence of several of the brethren; she was interred in the place appropriated to the burial of Native Christians of all castes—a solitary spot on the banks of the Mahánadi; here her frail body rests till the morning of the resurrection. May my end be like her's—calm, peaceful, and trusting to a Saviour's death. We sung part of an Uṛiya hymn, beginning with the words, "The Gospel giving life and salvation." I read a part of 1st Cor. xv. and offered a short address on the certainty of death and judgment, and concluded with prayer.

12th.—Dhabaleshwara Játrá, and a large assembly. The multitude were assembled here to give Namiská to Mahádeb. The noise was immense, and the uproar tremendous. This is the case with all the játrás and worship of the Hindus; they are suited only to wicked and unregenerated men,—to men whose minds are earthly, sensual, and devilish. Speaking was useless, but we distributed 600 tracts, which will be scattered amongst the Gadajáti people, the wildest and most destitute of the Uṛiyas. I am thankful for the opportunities of this day. May our labours be seen in eternity!

III.—*Female Infanticide in India, No. IV.*

In the Calcutta Christian Observer for May, we were enabled to lay before our readers some information regarding the extent to which the crime of Infanticide prevails in Cutch, derived chiefly from a paper published by Lieut. Burnes in the Journal of the Royal Asiatic Society, No. 2. From a census compiled by him with great care, it appeared that in a population of 4,000, there were found only 144 girls; and that the practice was not confined to the Jharijahs alone, but had been adopted by the other Rajput tribes, and even by several tribes of Mahometans. We have been lately favoured with a full and authentic detail of the measures employed by the Bombay Government for its suppression in the adjoining province of Kattiawár, and of the partial, but encouraging success which has attended them. The Rajput chiefs have been taught to know that the British authorities are in earnest, and that they will be satisfied with nothing short of the entire abolition of a practice so savage and inhuman. We are indebted for

the following able sketch of what has been done to the pen of Mr. Willoughby, the Political Agent in Kattiawár, the worthy successor of Col. Walker, in zeal, energy, and untiring exertion. There is not an Englishman who can read it without feeling proud of his country, or without the fervent wish that many similar pages may yet be inscribed in the annals of her rule.

"The partial failure of the plans adopted for the extinction of infanticide is principally to be attributed to the almost insurmountable difficulty which exists against detection, without the establishment of a system of espionage and inquisition over the domestic affairs of the Jahrijas, to which, (when the peculiar notions are considered, which they, in common with all Rajputs, entertain respecting the privacy in which the female branches of their families should be kept,) they never could be expected to submit. So great is this difficulty that, notwithstanding the fact of the continuance of infanticide is placed beyond doubt by the extreme disproportion existing between the number of male and female Jahrijas, I can only trace on the records of this office, during a period of twenty-five years, one instance where investigation and punishment have followed an infraction of Colonel Walker's settlements. Still, however, it is gratifying to reflect, that a considerable degree of success has resulted from Colonel Walker's measures. Previous to the renunciation of infanticide by the Jahrija chiefs of Kattiawár, only five instances were known where parental feeling had overcome the general custom of the tribe. This fact is stated in the report of March 1808; and on the 16th December of that year, Colonel Walker forwarded a return, shewing that during the short period intervening, twenty-five daughters had been preserved; and on the 25th of the same month, another return shewing that the number had increased to thirty-two. This flattering prospect no doubt excited expectations both in Europe and in this country, which unhappily were doomed to be disappointed. In 1812 Major Carnac tried the experiment of stationing Mehtas at the principal Jahrija towns for the purpose of communicating the 'birth, preservation, or murder of female children;' but the jealousy, with which they were looked upon rendered their exertions nearly abortive, and they were withdrawn. In the same year the Jam of Noanuggur was fined five thousand rupees for general inattention to the engagement he had entered into in 1807, that the practice of infanticide should be discontinued within his jurisdiction; and on this occasion this chief was required to renew that engagement. In September 1816, Major Carnac reported that 'his expectations and those of the Hon'ble Court of Directors,' in regard to the suppression of the crime, had not been fulfilled; and this melancholy fact was placed beyond doubt in the succeeding year by a return obtained from his assistant, Captain Ballantine, then stationed in Kattiawár, shewing that from December 1808 to June 1817, the number of females preserved had only increased from 32 to 63. The subject does not appear to have again engaged particular attention, or to have been reported upon, until 1824. In this year the Political Agent, Major Barnewall, forwarded a return shewing, that from June 1817 to July 1824, the number had increased from 63 to 266, of whom 25 were married, 194 remained, and 47 had died a natural death. These results indicated that although the 'horrible practice might be somewhat subdued, it was still far from being relinquished.' In 1825 'The Infanticide Fund' was established. This is composed of all fines under 20,000 rupees imposed upon the tributaries for breaches of the peace, or other misconduct, and of realizations under the head of Mohsulbe. The British Government first set the

example; His highness the Guikowayr being subsequently induced to consent that all fines imposed on his tributaries should be similarly appropriated. From this source, occasional remissions of tribute, presents to the chiefs, and pecuniary assistance on the marriage of their daughters have been granted to those who have practically renounced the custom; and another mode of testifying approbation to those who have preserved their daughters is, by postponing the payment of the tribute to suit their convenience. In July 1828, Mr. Blane obtained a register of Jahrija females then alive in the territory of the Jam of Noanuggur. These shewed them to amount in number to 171, of whom 68 were married and 103 unmarried. According to the return of 1824 the number was only 76. Mr. Blane's register, therefore, exhibited an increase of 95: but from the age of some of the persons enrolled in the latter, the agent observed that part of this excess originated in omissions in the return of 1824. At the beginning of 1829, Jeehajee, the chief of Moorvee, who was first prevailed upon by Colonel Walker to renounce infanticide, died, and presents were made by Government to his successor of the value of 2,000 rupees, and the agent was instructed 'to announce in the most public manner, this departure from usage in honor of the memory of one who, by his conduct in being the first to renounce a shocking custom, entitled himself to the gratitude of the Government by whom his family is protected.' A distinction of this kind was calculated to produce a good effect throughout the province generally, and was appreciated by the chief upon whom it was conferred, and called forth from him a promise that there should be no remissness on his part in the performance of a sacred duty, '*Dhurmo Kam.*' In July 1829, Mr. Blane forwarded a return framed by his assistant, Mr. Langford, of the number of females preserved in the district of Dhurole. They were 71 in number, and exceeded by 20 the census of this district for 1824. On this occasion presents to some value were distributed among the Jahrijas, and the agent was instructed to inform them of the high satisfaction which Government had derived from their exemplary conduct in adhering to their engagements. The returns from Noanuggur and Dhurole afford satisfactory evidence that in those districts the humane efforts of Government to subdue the practice of infanticide were becoming more successful; but as no census was obtained from the other Jahrija districts, no data exists for ascertaining the actual increase in the number of lives preserved either from 1824 to 1829, or from 1829 up to the present period."

We have formerly complained, that the estimates of the Jahrija population in Cutch are so vague, that it is impossible to place any dependence on them. The lowest estimate reduces the whole tribe to 12,000 persons: and yet they have indisputably the chief rule among a population of more than half a million. Col. Walker again supposes that there are 125,000 families, which would raise their number to 300,000, which is certainly an over-estimate. The only approach that can be made to correctness seems to be, that their contingent for the field is 20,000 men. We find the same confusion and uncertainty in regard to their number in Kattiawár, and yet, as Mr. Willoughby well observes, until a tolerably complete census be formed, every attempt to suppress infanticide must be unavailing. The following valuable addition to our stock of information on this subject has been made under Mr.

Willoughby's personal superintendance, and has been carefully verified in so many ways, as to ensure almost complete accuracy.

Number.	Districts.	Males of and under age 20.	Females.					Excess of males.	Excess of females.
			Married.	Betrothed.	Unbetrothed.	Deceased.	Total.		
1	Noanuggur,	613	86	77	178	39	380	233	..
2	Dhurole,	208	11	..	73	9	93	115	..
3	Gondul Dhorage,	86	18	6	20	1	45	41	..
4	Moorvee,	61	3	3	1	7	14	47	..
5	Rajcote,	15	2	..	1	5	8	7	..
6	Drapha,	67	1	..	9	4	14	53	..
7	Veerper Khurery,	52	2	4	4	..	10	42	..
8	Mooleeladoree,	63	..	1	13	3	17	46	..
9	Serang Chandli,	37	3	..	10	2	15	22	..
10	Satoodur Wavree,	38	6	5	13	8	32	6	..
11	Kotra Nayajee,	24	..	1	1	..	2	22	..
12	Keesurah,	12	3	2	11	1	5	..	5
13	Rajpurra,	30	..	..	2	3	71	25	..
14	Jhalleea,	28	5	1	5	2	13	15	..
15	Mallia,	16	..	2	2	1	5	11	..
16	Lodeeka,	9	..	..	2	..	2	7	..
17	Menguee,	6	..	1	5	..	6	..	..
18	Pal,	5	..	..	1	2	3	2	..
19	Bharwa,	18	..	1	1	1	3	15	..
20	Veerva,	2	..	..	..	..	..	2	..
21	Kotaria,	3	..	..	1	1	2	1	..
22	Shapoor,	3	..	..	..	..	..	3	..
23	Wuddalee;	8	..	..	1	..	1	7	..
24	Kotra Sauganee,	3	..	..	1	1	2	1	..
25	Koksiallee,	4	..	1	1	..	2	2	..
26	Mewa,	2	..	..	1	..	1	1	..
27	Gowreedhur,	5	..	..	..	2	2	3	..
28	Gulka,	4	..	..	1	1	2	2	..
		1422	140	105	358	93	696	731	5

The present census, therefore, exhibits the undermentioned results:

1st, Number of males of and under the age of twenty, is 1422
2nd, Number of females of all ages known to have been preserved, is 696
Excess of males, therefore, is 726

It is, indeed, a noble result to have preserved the lives of 696 females, and most encouraging, when we look on it as the earnest of ultimate complete success: but even in this comparatively favoured district, notwithstanding the unceasing vigilance of the Government agents, how melancholy to reflect that there is a deficiency of 726 females, or (adopting an after and more accurate proportion) that in a population of probably not more than 4000, *eight hundred* little innocents have been

murdered by their own parents. The magnitude of the evil is only now opening out on us: and there is reason to fear that when accurate returns shall have been made of all the tribes who practise female infanticide, an appalling amount of crime will be discovered, calling for the immediate interference of every one who has any regard either for God or man. There need be no doubt of ultimate success; for, besides the fact that, in the little talook of Keesurah, the females actually exceed the males, Mr. Willoughby enumerates two Jahrijas who have four daughters alive, 13 who have three, and no less than 80 who have two daughters living*! With these encouraging prospects, the sin will lie heavy at the door not only of the British Government, but of every individual Christian, if female infanticide is suffered much longer to disgrace human nature, and the blood of children to cry aloud for judgment on their own merciless parents.

(To be continued.)

IV.—*Revival of Religion in Switzerland.*

[An address delivered at the Monthly Missionary Meeting, May, 1836.]

It has been deemed expedient on these occasions to deviate from the former practice of a sermon, and to place before you the state of religion in some interesting department of the Missionary field. It has been allotted to me to give you, this evening, a condensed account of the

STATE OF RELIGION IN SWITZERLAND.

May the Great Master of assemblies enable me to use the information which has been put into my hands by a friend recently arrived from that country, in such a manner as shall interest your feelings, warm your hearts, benefit our fellows, and glorify our Lord.

It is recorded of an ancient matron, that her affection for her son was more than the ordinary affection of a mother. The source of this extraordinary attachment was to be found in the striking resemblance which his features bore to those of his father, whom she had tenderly loved. His features had been marked with nobleness and generosity. The youth was called by the casualities of war to the field of conflict. The season of return arrived, and the fond mother had associated with that return the noble features of her sleeping husband; in the anticipation of the event she felt all the impulses of youthful passions infused into her mind; but when the patriot bands returned, and she beheld him who had walked high among the brave, with all his honors thick upon him, she started and expressed her incredulity as to his identity. "His visage was marred" by the rude hands of war, and nought save the melody of his voice and some secret mark remained, by which the mother could identify her son. She is said, on being perfectly convinced of his identity, to have wept aloud, and would not be comforted, uttering indignant censures on the god of war; nor could the honors of conquest remunerate her for the

* It gives us pleasure to state, that every one of these individuals received either a pecuniary reward, or some honorary distinction from the Bombay Government.

loss of those features on which she had hoped to gaze with delight. Similar grief has been experienced by the enlightened in traversing lands naturally fertile and populous, which have been devastated by war, or depopulated by famine. Have not those who have trod the ruins of once flourishing Babylon, or the site of busy Tyre, involuntarily exclaimed, Where is thy greatness, O Babylon! and thy merchant princes, O Tyre! How is the fine gold become dim! It is an axiom, however, that our feelings are actuated more or less powerfully according to the importance of the subject, and the adaptation of its object to our peculiar sympathies and desires. The friends of peace would tread the plains of Marathon with only sorrowful feelings, while the sons of war would be stirred to deeds of blood and spoil. The followers of Jesus could not tread unmoved the scenes of his ministrations, nor unaffected could they survey those lands and people which have been the theatre of some of the noblest displays of Christian enterprize and success, but which now present to the mind's eye but one sterile waste, or at most here and there an oasis in the desert. Among such lands Switzerland must be ranked. The land which could call Zuinglius, Œcolampadius, Calvin, and other noble martyrs and defenders of our faith her sons, (not less, that she was the cradle of such a spirit as Tell,) may rank high among the countries calculated to inspire interest in the Christian's mind;—a country at once the cradle of civil liberty, and the conservator of religious truth. Some few years ago, had we gone to this land, full of interesting feelings and delightful associations, every hope would have been blasted, and our feelings of joy would have been transmuted into grief. We should have found the scene of Zuinglius's efforts covered indeed with dead men's bones; those spots on which many honored men had contended for the faith, the scenes of spiritual desolation; and the chair of the author of the Christian Institutes* filled with the advocates of the blighting and lax doctrines of Socinus and Pelagius, and this, too, under the garb of more rational teaching.

The influence of such a state of things may be easily conceived without any labored demonstration. Geneva, the fountain of instruction, being poisoned at its source, the streams which flowed from it bore evidence of its impurity. The pulpits were filled with unfaithful pastors; their instructions cold and paralyzing; the spiritual vegetation which had every where vied with the natural luxuriance of the valleys disappeared, and every spot appeared as cold and sterile as its most icy mountains. The political state of the counties or districts did not improve the condition of true piety; though professedly democratic, they were but little despotisms in the hands of *rationalist intolerants*.

Though this gross darkness covered the land and people, the fire of the altar of truth was not extinguished—it smouldered, though it did not flame. It was ready to ignite, when the Spirit from on high should descend. Nor was the altar unguarded:—a few, like the women at the cross and sepulchre, loved the name and doctrine of Jesus;—the name they embalmed in their hearts, the doctrine they showed forth in their lives. They were few and scattered;—like the chamois of their native hills, they wandered on the mountains without a shepherd.

To assist you in your thoughts, it may not be improper to state, that this lovely country is divided into twenty-three counties or sillahs. They differ in their political constitutions, language, and religion. In politics they are entirely distinct from each other. The form of government is elective. Some are elected by the people, and others more by an aristocracy. These governments of course differ materially in their treatment of religion: some are very liberal, others intolerant; and, with the ex-

* Calvin.

ception of Geneva, they are all united with the state. In one feature they have, however, until very recently, been uniform; viz. in their opposition to all those who named the name of Jesus. This is the condition of the Protestant Cantons.

There are three distinct languages spoken in Switzerland: in the western the French, in the south-eastern the Italian, and in the rest of the country German. The states which are under Catholic rule are plunged in the deepest ignorance and misery. The Virgin there receives more worship than Christ. The Bible is not known even by name to many; and but few can read. Yet even there, it is hoped, there are a few whose eyes the Lord hath opened to discern the Lord's body. Some still, struggling with conscience, cling to the religion of their forefathers, who, we trust, will yet be sent forth to liberty and triumph. The Protestant Cantons offer a much more cheering aspect to the Christian's eye. There the Bible is known,—the people are able to peruse its contents; books containing good and judicious instruction have been disseminated. Here, therefore, not only is the good seed sown, but the soil is much better prepared for its reception. In the towns and villages of these more favored districts, many may be found who are Christians indeed, taught by energetic and devoted pastors. These faithful but poor followers of Christ have exemplified the true spirit of the gospel: they have not forgotten their duty to spread the gospel either at home or abroad. This disposition displayed itself about twenty years ago in the institution of a Mission College at Basle, from which the Mission field has been supplied with many of its most efficient laborers. This is connected with the German part of Switzerland.

At the period to which we have just referred, but few of the pious were to be found in the French Cantons: yet it pleased the Lord to kindle a fire there, which nothing should be able to suppress. The Church at Geneva had, by treachery in the camp, become sterilized with Unitarian doctrines, and the religion of Jesus appeared to be almost banished from that city, which had been a city of refuge to those who suffered for his name's sake,—the English Episcopalian, and Scotch Presbyterian. Though things were reduced to so low an ebb, there were not wanting a few good persons who had not bowed the knee to Baal: these were a small band of pious Moravians, who met often together. The first remarkable era connected with the history of the revival stands connected with the visit of an Englishman named Haldane, who, during his stay in Geneva, convened the divinity students, and addressed them pointedly on the subject of true piety; and not without success. Some of them were convinced of the errors they had been taught, and refused to subscribe to the articles by which alone they could obtain admittance into the bosom of the church. In 1832 these formed themselves into a small dissident church, together with the Moravians, to which we have just referred. They preached with considerable success, not unattended with much opposition. In 1818 was the second era—it was the conversion of a man distinguished for his natural abilities and grace,—the Rev. Cæsar Malan; a name which will ever be dear to the Church of Jesus. At the time of his conversion he was a tutor in the academy at Geneva; his conversion and avowal of his sentiments secured his ejection from that post. This did not deter him from teaching and writing, for both which offices he was well qualified. His works have obtained a just celebrity, wherever the doctrines of the Reformation are known and loved. His labors were very great and successful. He travelled into the different parts of his native land, preaching the word, the Lord working with him and giving him the souls of the people. As might naturally be anticipated, his success raised the ire of the constituted authorities. Two of the Cantons, Vaud and Berne, prohibited him from travelling within

their jurisdiction, but they could not stem the torrent which he had turned upon their lands, which, like a mountain stream, bore all before it. It was under these circumstances that the small dissident church at Geneva still continued to increase;—many true disciples were added to it daily, who were an ornament to their profession. One of its pastors, a man of eminent ability, Mr. Bolst, wrote and published several most excellent works, which obtained a wide circulation. In one of these he described the irreligious state of Geneva in such colors as could not be mistaken. This excited the indignation of the pastors. They cited him before the judges. He pleaded his cause in person, and with such zeal and wisdom that the judge said of him, as another said of his Master—"I find no fault in this man." The people, excited by what they deemed a libel upon their religious state, attacked him on his return home, when the authorities were obliged to take him under their protection, and close the gates of the city. The church of the Dissidents has, like the little leaven, begun to leaven the whole lump—in the Canton of Vaud especially, where these persecutions had raged most violently in the years 1819 to 1827 inclusive. During this time of trial, one of the ministers was imprisoned, and died from the cruelties he experienced; others were banished, and religious meetings prohibited in private houses under heavy penalties. These vigorous measures did but excite a more general spirit of enquiry. Within the bosom of the church itself many began to say, What shall I do to be saved? Nor was it confined to laymen. Ministers caught the flame, and preached a crucified Redeemer. The students were also influenced:—in fact, life appeared to pervade the whole mass both of laity and priesthood. The heat of the persecution after a time subsided, and left those who had been faithful to God, in the possession of peace and triumph.

In the year 1832 this feeling embodied itself into a more tangible form, by calling into existence a Society at Geneva, called "The Evangelical Society." Its object was the diffusion of the gospel by every legitimate means—by schools, bibles, tracts, visitations, the education of young men for the ministry, and sending them forth as colporteurs or Bible missionaries into the neighbouring Cantons and France. Their labors have been attended with considerable success, and similar societies have been established at Lausanne and Berne.

The next step of importance was the establishment of an *evangelical college* or academy, in which the pious young men of the revived churches might take refuge, and be instructed in the true faith of the gospel. In this seminary about 15 or 20 young men are usually studying. Its constitution is very liberal;—it is not connected with any party, but most gladly receives all those who profess Christ within its walls; and having educated them, considers them not as its own, but the property of the whole Church. Another pleasing feature which has come to our notice, is the banding together of some of the infant churches for the spread of the gospel;—this has been the case with the churches of Vaud, Berne, and Neufchatel. They have sent, as the result of their union, several young men to France to preach the word of life, who have generally met with a favorable reception. These churches, being in an infant state, are generally poor, and unable to give splendid donatives to the treasury of God: but they have what is of more value,—men well adapted to the Mission work; and, what is more delightful, they are willing to give those men to any section of the church who will frugally support them. This is not an idle boast. We have some of us had the privilege of associating with two just arrived from the institution at Geneva, who are to be supported at Sonámukhí by the generous liberality of one pious civilian.

In the year 1830 the whole country became subject to political revolution. The change was highly beneficial to the interests of religion. The new

government being based upon liberal principles, were desirous of shewing their liberality by adopting a directly opposite line of conduct to that pursued by the old administrations. Notwithstanding this, the condition of some of the brethren in the eastern Cantons demands our sympathies and prayers, as they are yet the subjects of prohibitory laws and unjust restrictions. On those eastern parts of the country the religious movement is increasing, and in fact over the whole land there are very many, who pursue their course unmoved by the threatenings of the wicked, or the favors and smiles of the powerful.

I know not that I have made the most judicious use of my materials, but I think we may infer from what has been advanced, that the result of the visit of ONE MAN, *determined in purpose and holy in life*, has tended, by God's blessing, to give life to the dead, and excite such a flame in Switzerland as not all the fiends in hell or enemies on earth shall be able to extinguish. By his means many pulpits have been filled with faithful teachers; the churches have been crowded with listening auditors; the Bible is read; impiety crushed; unbelievers checked; and many souls prepared for labor on earth, and for glory in heaven. May we not say, in the language of our good friend who supplied me with the principal part of this information—"Blessed be the Lord who blesses in such a manner this little land, not only with happiness, freedom, and peace, but also with the infinitely more valuable gift of heavenly and eternal happiness?"

What is the practical influence of this information upon us?—for every address is deficient which does not excite in us practical dispositions. The first is *gratitude*. That God has been pleased to restore the smile of his countenance to this once favored part of his vineyard. That his love has returned.

The second feeling should be *prayer* and *sympathy*;—sympathy with the suffering; *prayer*, that the Lord Jesus may strengthen and confirm the disciples to withstand the wiles of Unitarianism and the malignity of Popery; that they may be preserved from a bitter and exclusive spirit; that their piety may have its legitimate influence upon the active and daring infidelity of France, and the not less active but much more silent irreligion of Germany. O let us pray that its valleys may break forth into singing; that its hills may catch the feeling, and the whole country be a pattern of religious stedfastness and excellence, as it was once of invincible physical courage and love of civil freedom. O let us pray that future generations may not only have to point to that spot on which Tell placed the fate of his country on the life of his child, and his own dexterity; but where many have sacrificed their all for the sake of Jesus and the spiritual welfare of their fellows.

But lastly, the information we have heard should *stimulate and encourage*. We see in the history of this revival how much individual instrumentality can effect. One man becomes the means of raising the drooping vine throughout a whole land. But he was not unmindful to stir up the gift that was in him: he used the right weapons, and he used them well. He addressed men as sinners, and commended the truth to every man's conscience in the sight of God. This good man has been censured by many of the professors as wild; but O that we all had his wildness, if we had but his success. We live in a country where there is much to discourage, both within and without the church; but let us live upon the promise of a faithful and unchanging God, who has declared that in conjunction with the labors of his people he will grant his blessing. We live in a land, too, where we must feel that we are surrounded by infirmity. We soon, very soon, must be no more, and that field we now occupy shall be filled by others. Let this stir us up to work, to watch, to pray; sowing the seed, and resting at last in hope that the harvest shall be sure and universal.

φλος.

V.—*Notices regarding Hindu Festivals occurring in different Months.—No.* 8, *August.*

August 12th—26th.—*Jhulan Játrá.*

From the new until the full moon of August, the *Jhulan Játrá* is celebrated, to commemorate the frolics of Krishna and Rádhá. Many Hindus keep this feast only for five nights, beginning on the eleventh day of the moon; and others for three nights, commencing on the thirteenth.

The ceremonies gone through are much the same as those of the *Dola Játrá*, described in the notices for March; only that no *phág* (red powder) is used as on that occasion, and that the god and his mistress have daily a new change of raiment given them as long as the festival lasts. Krishna and Rádhá are placed in a chair suspended from the ceiling, and swung first by the proprietor of the house, and afterwards by the bráhman guests at pleasure. About 10 o'clock the images are worshipped in the usual way, and offerings of fruits, sweetmeats, cloth, &c. presented. At this time a great number of persons attend outside, and make a horrid discord with barbarous instruments of music, connecting the whole with every kind of indecency.

At noon, the person at whose house the festival is held, generally gives a grand entertainment to bráhmans and others. After eating, dances and dramatic exhibitions of the most indelicate and obscene kind take place, and love-songs in honor of Krishna and Rádhá are sung. The festivities are thus continued till the crowd retire at day-light.

The last day of the *Jhulan Játrá*, being full moon (26th August), is observed in public offices.

L.

VI.—*The Connection between Geology and the Mosaic History of the Creation. By Edward Hitchcock, Professor of Chemistry and Nat. Hist. in Amherst College.*

[At the request of an esteemed correspondent, we again revert to the connection between Geology and the Mosaic History. We have before inserted two interesting communications on the subject by Professor Hitchcock, and shall now proceed, in this and in a subsequent No. to present the greater part of the third and last paper which he has given to the world. We reserve our own remarks on this momentous controversy for a future number.—Ed.]

Having prepared the way, by pointing out several unexpected coincidences between the two subjects, we are now prepared, as the second part of the discussion, to inquire into the nature and means of reconciling the supposed discrepancy between geology and revelation.

This alleged disagreement is chiefly chronological. Moses represents the work of creation as completed in the space of six days; whereas the geologist asserts that the formation of the crust of the globe, with its numerous groups of extinct animals and plants, after the original production of the matter of the globe, must have occupied immense periods of time, whose duration we cannot estimate. Other minor discrepancies between the two records are supposed to exist. But we can conveniently notice them all, in examining the chronological difficulty.

It is important to ascertain whether this demand of the geologist for such indefinite periods of time, be really called for by the established facts of his science. These facts are principally derived from the fossiliferous rocks: that is, such rocks as contain organic remains, and appear to have been formed, in part at least, by mechanical agencies.

1. More than two-thirds of existing continents are covered with these rocks; which contain numerous remains of marine animals, so preserved as to prove incontestibly that they died on the spot where they are now found, and became gradually enveloped in the sand, or other stony matter, which accumulated around them, their most delicate spines and processes being preserved. In fine, these rocks present every appearance of having been formed, just as sand, clay, gravel, and limestone are now accumulating in the bottom of the ocean, by a very slow process. Except in extraordinary cases, indeed, it requires a century to produce accumulations of this kind even a few inches in thickness.

2. But geologists think they have ascertained that the fossiliferous strata in Europe are not less than eight or ten miles in thickness: How immense the period requisite for the production of such vast masses!

3. This mass is divided into hundreds of distinct strata, or groups of strata; each group containing peculiar organic remains, and arranged in as much order, one above another, as the drawers of a well regulated cabinet. Such changes, not only of mineral composition but of organic remains, show that there must have been more or less of change of circumstances in the waters from which the successive strata and groups were deposited. And such changes must have demanded periods of time of long duration, for they appear to have been for the most part extremely slow. We hence derive confirmatory evidence of the views that have been presented concerning the vast periods that have been employed in the production of the fossiliferous strata.

4. Another circumstance still further confirms these views. In very many instances, each successive group of the strata above referred to, contains rounded pebbles derived from some of the preceding groups. Those strata then, from which such pebbles were derived, must not only have been deposited, but consolidated and eroded by water, so as to produce these pebbles, before the rocks now containing them could have been formed. It is impossible that such changes, numerous as they must have been, could have taken place in short periods of time. There must certainly have been long intervals between the formation of the successive groups.

5. The history of the repeated elevations which the strata have undergone conducts us to the same conclusion. Different unstratified rocks have been intruded among the stratified ones of various epochs, and the strata have been elevated at each epoch. But the oldest strata were partially elevated before the newer ones were deposited: for the latter rest in an unconformable position upon the former. Indeed, we often find numerous groups of strata resting unconformably upon one another, the lowest being most tilted up, the next higher less so, and the third still less, until the latest is frequently horizontal; having never been disturbed by any internal protruding agency. It is obvious, then, that

after the first elevation of the lowest group, there must have been an interval of repose sufficiently long to permit the deposition of the second group, before the second elevation; then a second period of repose, succeeded by a third elevation; and so on to the top of the series. Here then, we have the same evidence of the slow formation of the stratified rocks as is taught us by their lithological characters and their organic remains.

It is impossible to exhibit the preceding arguments in a light as striking as they present themselves to the practical observer. Such a person, indeed, needs no labored argument to satisfy him, that if the stratified rocks were deposited in the manner the work is now going on, immense periods of time were requisite. Even if he admit—what we are not disposed with some geologists to deny—that the causes now in operation did formerly act with greater energy than at present, yet he will still see the necessity of allowing periods of time vastly extended to form the fossiliferous rocks; unless he admit, without any proof, that the laws of nature have been changed. God could, indeed, have performed the work miraculously in a moment of time: but the supposition is wholly gratuitous, and even worse than this, as we shall show in the proper place. It is one thing to admit what God *can* do, and quite a different thing to show what he *has* done.

There is one geological fact, however, adduced by those who deny these long periods, that deserves attention. In the coal formation large stems of vegetables from 30 to 80 feet long, have been found standing upright, or somewhat inclined, and perforating the strata nearly at right angles. Hence it is inferred, that the strata of that thickness were deposited around these trunks during a comparatively short period; as they must have decayed ere many years, if left exposed.

This fact certainly deserves very serious consideration. Geologists have usually explained it by supposing, that gravity alone would cause the lower portion of *water-logged* stems to subside in loose mud and sand, so as to bring them more or less into a vertical position. Yet it is hardly conceivable, that a stratum even fifty feet thick, should continue in all its parts from century to century in a semi-fluid state, so as to permit such a subsidence of the trunks: though we know of no facts that show how long it may remain in that state; nor how long *water-logged* stems may resist decomposition. But why not admit that in some cases there may be a very rapid accumulation of detritus in particular places; so that even in the course of a few years a deposition may take place sufficiently thick to surround these stems? Suppose they happen to be situated at the mouth of a rapid river, coming from a mountainous region, and liable to repeated floods. It is well known that in such cases the accumulation of detritus is very rapid. Thus the Rhone has formed a delta in the lake of Geneva, within the last 800 years, two miles long and from 600 to 900 feet thick; and the delta of the Po has advanced 18 miles within the last 2000 years*. But these facts do not prove that, taken as a whole, the deposition of detritus over large areas is not a very slow process. The whole ocean has not probably been raised a single inch, since the creation of man, by the detritus of rivers; and even inland seas and lakes become shallow so slowly, that hitherto man has scarcely been able to measure it. In short, were we even to admit that the case of these upright stems in the coal fields did prove a more rapid rate of deposition of rocky matter in early times than at present, yet in ninety-nine cases out of a hundred, the evidence is the other way; and this would be regarded only as one exception in a hundred.

* Lyell's Geology, Vol. i. p. 236. seq.

6. Finally, there appear to have been several almost entire changes of organic life upon the globe since the deposition of the fossiliferous rocks began. And comparative anatomy teaches us, that so different from one another were the successive groups which we find in the different strata, that they could not have been contemporaries. But each group appears to have been adapted to the condition of the globe at the time; and it was continued apparently, until by the extremely slow process of refrigeration, the temperature was rendered unfit for their residence, when they became extinct, and a new creation arose. But they lived long enough for rocks thousands of thousands of feet in thickness to be deposited, which now contain their remains. Who can doubt that vast periods of time were requisite for such changes of organic life? and who can believe that they have taken place since the creation of man?

We have dwelt thus long upon this point, because of its importance. For if there is not the most conclusive evidence in geology of the existence of the globe longer than the common interpretation of the Mosaic history admits, we need not surely spend time in reconciling the two records. We cannot, however, but believe, that every impartial mind, which fairly examines this subject, will be forced to the conclusion that the facts of geology do teach as conclusively, as any science not founded on mathematics can teach, that the globe must have existed during a period indefinitely long, anterior to the creation of man. We are not aware that any practical and thorough geologist doubts this, whatever are his views in respect to revelation. Some writers on geology, indeed, who have studied the subject only in books, and are little else than compilers, have taken different ground: But of how little weight must the opinion of such men be regarded, when set in opposition to the unanimous voice of such men as Cuvier, Humboldt, Brongniart, Jameson, Buckland, Sedgwick, Murchison, Conybeare, Greenough, Bakewell, Lyell, Mantell, De la Beche, and many more; who not only stand among the most distinguished philosophers of the present day, but—many of them at least—are equally well known as decided friends of revelation. Unless the evidence were very strong, there would be found among so many of different education and professions at least one dissenting voice: but there is none.

We must then meet this difficulty in some other way than by denying the facts.

"Let us for a moment suppose," says Professor Sedgwick, himself a clergyman and one of the ablest geologists of the present day, "that there are some religious difficulties in the conclusions of geology. How then are we to solve them? Not by making a world after a pattern of our own—not by shifting and shuffling the solid strata of the earth, and then dealing them out in such a way as to play the game of an ignorant or dishonest hypothesis—not by shutting our eyes to facts, or denying the evidence of our senses: but by patient investigation, carried on in the sincere love of truth, and by learning to reject every consequence not warranted by direct physical evidence. Pursued in this spirit, geology can neither lead to any false conclusions, nor offend against any religious truth. And this is the spirit with which many men have of late years followed this delightful science. But there is another class of men who pursue geology by a nearer road, and are guided by a different light. Well intentioned they may be, but they have betrayed no small self-sufficiency, along with a shameful want of knowledge of the fundamental facts they presume to write about: hence they have dishonored the literature of this country by *Mosaic Geology*, *Scripture Geology*, and other works of cosmogony with kindred titles, wherein they have overlooked the aim and end of revelation, tortured the book of life out of its proper meaning, and wantonly contrived to bring about a collison between natural phenomena and the word of God.

The Buggs and the Penns—the Nolans and the Formans—and some other of the same class, have committed the folly and the sin of dogmatizing on matters they have not personally examined, and, at the utmost, know only at second hand—of pretending to teach mankind on points where they themselves are uninstructed*."

Before we proceed to examine the different theories of reconciliation between geology and scripture, that have been proposed, a few other preliminary considerations must be presented.

We must first decide whether geological facts can ever be permitted, as facts derived from civil history and astronomy are, to modify our interpretation of the sacred record. The scriptures speak of the rising and setting of the sun; but astronomy shows us that they employ such language in accordance with optical, not physical truth. And the cases are too common to need particularizing, where the interpretation is essentially modified by civil history. Why should there be any question, then, whether geological facts ought to have the same influence in exposition? For, so far as it bears on revelation, geology is in fact nothing but a history of the globe anterior, for the most part, to the commencement of civil history. The only reason that has ever been alleged for refusing to use geological facts in this way, is, that they are too uncertain. But although true a half century ago, the fundamental facts of this science may now be regarded as resting on as firm a foundation, and to be as well understood, as those of any science not strictly demonstrative. The principles of sound criticism, therefore, demand that they should be admitted, equally with civil history and astronomy, as aids in the interpretation of the Bible.

In the examination of this subject, it ought to be borne in mind, that independent of geology, much of the first chapter of Genesis has ever been an occasion of great perplexity—a *locus vexatissimus*—to critics. One has only to look into such a work as Poole's Synopsis Criticorum, to be satisfied that geology has scarcely added any thing to the diversity of opinion among commentators respecting the Mosaic cosmogony. Indeed, some of those very interpretations for which certain geologists now contend, as necessary to reconcile Scripture and their science, and which have excited so much jealousy and violent opposition among able religious writers, are to be found in commentaries written long before geology was known as a science; as we shall have occasion to show in the course of our observations. It might even be shown, we think, that geologists have not advanced *any* new theories of exegesis.

It has always, for instance, been a point in debate, whether the first chapter of Genesis must not, in whole or in part, be understood figuratively. Another disputable point has been, whether Moses fixes the time of the original creation of the universe, or only that of the human race. Bishop Patrick, more than a hundred and fifty years ago, contended as ably and as earnestly as any modern geologico-theological writer, for the interpretation which leaves a long indefinite period anterior to man's creation for the gradual formation of the earth's crust; as we shall show further on. A third point still more earnestly contested from the Christian era to the present, is, whether Moses describes a creation of the universe out of nothing, or from pre-existing materials. Philo maintained the latter, and that κτ describes an *arrangement*, not a *creation* of matter. Justin Martyr asserts it as the doctrine of Christians in his time, Πάντα τὴν ἀρχήν, ἀγαθὸν ὄντα δεμιουργῆσαι αὐτὸν [Θεὸν] ἐξ ἀμόρφου ὕλης διδάγμεθα. He says, also, that Plato, who supposed the world created out of pre-existing matter, borrowed his doctrine from Moses. In modern times this

* Sedgwick's Discourse on the Studies of the University, pp. 149, 150. London, 1834.

opinion has prevailed very extensively, apart from all geological facts. Michaelis gives to ברא the sense of the Latin *pario:* Dr. Geddes that of *paro.* "Whether the Mosaic creation," says Professor Schmucker*, "refers to the present organization of matter, or to the formation of its primary elements, it is not easy to decide. The question is certainly not determined by the usage of the original words (ברא, עשה) which are frequently employed to designate mediate formation."

Every philologist knows what pains have been taken by Father Simon, one of the ablest oriental scholars of his age, to prove that ברא does not necessarily imply *to make out of nothing;* in which position he is undoubtedly correct; and the same may be shown in respect to the Greek ποιέω, the Latin *creo*, the English *create*, and the correspondent verb in perhaps every language. But Simon by no means stops here. He endeavours to show that the Hebrew language is so equivocal and ambiguous in its meaning, that we can have no confidence that we have ever found out the true sense. "We ought," says he, "to regard it as unquestionable, that the greater part of the Hebrew words are equivocal, and that their signification is *entirely* uncertain. There is *always* ground to doubt whether the sense which the translator gives to the Hebrew words be the true sense, because there are other meanings which are equally probable†."

Simon's object in advancing a position, which every tyro in philology sees at once to be absurd, was evidently to promote the cause of Catholicism, or of Rationalism, or of both; he having been ostensibly a Catholic, but really a Socinian, or a Deist. But so distinguished a critic would not have dared to advance such an opinion, had there not been some specious argument in its favor; and such arguments he found in the difficulty which we have shown to be always connected with the interpretation of some portions of Genesis.

A fourth point on which there has been a diversity of opinion among commentators, is, whether the sun and moon were created on the first, or the fourth day. The first opinion has had the greatest number of advocates; and a variety of hypotheses have been proposed to reconcile it with the assertion in v. 14, that on the fourth day God made great lights, etc. On v. 3, Poole says, that "the Hebrews understand light here to refer to the sun, and that the declaration that it was created on the fourth day is by way of repetition. Among the learned the opinion is that the light being obscure and not separate, was afterwards rendered brighter by the creation of the sun." (Vatablus)—"It seems to have been only the quality of light diffused over most of the heavens, out of which by condensation the sun and stars were afterwards created." (Estius)—"It seems to have been a lucid body; perhaps a bright cloud, which having a circular motion, produced day and night, and out of which the sun was formed by condensation‡."

The result of these statements is, not that Moses has made his history a chaos of ambiguities, but that, like many other parts of scripture, it con-

* Elements of Popular Theology, p. 110. Andover, 1834.

† On doit supposer comme une chose constante, que la plus part des mots Hebreux sont equivoques, et que leur signification est *entierement* incertaine.—Il y a *toujours* lieu de douter, si le sens qu'on donne aux mots Hebreux est le veritable, puis qu'il y en a d'autres qui ont *autant* de probabilite.—*Hist. Crit. du V. T. Liv. 3. Ch. 2.*

‡ Gen. 3. Lux. Hebraei de Sole accipiunt; quod autem quarto die creatus, per repetitionem dici volunt Doctioribus est, lux subobscura, nec absoluta, quae postea creato Sole illustrior reddita sit. (Vatablus) Videtur fuisse ipsa qualitas lucis magna coeli diffusa, exqua veluti materia condensata Sol et stellae factae fuerunt. (Estius) Videtur fuisse corpus lucidum. Fortasse nubes lucida quae motu circulari diem noctemque confecit, exqua condensata Sol formatus est.—*Poli Synopsis in Gen. 1.*

Other reconciling hypotheses may be found in the same place.

tains *some things hard to be understood:* and especially upon those points with which geology is most concerned. Let it not, therefore, be thought very strange, that upon such points there should be some apparent discrepancies between the two records; nor let any expositions of Genesis be viewed with unreasonable jealousy and prejudice, if they only propose probable or even possible modes of reconciliation, without pretending to absolute certainty; and especially if those expositions are not fundamentally different from such as are found in the writings of commentators who knew nothing of geology. Let us also learn from these facts, not to think it strange, if the proposed modes of reconciliation are not any of them entirely free from difficulties; since these exist aside from geology, in respect to the very same passages.

[The Professor then presents us with the different modes which have been proposed for reconciling the facts of Geology with those of Revelation; and whenever those modes appear in his view inadequate to accomplish the object, and founded in false premises, he hesitates not to exhibit what he conceives their fallacy. We must, on account of our limited space, omit no less than *nine*, the great majority on his list; but cannot refuse insertion to the 10th, 11th, and 12th hypotheses, which, although better supported than the preceding, he yet thinks untenable, nor omit the last, which in his view satisfactorily removes all discrepancy between Moses and Geology.]

10. *Another method of obviating the geological difficulty under consideration, is to regard the days of creation as periods of indefinite length, instead of* 24 *hours.*

Even from the earliest times we find Jewish and Christian writers maintaining that the word *day* in Genesis was not to be understood literally. Josephus and Philo affirm that the Mosaic account of the six days' work is metaphorical; and the latter says, "it is a piece of rustic simplicity to understand it literally*." It appears even to have been a prevalent opinion among the Jews, that each יום occupied 1000 years: hence that people reckon six millenaries before the advent of the Messiah†.

Origen attempts to show the absurdity of regarding the Mosaic יום as a literal day. "Cuinam quaeso sensum habenti convenienter videbitur dictum, quod dies prima, et secunda, et tertia, in quibus et vespera nominatur, et mane, fuerint sine sole, et sine luna, et sine stellis: prima autem dies sine coelo." "To what sensible man will it appear to be appropriately said, that there should be a first, second, and third day, in which both evening and morning are named, without the sun, or moon, or stars: the first, indeed, without any heavens‡!"

St. Augustin also declares that the words morning and evening in Genesis are not to be understood as the beginning and end of natural days; and he adds, "Qui dies, cujusmodi sint, aut prediffícile nobis, aut etiam impossibile est cogitare, quanto magis dicere." "It is very difficult, if not impossible for us to conceive, much less to explain, what sort of days these were§."

In the eighth century we find Bede‖, so deservedly styled the *venerable*, expressing a similar opinion in his annotation on Gen. i. 5; *and the evening and the morning were the first day.* "*Fortassis,*" he remarks, "hic diei nomen, totius temporis nomen est, et omnia volumina seculorum hoc vocabulo includit." "Perhaps the word *day* here means all time, and includes all the revolutions of ages."

* Philosophical Magazine, Vol. xlvii. p. 260.
† De Luc's Letters on the Physical History of the Earth, by Rev. H. de la Fitte, p. 110. London, 1831.
‡ De Luc's Letters, p. 100.
§ De Luc's Letters, p. 100.
‖ De Luc's Letters on the Physical History of the Earth, p. 100.

So far as we can ascertain, Whiston appears to have been the first geologico-theological writer who distinctly advocated the opinion that the Mosaic days of creation were to be understood as longer periods than 24 hours. He regarded them as each a year*. We find, however, that Duguet, a distinguished French commentator, who wrote more than a century ago, regarded the word day as signifying an indefinite time†. Des Cartes extended each day to 6000 years. Afterwards De Luc, Professor of Geology at Göttingen, in his "Lettres sur l'Education religieuse de l'Enfance," published in 1799, maintained with no small ability the necessity of understanding the word day as synonymous with an indefinite period. He contended that "the seventh Mosaic day must evidently be considered as a period of rest of indefinite duration, as a period which commences after the creation, and is not to terminate until after a great change in the order of things‡:"—that is, until the final destruction of the globe. This is the hypothesis which in our own day has been defended with ability by Faber in his "Treatise on the Patriarchal, Levitical and Christian Dispensations." Townsend, also, in his "Vindication of Moses," says that in perfect conformity to prophetic language, the term day may be referred to periods in general, without meaning to restrict the word to its present application§. Michaelis adopted the opinion, that the first four days are to be regarded as periods of indefinite length, and the remaining two each 24 hours.

11. *Another mode of interpreting the Mosaic account of the creation so that it shall accord with geology, supposes the inspired account to be a pictorial representation of the successive production of the different parts of creation, having truth for its foundation, yet not to be regarded as literally and exactly true.* The terms employed however are to be understood in their literal and common acceptation, as for instance the word day, which means a period of 24 hours. This theory we have met with only in Knapp's Theology, and as we are in doubt whether we understand every part of it, we shall let him speak for himself.

As a preface to his exegesis, Dr. Knapp states a principle of great importance but too often forgotten by commentators.

"The whole representation which Moses has given of the creation of the world," says he, "is as simple as possible; and such as doubtless was perfectly intelligible to those who lived in that infant age of the world, and is still so to men in common life. In the Bible, God speaks with men after the manner of men; and not in a language which is beyond the comprehension of most of them, as the learned would fain make it to be. Well, indeed, is it for the great mass of mankind, that the learned were not consulted respecting the manner in which the Bible should be written."

"The general subject of this passage is indicated in the first verse (of Genesis). This is then enlarged upon in the following verses, not to gratify the curiosity of scientific men, but to meet the wants of those who lived in the age in which it was written, and of common men in all ages. This amplification is entirely simple and popular; and as the work of creation is here represented as a *six days' work*, it is to be considered as a picture in which God appears as a human workman, who accomplishes what he undertakes only by piecemeal, and on each successive day lays out and performs a separate portion of his business. By such a representation the notion of the creation is made easy to every mind; and common people seeing it so distinctly portrayed, can form some distinct conceptions concerning it, and read or hear the account of it with interest.

"If we would form a clear and distinct notion of this whole description of the creation, we must conceive of six separate *pictures*, in which this

* Knapp's Theology, Vol. i. p. 364.
† De Luc's Letters, p. 101.
‡ De Luc's Letters, p. 95.
§ Vol. i. p. 41.

great work is represented in each successive stage of its progress towards completion. And as the performance of the painter, though it must have natural truth as its foundation, must not be considered or judged of, as a delineation of mathematical or scientific accuracy; so neither must this pictorial representation of the creation be regarded as literally and exactly true."

"The hypothesis of modern naturalists respecting the *material* of our globe, can neither be confirmed nor refuted from the writings of Moses. Which of all those which have been suggested is true, whether that of Whiston, who supposes the earth to be formed from a comet; that of Leibnitz, who makes it a sun burnt out; that of Buffon, according to whom all the heavenly bodies are fragments, broken off from the body of the sun by the concussion of a comet; or that of Wideburg, who supposes the earth to have been originally a *spot on the sun*; must be determined on other grounds than the testimony of Moses.

"All these learned speculations and inquiries respecting the material of the earth, &c. lie beyond the object and sphere of Moses. And any of these hypotheses of the naturalist may be adopted or rejected, the Mosaic geogony notwithstanding*."

Thus far Dr. Knapp seems to yield to the geologist all he asks for in the interpretation of the sacred record: for he asks only that time may be allowed, previous to the creation of man, for the changes which he finds to have taken place among the rocks: and since Dr. Knapp abandons the idea that the heavens and the earth with all their host were actually created in the space of six literal days, we see not why, according to this interpretation, the real time employed in the work may not be extended to millions of years, as well as to one thousand years, or to one year. It is obvious, however, that Dr. Knapp had no idea of only a moderate extension of the demiurgic period beyond the date usually assigned for the commencement of the universe: for he says that "from this history of the creation, it follows, that our globe, and the race of men that now dwell upon it, is about six thousand years old. I say *about* six thousand years. For Moses does not give us an exact chronology, &c.†" Dr. Knapp does not seem to be aware of the vast periods of time which modern geology shows to have been requisite for the formation of the present crust of our globe: for he quotes only the opinions of some who flourished during the last generation, and who thought that perhaps a thousand years added to the date of man's creation would be sufficient for this process; and he quotes some distinguished names, Linnæus, Haller, and De Luc, who judged even this extension of the demiurgic period unnecessary. But had he been acquainted with the present state of geological science, we see not why his theory of interpretation would not have allowed him to extend this period indefinitely, after abandoning the strictly literal interpretation. And the more we reflect upon his views, the more inclined are we to regard them as one of the best modes that have been proposed for reconciling apparent discrepancies; and we earnestly recommend them to the serious consideration of every friend of revelation who is a geologist. They are certainly far more satisfactory than the theory that understands the demiurgic days as periods of indefinite length; and even perhaps than the remaining ones, which we have to state.

The arguments in favor of interpreting the word יום in Genesis as a period of indefinite length are the following.

1. This word is often used in Scripture to signify a period of indefinite length. Says Christ, *So also shall the Son of Man be in his day—Your*

* Knapp's Lectures on Christian Theology, Vol. i. pp. 355, 356, and 360.
† Theology, Vol. i. p. 357.

father Abraham rejoiced to see my day. Luke 17: 24. John 8: 56. Says Job, chap. 14: 6. *Till he shall accomplish as an hireling his day.* Says Ezekiel, chap. 21: 25. *And thou profane wicked prince of Israel, whose day is come, &c.* The Psalmist also speaks of *the day of calamity*, and *the day of trouble.* All these cases, however, are synecdoches; and the figure cannot be mistaken by the most common observer. But in Gen. 2: 4, the case is much stronger and more to the point: *These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.* Had no other account but this been left us of the time employed in the work of creation, would not the natural inference be, that a single day of 24 hours was all that was occupied? And would not the proposal to give the word in this place the meaning which we now know to be the true one, have been regarded as forced and unnatural, quite as much as it now seems to affix the like meaning to the six days of the first chapter?

In the plural this word is still more indefinite in respect to the time which it designates. Very often, because time is made up of days, ימים signifies time in general: as in Gen. 8: 22: *while the earth remaineth* עד כל-ימי הארץ. Sometimes it denotes a whole year: Gen. 4: 3, where מקץ ימים (literally, *at the end of the days,*) *means a year;* see also Levit. 52: 29, where we have שנת ימים *annus dierum.* In the same manner מקץ שנתים ימים (literally *anni dierum, years of days,*) signifies two whole years. Gen. 41: 1. See also Jer. 28: 3, 11. On the same principles ימים חדש (Genesis 29: 14) signifies a month: and ירח ימים (Deut. 21: 13) denotes the same period.

The meaning of day in all languages corresponds almost exactly with its signification in the Hebrew; so that we can judge from the *usus loquendi* among us, whether the term in Genesis will admit of the interpretation under consideration. In the plural, indeed, the word seems to have been applied among the Hebrews in a more anomalous manner than among more modern and civilized nations, whose better acquaintance with astronomy enables them to describe particular periods of time with greater accuracy. But this fact can have only a slight bearing upon the meaning of day in the first chapter of Genesis; because the plural is not there used. It merely shows that the word has a wide range of meaning, and therefore it affords a presumption in favor of the interpretation under examination.

2. The first three days of creation cannot have been ordinary days, because the sun, moon and stars were not created till the fourth period: or at any rate, they were not appointed till the fourth day *to divide the day from the night,* or *between the day and the night.* Some different measure, then, must have been adopted by the sacred writer, by which the length of a day might be determined, from that now employed. And if we once admit that one of these demiurgic days was either more or less than 24 hours, there is no objection to assigning to them a length as great as geology demands. Even if we admit that the sun and moon were created on the first day, yet the appointment they receive on the fourth *to be for signs and for seasons, and for days and years,* implies some remarkable change in the earth's relation to them; and we can hardly conceive of any important change of this sort which would not affect the length of day and night. Or if we suppose that the sun and moon, as the language of our common translation implies, were not called into existence till the fourth day, and admit that previously the earth had a revolution on its axis, producing day and night by means of the light that was created on the first day, yet how improbable that the rotatory motion would be of the same duration before as after the creation of the sun? And if it can be shown or rendered probable that the first three days were not precisely 24 hours

long, we get rid of the grand exegetical objection to understanding all of the days as long and indefinite periods.

3. The seventh day has been a long period. God's resting on the seventh day consisted in a mere cessation from the work of creation. Now unless there be evidence that he has resumed that work since that time, and few will admit this,—his rest, that is, the seventh day, still continues: and we have no evidence that it will terminate till the period when he will create a new heaven and a new earth. The seventh day, therefore, extends from the creation of the world to its final destruction. Hence no reason can be urged why we should not allow a period equally long for each of the previous six days.

4. This interpretation is no more at variance with the plain literal meaning of scriptural language, than that which in a variety of places is universally admitted, in order to reconcile the Bible with the principles of astronomy. It ought not to be forgotten, that it is not much over 200 years since Galileo was compelled on his knees before the Cardinal Inquisitors to "abjure, curse, and detest" the opinion that the sun was immovably fixed in the centre of the system, and that the earth was neither in the centre nor immovable; because those opinions were then regarded as false and absurd in philosophy, and "expressly contrary to holy Scripture." When men in those days read in the Bible of the sun's rising and setting, and other apparent motions of the heavenly bodies, and they had not been taught by astronomy that their true motions were different, how could they avoid the conclusion that Galileo's opinion was "expressly contrary to Holy Scripture?" But who doubts now that the sacred writers speak according to apparent and optical, and not according to real, or physical truth? If then the undeniable principles of geology demand that the term day in Genesis should be understood as indicating a long indefinite period, why should we refuse that to geology which has been granted to astronomy?

5. This theory of interpretation coincides in a remarkable manner with the cosmogonies of many heathen nations. In the Institutes of Menu, we find an account of the day and night of Brahma, in connection with the essence of his creative energy. "Learn now," says he, "the duration of a day and night of Brahma, and of the several ages, &c."—"Sages have given the name of Crita to an age containing 4000 years of the gods: the twilight preceding it consists of as many hundreds, and the twilight following it, of the same numbers, &c." And by reckoning a thousand such divine ages, a day of Brahma may be known: his night has also an equal duration. "At the close of his night, having long reposed, he awakes, and awaking exerts intellect"—Intellect called into action by his will to create worlds, performs again the work of creation*."

According to Suidas, the ancient Etruscans had a history of very early date, in which the work of creation was described as accomplished in six periods of 1000 years each. During the first chiliad, or millennium, the heavens and earth were created: during the second, the visible firmament: during the third, the waters of the ocean, and those contained in the earth: during the fourth, the great luminaries of heaven: during the fifth, the vegetables and all kinds of animals; and during the sixth and last, man. A similar opinion prevailed among the Persians.

It is very clear that the Hindu, Etruscan, and Mosaic cosmogonies, were derived from the same original source. There is too much common to them to permit the belief that each of them had an independent origin. How happens it, then, that the idea of long periods, instead of literal days, is so thoroughly incorporated into the two former? Can we avoid the pre-

* Philosophical Magazine, Vol. 47, p. 114.

sumption that the demiurgic periods were thus originally understood, and that they are thus to be interpreted in the Mosaic account?

6. Finally, this theory of interpretation developes a striking coincidence between the records of Moses and of geology. Baron Cuvier asserts, "that the cosmogony of Moses assigns to the epochs of creation precisely the same order as that which has been deduced from geological considerations:" and Professor Jameson has endeavored to draw out this coincidence in detail. The two records agree in representing the present continents of our globe as having been for a long period submerged beneath the ocean; and that the globe for a long time did not contain any inhabitants. This happened during the first and second days. During the third the mountains were elevated, and the cryptogamous plants first, and afterwards the dicotyledonous, are described by Moses as created: and their position in the fossiliferous strata, is in correspondence with this statement. Passing by the fourth day, in which the sun, moon and stars were created, or their present relative situation and offices fixed, the first creation of the fifth day was the inhabitants of the waters; the second flying things; and the third great reptiles (התנינם את הקתן את הגדלם, great *whales*, Sept.) and we find accordingly that fossil birds are found along with fishes and other marine animals; while a most remarkable tribe of enormous lizards appear to have lived at nearly the same period. In the first part of the sixth day, the mammalia were created, and man last of all: and we find the remains of quadrupeds only in some of the highest of the tertiary beds, in diluvium, and alluvium; while man has been scarcely found even as low as diluvium; all in perfect correspondence with the sacred record*.

Now if we suppose the six periods of creation to have been only ordinary days, it is not possible to see why the remains of those created on the sixth day should not be found mixed with those that were produced on the third; since there could have been a difference only of 72 hours in their ages. But if each of these days was a long period, we can conceive how vast numbers of those first created must have died and been enveloped in a stony bed, before the others existed. How strong the presumption, then, that long periods must have been intended by the demiurgic day of Moses!

Not many distinguished commentators on the Bible have undertaken formally to defend the interpretation of the Mosaic days which we have been illustrating. We have, however, mentioned several well known authors, whose views essentially coincide with it. But several of these could lay no strong claim to external acquaintance with philology. De Luc, for instance, ignorant of the Hebrew, resorted to Professor Michaelis; who "assured him that he was entirely authorised to adopt that interpretation, which the professor even strengthened by new arguments†."

Among other German writers of note who have advanced opinions favorable to this interpretation, may be mentioned Hahn. In his theology he thus expresses himself. "Our mind can neither comprehend nor approve the thought, that the Universe in its perfect state was produced at once from nothing. Hence the statement of the Holy Bible corresponds as well to the laws of thought, as to the nature of finite things generally. For it relates, that first the *material* of the whole (Gen. 1: 1.) was made, and then from it was produced one thing after another as well pleasing to the Divine Architect: (v. 2.) and thus the world first received its completion in *six divisions of time*, which the Scriptures *symbolically* denominate *days*‡."

The notoriously sceptical writer, Bretschneider, thus summarily disposes of the geological difficulties. "Whether by the days of creation are

* Bakewell's Geology, p. 450, New Haven, 1833. Second American Edition.
† De Luc's Letters by De la Fitte, p. 88
‡ Christl. Glaub. S. 266.

to be understood literal days, that is, the times of the earth's revolution upon its own axis, or whether large periods (as יום frequently indicates in the prophets), or whether these should be considered as merely the arbitrary costume by which Moses wished to make comprehensible the series of creations, may be left undecided. The objection, however, that the earth must be much more than 6000 years old, as the reckoning in Genesis would intimate, does not concern the history of creation, but the Mosaic chronology. *But inasmuch as this does not belong to religion, it may be fallible, as it is, indeed.* In regard to the time when the different formations were produced, we know nothing; and they may have been 100,000 years in progress. As little do we know how long the condition of the earth described in Gen. 1 : 2, and the condition of the other planets may have continued; nor with what changes it may have been accompanied. On account of this last circumstance, it will always remain difficult and superfluous to attempt to explain on physical principles the formations described by Moses*."

We have met with no writer who has gone into a more labored defence of this interpretation on philological as well as philosophical principles, than Hensler. His loose and sceptical views as to the Mosaic history, which form the basis of his whole argument, ought to be first described; and we shall let him do it in his own language.

" He who maintains that the *essential* of the relation, the knowledge of the facts themselves, and the order in which they followed each other, is a divine revelation, must not, therefore, derive the *non-essential* also from God. The non-essential was left to the choice and selection of the *old writer* (Moses). From him originated not only the expressions, but also the *division* of the work into *periods*. This division served to render the matter palpable to the senses, and presented it in such a form that it could be easily remembered. It is difficult to say why the precise number six was chosen. The choice of this number may have been entirely accidental; so that the writer might as well have chosen a smaller or a greater number. He had selected a smaller number of periods, say four, he would then have been compelled to crowd more events into each one. There may, however have been a distinct design why this number was chosen. Most recent writers assume this: Yet they do not use it to explain the essence of the relations before us, as being an invention of the writer. The events may, indeed, have been divided by him arbitrarily into six portions; and yet the events themselves may have followed one another in the order designated. In the one case he may have been an inventor, and in the other a mere narrator."

To one who takes such a view as this of the Mosaic history, it must seem a matter of small importance whether that history be reconcileable with geology or not. But those who believe in the inspiration of every part of the Bible, may like to see by what reasoning Hensler sustains his interpretation of the Mosaic days. We can give only a few samples of it.

" In six periods of time (not *days*, observe,) the creation was completed. The earth was at a certain time empty and void: it was nothing but rough matter unarranged and in dead peace: Then darkness was upon the deep: the earth was universally covered with water, upon which deep darkness still rested. Then the power of God moved upon the face of the waters: (from the original energy proceeded a power which was gradually to arrange, form and animate all things;) and God said, Let there be light, and there was light. Now there was a distinction between light and darkness: the former was day, the latter night. Here ends the first stadium of the great course. God now caused a firmament to be made, by means of which the waters under it, which covered the earth far

* Dogmatik, Bt. 539—542

and wide, were separated from the waters above the firmament. Hitherto in the universal darkness the twofold waters were not distinguishable: all was *one* flood of waters: Now, as it became more light, the separation of the two waters from each other was first seen. A firmament—the heaven—which vaulted itself over the earth as a hemisphere, made the separation. The upper waters which contained the exhaustless treasures of rain, lay, according to the optical appearance, upon this vault, and rested upon it. The waters of the earth are deep under the vault. These are the things which the second period brought with it. Now a change which concerns the earth alone. The water, which had hitherto covered the earth far around, accumulates in certain places, and collects itself together, so as to produce the sea and the firm land. So when the land is free from the water, a multitude of things grow up. This was the third series of events, &c."

"It is worthy of the Godhead to suppose, that the formation of the earth here described, and of the animals that inhabited it, were produced by the same process, which being communicated to the earth from the original Power, now operate continually; that they were produced according to similar laws as those which still uphold and continue them. And this assumption is not contradicted by antiquity or the oldest records (the Bible). It is true, indeed, that in certain places they speak of God as if he had produced them by his immediate power; but this is nothing more than the use of language in those times, when they were accustomed to refer all things immediately to God. But more than this: the writer evidently indicates that he does not intend to deny to natural powers their part in the new formation and regulation of the earth. It is several times said, God willed that something should be so, and it was so: several times it is said that God found what was made good; that is, it was so made as God wished to have it. A writer could not have used this form of expression, if he had thought of every advance of the work of creation as flowing immediately from the Divine Omnipotence.

"Gen. 1: 5, 8, 13, 19, 23, 31. 2: 2. The writer could not have believed that the creation beginning in the evening was brought to perfection after 144 hours: We cannot speak of a creation perfected in six days. He certainly designs to ascribe to the great series of events a longer continuance. He describes all as advancing generally; he represents, as has already been remarked, the powers of nature as regularly developing their activity; (and this developement does not gradually take place by springs or leaps.) But he who does this certainly cannot design to say that all this great and wonderful creation was brought to a perfect state in six times 24 hours. He, as every one of us now does, adopted periods of an indefinite length.

"The only question now before us is, does he speak definitely and expressly of such periods, or does he merely presuppose them in his revelation?"

"Many learned men have adopted the first view; and have translated יום, v. 5, 8, 13, &c. directly, *period*. This view has much in its favor. It is very certain that יום may signify *time, period*. The Hebrews, even in the later books, when the language was much more cultivated, had no other word to express period: (for עד expresses an entirely different idea.) Isa. 63: 4, and a hundred other places furnish the proof of this. According to the usage of the language, therefore, יום may here signify a period of indefinite length."

May not the following conjecture correctly represent his aim? (Moses' aim.)

By the first and second יום &c. if this does in all cases mean 24 hours, he understood the *chief day* of each one of the divisions of creation: (so

that he, therefore, assumed real periods.) In each one of the six divisions, he names not only the determination of God that a work should be effected, and the progress of this work, but also the perfecting of the same; for which purpose he uses the formula, *and it was so*, ויהי-כן; and he saw that it was good, וירא כי-טוב. The day which solemnizes the perfecting this work, is with him, and rightly too, the chief day of the whole period. From the infinite number of days of which each one of the six periods may have consisted, he notices this one only, the closing day. With the notice of the perfecting of each division, the naming of the last day may always be placed in connection. In v. 4, 5, for example, the language may very properly be thus understood: When God saw that the light which he had separated from the darkness was good: i. e. acting according to his design and in a finished state, (he named the light day and the darkness night) the evening and the morning were the first day; (that is, the last day in the sense of the first division.) So also v. 7, 8. Thus was it with the firmament, which God called heaven: now the evening and the morning were the second day. So likewise v. 21, 22, it is related of a part of the beasts, that as they were all created, God found this part good, and also communicated to them the power of propagating themselves: then the fifth day appeared. As to the 3rd, 4th, and 5th days, this is still more evident.

"After the sixth chief day, the day which closed the last period, followed immediately a seventh for the commencing day of the period now following, &c."

It will be perceived that Hensler, in the latter part of the preceding remarks, has advanced an interpretation of the Mosaic days so different from all others, that it might properly be set down as a distinct method of reconciling geology with revelation. But as it is in fact merely another mode of proving the periods of creation to have been of indefinite length, we thought it might be conveniently noticed under this head. We have met with no other philologist who has given such a meaning to יום except Granville Penn. This writer, in attempting to prove that the demiurgic periods are common days, undertakes to show that יום in Gen. 2: 4, means the seventh natural day from the commencement of creation, or the first day of God's cessation from the work of creation, and not the whole of the six demiurgic days, as urged by Faber and other writers*. Had Mr. Penn thought of the use which Hensler has made of this method of interpretation, he would probably have been very slow to adopt it.

But it is not merely semi-infidel German commentators who have defended the extension of the Mosaic days into indefinite periods of duration. In giving the history of this interpretation we have already mentioned several names that will have more weight with Christians than those of the ablest German neologists; and we will here add a few more. We give first the opinion of Rev. Samuel Lee, the present distinguished Professor of Hebrew in the University of Cambridge, England.

"Such a sense" (an indefinite and metaphorical sense of יום) says he, "is fairly to be collected from Numb. 28: 26,—*the day of first fruits*. We have in Buxtorf's great Lexicon" יום יומא *dies: late sumptum est Tempus, et synecdochice Annus.*" This the example will bear out. The compilers of the *Seven Seas*† state that "*Roz*‡ is used in the sense of *Rozgar (time)*, which is an appellation intimating opportunity (i. e. καιρός,) as they say, this is the time (season, &c.) of such an one. In this case, therefore, it is indefinite. It is added, that the word is used in the sense of יום, which is expressed also by *nihar* in Arabic§."

* Comparative Estimate, Vol. i. p. 293. Second Edition, London, 1825.

† *Haft Kulzum*, a valuable Persian Lexicon. ‡ The Persian of יום or day.

§ De Luc's Letters, p. 103.

Professor Wait of the same University has also given a full and able vindication of this sense of the Mosaic days. But we have room only to quote a few passages.

"I have now," says he, "aimed at the main question. If in other instances יום has this figurative sense, and if geology and philosophy in general oppose the idea, that the process of the creation was completed in six natural days, are we, when observing the fuller sense of the word in passages not to be disputed, authorized in confirming the size ימים of the cosmogony to six natural days?"

"Now, as Glausius and others have shown, that where human properties and periods of time are predicated of the Divine Being, the language is necessarily anthropopathetical: connecting the Jewish opinion cited by Schoettgen, (that each יום occupied 1000 years,) with St. Peter's assertion in Epist. 2, chap. 3: 8, we may without violence suppose, that יום was simply a term expressive of each period of the creation, without actually defining the period of its continuance." "If so, the six ימים were indefinite epochs. In corroboration of this, the first chapter of Genesis details the six ימים, during which the process advanced to its perfection; but in the second, at verse 4, we read of the creation of the heavens and of the earth in the day, or at the period (ביום) when the Lord God made them: therefore these six ימים must be comprised in the individual יום, and the term must imply an indefinite period*." "When we consider the stupendous work of the creation, it is consentaneous to sound criticism to presume, that if instances occur, in which יום is invested with a wider signification than that of the ordinary day, in which it expresses periods of time not defined by the passage, it must *a fortiori*, have possessed this more ample and enlarged sense in the first chapter of Genesis." "From which collective reasons I have no hesitation in believing, that יום in the first chapter of Genesis referred to a period consisting of a length not to be determined†."

This interpretation was also defended with much acuteness a few years ago by J. C. Prichard, Esq., well known as an able philologist and naturalist‡. Professor Jameson likewise has maintained this ground with no small ability§, and in our own country it has been ably defended by Professor Silliman‖.

[To be concluded in our next.]

VII.—*Further Advantages of the Romanizing System.*

To the Editors of the Calcutta Christian Observer.

Dear Gentlemen,

I am happy to notice, that the Roman Character, as applied to the Indian languages, is yet making steady progress; and that the publication of volume after volume, from different presses, satisfactorily evidences the gradual extension of its circle of influence and usefulness.

I have lately read with much pleasure a letter from the Rev. B. Schmid, of the Nílgiri Hills, addressed to one who fully admitted the importance of using *one* character only, but had

* De Luc's Letters, p. 109. † De Luc's Letters, p. 111.

‡ Philosophical Magazine, Vol. xlvi. p. 285. Vol. xlvii. pp. 110, 258 and 431. Vol. xlviii. p. 111.

§ Edinburgh New Philosophical Journal, 1832.

‖ Bakewell's Geology, 2nd American Edition, p. 439.

advocated the introduction of the Nágarí character, as preferable to the Roman, for general adoption in *India*. It appears to me to contain some very satisfactory reasons for the union of all friends of education, literature, and religion in a determined effort for the rapid introduction of the Romanized system into India, and all other parts of the world; and, as the writer properly states, that these arguments may be considered in some degree supplementary to those which have been urged by Mr. (now Dr.) Duff and his associates, and which you originally published in your pages, I doubt not you will readily insert them. They are as follows :—

1. It cannot be denied that it would prove highly important for the diffusion of knowledge, and for the spread of the gospel, if, not only amongst the Hindus, but also amongst all nations of the earth, one suitable set of characters were introduced; particularly for literary compositions, such as historical, philological, biblical, critical, geographical, &c.

As little will it be denied that if (e. g.) the Germans agreed to discontinue their Gothic (or, as they themselves call them, their monks') characters, and adopted an alphabet, the pronunciation of which was easily and perfectly understood by the English, many more individuals of that nation would feel encouraged to study this language. Under this impression, and for other similar reasons, a treatise in German is now actually preparing, to represent to that nation the advantages which would arise from their adopting (much more generally than it is done now,) the Roman characters, and to add the diacritical marks fixed upon by our Calcutta friends, with a few necessary modifications, so that the English and other nations may not only be able to read their works without difficulty, but also to pronounce each word correctly at first sight. It is hoped that such an appeal may not prove quite in vain. Some of your readers will perhaps smile at these "castles in the air;" but *he who attempts nothing, will perform nothing! Facilities* for learning this Roman alphabet exist more or less throughout the habitable globe; and, even in India, if the schools where the English alphabet, and where the Devanágarí letters, are taught with energy and success, could be numbered up, I should think the English schools would be found to preponderate, both in quantity and quality, even now: and what may be expected a few years hence, as British charity and British influence increase with every year? Whether all other alphabets shall *disappear* from the earth before the Roman, is a very different question, with which I have nothing to do. It will be decided by the lapse of 50 or 100 years, much more satisfactorily than by any discussion.

2. None denies that a more general spread of a *more competent* knowledge of the English language than hitherto, would be a great blessing for India; neither is it denied, that the printing of useful books in Hindu languages with Roman characters, would greatly encourage and facilitate a more general and successful study of this language. Why, then, should we not throw all our influence and exertion into the scale of the romanizing system?

3. The four Hindu dialects of Southern India are so nearly related to each other, that, if one knows *one* of them well, he can soon understand the other dialects too, and read the *good* books which may have been printed in any one of them. I know a Canarese man, who was so pleased

with some Támal tracts which were read to him, that he began to learn the Támal characters, in order to study those books for himself, as he has an active and inquisitive mind; but having little leisure, he was forced, by the difficulty of learning a new set of characters, to relinquish his Támal studies again. And there are doubtless many such persons in public employments, who would gladly read Christian books written in a cognate dialect not existing in his own; but want of leisure prevents them from learning the alphabet. As so many of them know the English, but not the Devanágarí, the more general introduction of the romanizing system would be a powerful means of making good books written in one dialect, the common property of individuals of the other dialects too, and sound knowledge would be rapidly diffused in the Indian community. The case is the same with the numerous energetic and respectable public servants of the Muhammadan creed:—they would never be prevailed upon to learn the Devanágarí alphabet, in addition to the Persian; but *English* they know already, and would gladly read romanized books written in that Hindu dialect with which they are conversant, as well as romanized Christian or scientific books written in the Hindustání. *Muhammadans come to my house* for Romanized Hindustání books, which I lately received from Bengal. To obtain the important ends mentioned in this and the preceding paragraphs, a periodical will probably be soon commenced, containing selections of the best English pieces of a religious and scientific nature, with a translation on the opposite column, in one of the Indian dialects *romanized*.

4. Many pious ladies and gentlemen take a lively interest in schools, particularly in female schools. Many pious ladies would gladly learn one and another of the Hindu languages, in order themselves to examine the pupils in their books, and talk with them on religion, *if the school books were but printed in Roman characters*. I know of an excellent lady, of sterling piety, who had resolved to learn one of the Hindu dialects, in order to be useful in schools; but when the sheet of pages with the formidable army of letters, with the different horns and spears on and over their heads, and the various kinds of daggers and tails on their sides and below their bodies, (misnomered "*flowers*," p'húlas,) was unfolded before her, she got so completely frightened, that she gave up the attempt at once, and would not even look again at the letters when a friend wished to explain to her, that the difficulty lay rather in the appearance than in the reality. I myself, who began some time ago to learn a new Hindu dialect, have been obliged, after months of attentive study, to look again and again at the table of the compound consonants, in order to make out the meaning of the embryos of letters annexed to the body of the principal consonant. The romanizing system would have saved me much precious time. A friend of mine had the habit of writing his Támal sermons in the Támal character—but when he changed his plan and adopted the romanizing system, he found immediately that he could finish his task in a much shorter time than before. And saving of time is of much greater importance than saving of money and pages in *printing* Devanágarí*. I have lately become acquainted with a gentleman who was about publishing a little book of easy English sentences, with literal and idiomatic interlinear versions, in a Hindu dialect, in order to facilitate to Europeans the study of that dialect, and chose the English letters for the Hindu dialect, although unacquainted with Sir W. Jones' system, and with the romanizing endeavours of our Calcutta friends. On my showing him the work under review, he adopted the Calcutta scheme in most particulars.

* It will be seen hereafter, that even in *printing* the Roman character has a decided advantage.—A Roman.

Suffice it to add only one consideration more, which appears to me to be of great importance; viz. If in all our Indian female schools the Roman characters were introduced, the girls would be able to read only such books which we thought useful, and resolved to romanize for them; and they would thereby be most effectually prevented from reading those horribly polluting and immoral Hindu stories, which could not but fall into their hands, if conversant with a Hindu alphabet: and this, again, would probably remove the prejudices which many heathens entertain against our female schools, which, in their apprehension, assimilate their daughter to the dancing girls. And, if thus the number of those who can read only the Roman character is so much increased, doubtless ladies and gentlemen will not be wanting, who, stirred up by Mr. Trevelyan's noble example, will furnish their pupils, by their own private means, with romanized parts of the Bible, and with other romanized good books, and a Hindu generation would arise comparatively free from the pollutions of heathen books.

On conversing lately with a gentleman, whose attention has been long directed to the subject, and who has had much experience in printing, he expressed his opinion, that there was another great advantage of the Roman system, which, although casually mentioned, had not received that marked notice from its friends to which it was entitled; he referred to the *economy* of the plan in printing. As an instance of this, he mentioned the excellent Dictionary of the English, Hindustání and Bengálí languages, of which the first part has been recently published by Mr. P. S. D'Rozario. Of this work it is said by the Editors of the "Friend of India," that "it is printed in a neat and clear, though small type, *quite legible to all men under forty-five without glasses;* and the charge for the work is very low." Now it is a fact, that had the Hindustání or Urdú words been printed in the Nágarí or Arabic character, they must, in the smallest type yet cast, have occupied more than *double* the space they now do in this legible Roman type; and had they been printed in the Persian character, (which alone is *universally* read by those who speak the language,) and for this purpose had the smallest sized type ever cast in Europe or Asia been adopted, the work must have occupied *three times* the number of pages. My friend has kindly offered to get prepared some comparative estimates, with specimens, in proof of his vast superiority of the Roman alphabet, should you wish it for insertion in your widely read periodical. I feel persuaded that on this point they will convince the most incredulous*.

If any one imagines that the native types may in time be gradually reduced in size, so as to occupy less space, it may be replied that, in the Nágarí type referred to, the compound letters are already so small as to be indistinct; and that if ever the size

* We shall be very happy to publish such a paper, affording data, as it must do, for the practical solution of a question of so much importance in the education of India.—Ed.

should be reduced, the friend of the Romanizing system has no less than *four* sizes, (called technically Nonpareil, Ruby, Pearl, and Diamond,) smaller than the type used by Mr. D'Rozario, already prepared to his hands, and in constant use in books of all kinds, on which he can fall back to maintain the decided superiority of the Roman character.

Judge for yourselves, then, Mr. Editors, what an amazing saving of paper and other materials for books will be effected by the adoption of a character so infinitely superior to the native ones now in use, when the former is applied to the education of the youth of a city—a province—a country; to the myriads of Calcutta—of Bengal—of Hindustán: and then decide, whether the introduction of the system is not well worth the public aid of Government, as well as the strenuous support of individual friends of education.

For myself, Gentlemen, I say with Mr. Schmid, "Up, then, Christian friends, in the three Presidencies; let us soon come to an agreement to leave the Devanágarí to the Bráhmans; let us make one great effort to give to our numerous pupils the Roman character, the key to Christian knowledge and to European science, as well as to the numerous influential and intelligent adults, who know English already, an abundance of solid books *romanized*, to feed their souls, and to rouse them to mental activity, and the search after sanctifying truth."

A Roman.

Poetry,

For the Calcutta Christian Observer.

TO RELIGION.

"Her ways are ways of pleasantness, and all her paths are peace."

Sweet child of Heaven! celestial maid!
I hail thee, and invoke thine aid;
Touch but this weak and trembling lyre,
And it will kindle with such fire
That should it ne'er again be strung,
'Twill yet be joy that *once* it sung!

Not often hath the voice of song
Been raised to vindicate thy wrong;
Not often Genius deigns to bend
To thee,—his best, his truest friend,
Boasting with false and daring pride,
That blinded Reason is his guide!

Some few indeed, some happy few,
Have felt thy balm, and own'd it too;
Have felt how poor the voice of fame,
A valueless and empty name!
And own'd, in strains of sweetest glow,
Thy sov'reign power to soothe our woe.

Ah! what were LIFE without thine aid?
Fair child of God! celestial maid!
What but one short and cheerless day,
Marked out by ruin and decay,—
A land of darkness, and of gloom,
Where flowers that last shall never bloom!

And what were DEATH's last awful hour,
Unaided by thy soothing power?
Where could the soul for comfort cling,
A portionless deserted thing?—
The wretched spirit *dares* not think,
Or look beyond the fearful brink!

Yet, let it look beyond, and see,
Without thee—what ETERNITY?
A cloud without *one* ray of light,
One dark interminable night,
Without one hope or lessening care,
To cheer that winter of despair!

But what is LIFE, when thou art near?
Yields it not then some solace here?
O yes! thou art the pilgrim's stay,
Smoothing the roughness of his way;
From all his ills a sure retreat;
For every wound a balsam meet.

And with thee is not DEATH a gain?
It is a thing of joy, not pain,
Which ends the sad, the dreary strife,
The warfare of this mortal life,
And mounts the soul on eagle's wing,
Till ransomed dust shall rise and sing.

With thee that word ETERNITY,
Spreads light and glory o'er the sky!
They who on earth have loved thee well,
They who have washed their robes can tell.
Such lofty thoughts *we* fail to trace,
Till we ourselves see face to face.

Fair child of Heaven! to thee 'tis given
To guide our paths from earth to Heaven;
My wayward footsteps do thou guide,
Let me not wander from thy side
Until I reach that happy rest,
Their happy home whom thou hast blest.

January 10, 1835. ANNE.

REVIEW.

Christianity and Hinduism Contrasted; or a Comparative View of the Evidence by which the respective claims to Divine Authority of the Bible and Hindu Shástras are supported. By G. Mundy. Second Edition, enlarged. In two volumes. Serampore, 1834.

Every traveller perceives, or supposes he perceives, new beauties in scenes which have been oft visited, and as oft pourtrayed by the most graphic pens. Each one considers it his duty to convey to others his impressions, as he gazes upon the rich varieties which nature and art in the new and old world present to his observant mind. There is wisdom in the arrangement. Every age has its modes of thinking, and of expressing its theme. For, however much we may be disposed to admire the ponderous tomes of past days, and to bow with reverence to the masculine talent which they display, we prefer to read the same subject written in the spirit of our own age, in our more refined idiom and improved language. In fact, every age must and will have its own heroes, philanthropists, and authors. Every generation admires the genius of the past; but it is an admiration mixed with a jealous emulation, to outstrip those who *have* contended for the goal of fame—but now rest from their labors. Every Englishman praises the vivid genius of Spenser, but how few peruse his stirring lines compared with Byron's lighter labors! Milton's prose works are the theme of every advocate of liberty; but how much more eagerly are the fleeting pamphlets of the day read than his poetic prose: nor is the judicious Hooker's masculine Vindication praised less than those by many, who would prefer to peruse the bitter and stimulating aliment which modern controversy provides; proving the truth of the wise man's saying, that "a living dog is better than a dead lion." We must not, however, indulge further in this reverie. We were drawn into it by some such question as this presenting itself to our mind, What need can there be for a new work on the Evidences of Christianity, when our shelves are crowded with treatises of all kinds and degrees of talent and piety? When we thought of such names as Butler, Beattie, Paley, Jenyns, Wilson, and a host of champions, we were ready to ask, What need of more? We had our answer in the principles first laid down,—every age, country, and people need, and will have their own authors; and though the works to which we have alluded are all excellent in their matter and arrangement, it must be remembered that they are addressed to Europeans, and opposed to the infidel science

and feeling of professedly Christian lands. To make them intelligible and useful to idolators and Musalmáns, they must be pruned, and accompanied with cumbrous notes, which to an active mind, would be more toilsome than the composition of an original treatise. We hail, therefore, with sincere pleasure the first effort made to provide for the Hindu youth a concise and striking outline of the evidences of our faith. Nor are we the less pleased with the mode which Mr. Mundy has adopted, —that of contrast, as being the most likely to arrest and convince such a people as those amongst whom we labor. We have spoken of this as the first effort; for we hope that it is but the harbinger of other similar works, either from the pen of our esteemed friend or some other competent individual. In the execution of his work, Mr. M. has displayed considerable acquaintance with the best authors. He has interspersed his treatise with well timed extracts from writers on the Hindu religion, and infused into it the fruits of an extensive experience and genuine piety.

Having said thus much in commendation, we will offer one or two remarks, not of censure, nor even advice; but as suggestions, either to the esteemed author, or any author who may follow in his steps. We think that any work written in the English language, and addressed to the native youth in their present infant acquaintance with that language, should be marked by the most extreme simplicity of language; the sentences should be short and terse, and the style somewhat florid and arresting; otherwise we fear that many will take up the work, and lay it down without a careful and diligent perusal, which of course is essential to its success. This we infer from the indolence of the Hindu mind—which must be kept on the *qui vive* in speaking even (much more needful than in reading), or it will fall asleep. In this view we are confirmed by Mr. Mundy, who in his preface thinks that his book will be above the comprehension of the majority of young men who can at present peruse English works. Laboring under this feeling, we cannot but urge it upon Mr. M. to condense the matter of his two volumes into one, leaving out the parts which refer to the general question of evidence, and adopt to a certain extent the rules we have just referred: we think his work would then meet with a far more extensive sale and much more diligent perusal,—which is the great end that must be kept in view by every author. In the event of Mr. M.'s non-compliance, we trust that some individual equal to the task will be stirred to the work. If we might be allowed to suggest an outline of what we think would be a suitable and successful treatise, we should say, it might consist, as the present work does, of a contrast between the Hindu and inspired accounts of the creation—be-

tween the prophecies of Scripture and of the Shástras, with their fulfilment or otherwise—miracles similarly treated—contrast between the limited and anti-suitable nature of the Hindu faith to the wants of man, and of the adaptation of the Christian religion. These, with a few short and simple remarks, comprised in a small volume, we think calculated to be extensively useful. But we would have them simply in the words of the two books, the Bible and Shástras, accompanied by the briefest observations; keeping one point, and that alone, prominently in view,—not so much the superiority of Christianity over Hinduism, as that the Christian religion is the *only* saving and divine religion revealed to man. For this is the first and anxious question which will be asked by newly emancipated Hindus, Which is the one true faith? This is a moment when such a work is required: it may not appear to earn for the author an abiding fame, but it WILL confer a great good. Numbers of intelligent youth are now emerging from the darkness of idolatry;—many have unhappily fallen into the hands of men who are active in leading them from one error to a worse,—whose whole business it is to remove the restraints of their present faith, and leave their minds to revel in all their natural depravity and wildness. We have no means of counteracting their poison but through the medium of writings; and we think that the species of writing most likely to convince a newly emancipated mind, is the contrast of striking fact and fiction. If we may be allowed to imitate the children of this world in any thing, this is one. The most successful works of Infidelity and Rationalism are, not their elaborate and critical productions, but their brief and fascinating duodecimos. They appear to attempt to throw religion into the shade, by investing irreligion with all that is fascinating in language, style, ingenuity, thought, and illustration; while the writers on Christianity, with some few noble exceptions, have seemed to act upon the maxim of rendering the subject as repulsive as possible to "ears and eyes polite;" by the adoption of the quaintest satires, the meanest language, and most uninviting arrangement and illustration. We hope, however, that the day is not far distant when the finest ore,—the riches of literature, art, science, and nature,—shall be brought to confirm, without an exception, that faith, on the continuance and spread of which their existence depends—when the evidence of books shall be dispensed with, and every man shall become his own witness, and the universe not be disturbed by even the breath of infidelity. We have not room for the extracts we had marked, but cordially recommend the purchase of the work—the more so, as its profits will be devoted to a missionary purpose.

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Missionary and Religious Intelligence.

ASIA.

1.—Calcutta Bethel Society.

On Wednesday evening, June 29th, the 10th Annual Meeting of the above Society was held in the Union Chapel, Dhurrumtollah,—the Rev. T. Boaz in the chair. The meeting was respectably attended, and several interesting addresses were delivered by the several members, who moved and seconded the following resolutions:

Moved by Rev. W. Yates, seconded by Rev. J. Hæberlin,

I. That this meeting recognize with delight the prominent place which the conversion of seamen holds in the page of Prophecy, and that they desire to be humbled before the Great Head of the church, for the limited interest they have taken in a work so intimately connected with the spread of divine truth.

Moved by Rev. J. Campbell, seconded by Rev. A. F. Lacroix,

II. That this meeting has heard with pleasure of the efforts which the churches of Britain and America have made for the conversion of seamen, and not less for the success which, under the Divine blessing, has crowned their labors.

Moved by Rev. D. Ewart, seconded by Rev. T. Sandys,

III. That the following persons be appointed members of the Committee for the present year, and that thanks be offered to those who have aided the work during the past year.

COMMITTEE.

J. H. Mackay, Esq. *Treasurer.*	Rev. T. Boaz, *Secretary.*
Mr. D. Clark,	Mr. J. Muller,
Captain Holmes,	Mr. J. Richardson,
Mr. G. C. Owen,	Mr. J. Biss,
Mr. Wittenbaker,	AND
Mr. P. Lindeman,	G. Alexander, Esq.

Ministers and Missionaries, members *ex-officio.*

Office of the Society, Union Chapel House, Dhurrumtollah.

2.—Baptism of Hindu Youths, at Calcutta.

During the last month, four interesting youths, who had received an English education in different Calcutta seminaries, have publicly professed the name of Christ in connection with the Church of England. Among them is Brajanáth Bos, whose case excited so much sympathy three years ago*. Several other young men, we understand, are preparing to follow their example. Indeed, a conviction of the absurdity and falsehood of Hinduism, and a general impression in favour of Christianity is, we are happy to say, rapidly spreading among the body of educated youth in Calcutta. So far all is well—but we need more than this. To complete the work we need impressive convictions of personal guilt, humbling feelings of repentance for sin, and affecting views of the necessity, sufficiency and grace of Christ the only Saviour. To accomplish this may the Holy Spirit graciously descend, and exert extensively his blessed influence. Brethren, pray for us!

3.—Arrival of Missionaries.

We have the pleasure to announce the arrival, in India, of another reinforcement of Missionary labourers, in connection with Mr. Groves. The party consists of Mr. and Mrs. Groves, with their relatives Mr. and Mrs. John Groves, and Miss Groves; the Rev. Dr. Gundert, Miss Julia Dubois, Miss Mary Monnard, Mr. and Mrs. Bowden, Mr. and Mrs. Beer, Mr. N. Brice, and Mr. T. J. Kalpberer. The two last mentioned will join Mr. Start of Patna, and have already reached this city on their way. All the rest are at present at Madras, and with the exception of Messrs. Bowden and Beer, with their wives, who are designed to form a new

* See Calcutta Christian Observer, Sept. 1833, p. 437.

Mission in the Telinga country, will shortly come on to Calcutta. It is the intention of the two Mr. Groves' to practise their profession as dentists in Calcutta, consecrating (with the disinterestedness which Mr. N. G. has always shewn) the entire surplus beyond their personal expenses to the Missionary work. Dr. Gundert, who is an excellent linguist, will devote himself to the preparation of young men for Missionary labour, while the female members of the party will exert themselves in the education of youth.

While in some things regarding ecclesiastical policy, these friends "follow not with" any of us, yet we cannot view the moral and spiritual necessities of this vast country on the one hand, nor the piety, simplicity, and zeal of our brethren on the other, and not cordially say unto them, We bid you welcome in the name of the Lord.

4.—Seamen's Cause, at Calcutta.

On Wednesday evening, June 22nd, an interesting service was held in Union Chapel, Durrumtollah, in connection with the Seamen's Cause. It appears that during the voyage, the crew of the American ship *Charles Wharton* were deeply impressed by the preaching of our Missionary brethren, belonging to the Western Board of Foreign Missons, destined for the Panjáb*. The captain, officers, and several of the crew became decidedly pious, and on their arrival expressed a desire to give public demonstration of their love to Christ. On the evening above referred to, the first officer, Mr. Drinker, was publicly baptized by the Rev. J. McEwen, and the captain, with five of the men, partook of the Lord's Supper for the first time. Several members of other churches attended to the dying injunction of the Lord Jesus at the same time. It was truly delightful to see these sturdy sons of the ocean gathered into the fold of the church, and not less so to witness so many of the different sections of the one church uniting at one table, as an emblem of their united gathering in the kingdom of God in glory. While we looked upon the sight, not only did we feel with the Psalmist, How good and pleasant is it for brethren to dwell together in unity;—but we felt the sweet truth of one of Watts's infant hymns—

> I have been there, and still would go,
> 'Tis like a little heaven below;
> At once they sing, at once they pray,
> They hear of heaven and learn the way.

It may not be unworthy of remark, that others of the crew gave good evidence of a change of heart, but our brethren thought it advisable, principally on account of their youth, to put their sincerity to the test by the trials of the homeward passage.

5.—Opening of a New Chapel at Lakyantipur.

On Friday the 22nd ultimo, a new Native Chapel, for Christian worship, was opened at the village of Lakyantipur, a station 35 miles to the South, in connexion with the Calcutta Baptist Mission. The different services were conducted by Messrs. Ellis, Aratoon, G. Pearce, DeMonte, and the native catechists and preachers. The engagements of the day were commenced by a meeting at seven in the morning for prayer: when supplications to the divine throne were presented by native brethren in a very devotional and suitable manner. Two other services followed, one at ten and another at three, at which two discourses were delivered by Messrs. Aratoon and G. Pearce. The congregations were numerous throughout the day; but in the afternoon the Chapel was completely

* A further account of the interesting circumstances attending this revival would be acceptable. Will not one of the Missionary Brethren supply it for our pages? Ed.

thronged, not less than three hundred and fifty persons being present, a considerable number of whom were heathens from the neighbouring villages. The engagements of the day were found to be deeply interesting. The number and happy aspect of the Christian natives; the attention and decorum observed by the heathen; the pleasing contrast presented with the state of things a very few years ago; and the present prospects of increase and prosperity, all conspired to warm the heart, and fill it with joy and gratitude to God. At the special request of the Native Christians at the station, (a circumstance which added not a little to the pleasures of the day,) a collection was made for the poor at the close of the afternoon service.

The Chapel is substantially built, and neatly fitted up with benches, &c. It stands in a commanding situation, and may be seen at a considerable distance in different directions. May it be as a light in a dark place, to guide the feet of many into the way of peace.

6.—Progress of English Education in Araka'n.

We are obliged to a correspondent for the following account of the Benevolent Institution at Akyab, in Arakán.

"Soon after the cessation of hostilities between the British and the Burmese, Mr. J. C. Fink, who was sent from Serampore as Missionary to A'rakán, made several attempts to establish schools in the Province, but without success. The obstacles which presented themselves in his way, were the customs of the country. The pungis or priests not only give a gratuitous education to boys, but also support them from the contributions which they get from the people for their own sustenance. These boys live in the monasteries with their teachers, and are not only instructed in their vernacular tongue, but are also made to act as servants. When a prospect, therefore, of the School was held out to the Natives, they, finding our system of education altogether different from their own, and that the boys would not, in addition to a gratuitous education, get their support from us, refused sending their children to Mr. Fink. As the plan of educating and supporting the boys was altogether impracticable, Mr. Fink has, for some time, been endeavouring to raise an English School, hoping that an education, unattainable elsewhere in the Province, would allure them to send their children to school. With much difficulty, he succeeded in getting a few boys, whom he immediately put to the study of English. From the opening of the School (three years ago) to the end of last year, he gratuitously took upon himself the management of it; but could not pay such attention to it as might have been expected, unless he neglected his other duties. Mr. C. C. Fink, son of Rev. Mr. Fink, and late senior student in Serampore College, having, at the end of last year, been appointed by the Serampore Mission as teacher of this school, has devoted himself wholly to the education of the lads under his charge.

"The number of boys now in attendance is not very large, but there is every reason to hope it will increase. The School consists of about 20 boys, and is divided into three classes. The first consists of four, who study Geography, Arithmetic and Composition, read the Bible and English Reader, No. 1, (published for the use of Schools in India,) spell, and with the second class write copies daily. The second class, consisting of six, is a second time going through the English Spelling Book, No. 1; and in the third, containing about ten, some have but just got over the alphabet, and others are reading words of three and four letters.

"In connection with this a Mugh School has lately been established, which at present contains but eight lads.

"As Government are now dispensing to the millions of inhabitants under their sway, means for their amelioration, we have every reason to expect, that they will soon turn to A'rakán, and adopt some measures for bettering the condition of its rude inhabitants. Should the Government then commence with an English School, the difficulty of establishing a new one would not be experienced, were they to take into their hands the Institution already opened at Akayab."

We are happy to find that there was another school established at Kyouk Phyoo, in 1834, more especially for instruction in the English language —which, though dormant till within a late date, is now promising to flourish—under the conduct of the Rev. G. Comstock, an American Missionary stationed at Kyouk Phyoo, who has taken charge of the Institution.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

April.
5. At Agra, Asst. Steward J. Parnell, to Miss R. Slaughter.
11. At Futtyghur, Mr. G. L. Pollock, to Miss C. J. Elliott.
14. Mr. J. G. Ricketts, to Miss C. Murray.
15. At Lucknow, Lieut. Wyndham, 35th N. I., to Miss H. A. Bruce.
— At Berhampore, James Smith, Esq. to Miss A. M. Thomas.
16. Mr. T. Roger, to Miss M. A. DaCosta.
18. Mr. D. B. Kenderdine, to Miss E. Strange.
21. At Chunar, Mr. A. DeCastro, to Miss S. Slaughter.
28. Mr. P. S. Horne, to Miss J. Black.
— At Gaya. G. D. Wilkins, Esq. C. S. to Miss M. F. Gamble.
30. Mr. J. M. Simons, to Miss A. Gomes.
— Mr. J. DeCruz, to Miss B. Gomes.

June.
3. Mr. E. Hyland, to Miss Samaragda Athanas.
8. At Mymunsing, Mr. J. Bird, son of the late S. Bird, Esq. formerly Senior Judge of the Dacca Provincial Court of Appeal, to Miss Mary De Souza.
— Ensign Geo. H. Eckford, 12th Regt. M. N. I., to Catherine, fifth daughter of J. A. Haldane, Esq. of Edinburgh.
11. Mr. J. G. Griffin, to Sebina, daughter of the late Capt. J. Bean.
13. At Bareilly, H. Sill, Esq. Assistant Surgeon, to Miss E. Dickson.
14. G. Udny, Esq. C. S., to Frances Hanway, eldest daughter of Sir Edward Ryan, Chief Justice of Bengal.
18. Capt. W. N. Forbes, Engineers, Mint Master, to Sarah, only child of C. B. Greenlaw, Esq.
— Mr. W. S. Burgess, to Mrs. Mary Ann Fraser.
25. Mr. J. P. Roberts, to Miss Matilda Martyr.
— Mr. J. Nicholas, to Miss Maria Joseph.

July.
6. J. R. Maule, Esq. Cameronians, to Sarah, daughter of T. Grimley, Esq.
11. Lieut. A. C. Campbell, Bengal Cavalry, to Emily, only daughter of J. W. Payter, Esq. of Rungpore, Assam.
12. Mr. Jos. Hypher, to Miss Mary Anne Baptist.
14. E. Bates, Esq. third son of Jos. Bates, Esq. of Halifax, Yorkshire, to Miss C. E. Smith, eldest daughter of C. Smith, Esq. of the Secretary's Office, Judicial and Revenue Department.

BIRTHS.

June.
1. The lady of Capt. Roxburgh, of a daughter.
— At Meerut, Mrs. M. Kelly, of a daughter.
2. At Benares, the lady of the Rev. W. Buyers, of a son.
— At Hazareebaugh, the lady of A. G. Shiel, Esq. H. M.'s 49th Regt., of a still-born son.
— At Bareilly, the lady of Capt. T. Polwhele, 42nd N. I., of a son.
— At Simlah, the lady of Capt. Cheape, Major of Brigade, of a daughter.
— At Kotagherry, the wife of Capt. Walsh, 54th Regt., of a daughter.
3. At Comillah, the lady of W. S. Alexander, Esq. of a son.
5. The lady of Rev. W. Greenwood, of a daughter.
6. The wife of Mr. W. F. Gomes, of a son.
8. Mrs. John Emmer, of a son.
— At Tirhoot, the lady of J. W. Yule, Esq. of a son.
— The lady of J. R. Colvin, Esq. of a son.
9. At Furreedpore, the lady of R. B. Garret, Esq. C. S., of a son.
— Mrs. M. De Gracia, of a daughter.
10. At Delhi, Mrs. Clinton, of a son.
— At Akyab, Mrs. M. Fink, wife of the Rev. J. Fink, Missionary, of a daughter.
11. Mrs. H. Palmer, of a son.
12. The lady of Capt. McDougall, of the ship Edmonstone, of a son.
— At Dinapore, the lady of Capt. Tudor, Sub-Assistant Comm. Gen. of a son.
— The wife of Mr. T. W. Collins, of a son.
— At Almorah, the lady of Capt. H. Templer, 7th N. I., of a daughter.
13. The lady of Mr. H. C. Schmidt, of a son.
15. At Chuprah, Mrs. G. Hosmer, of a daughter.
19. At Allahabad, the wife of Mr. L. Teyen, of a son.

19. The wife of Mr. C. Waller, of the Genl. Department, of a daughter.
— At Chunar, the wife of Mr. J. Thompson, Senior Conductor of Ordnance, of a daughter.
21. The lady of Capt. G. Jellicoe, of a daughter.
22. At Sultanpore, Benares, the lady of J. T. Studdy, Esq. 8th Light Cavalry, of a son.
— At Barrackpore, the lady of W. C. Erskine, Esq. 73rd N. I., of a daughter.
23. The lady of Lieut. Rigby, Engineers, of a daughter.
26. Mrs. Benjamin Smith, of a son.
29. At Howrah, Mrs. J. W. Willoughby Linton, of a son.
— The lady of R. Stewart, Esq. of a son.
30. At Dinapore, Mrs. W. H. Jones, of a daughter.

JULY.

2. At Dum-Dum, the lady of Capt. R. Roberts, Horse Artillery, of a daughter.
— Mrs. James Gill, of a daughter.
— At Meerut, the lady of Capt. Corri, 54th Regt., of a son.
3. At Jubbulpore, the lady of Capt. F. W. Cornish, Junior Assistant Adjutant General, of a daughter.
4. The wife of Mr. C. L. Vallant, of the Bot. Garden, of a son.
5. The lady of Capt. Cooke, of a son.
— At Balloo-ghaut, Mrs. Jas. Hill, of a daughter.
— At Landour, the lady of Lieut. Wilmer, of the 16th Lancers, of a daughter.
6. The wife of Mr. J. Rayment, Quarter-Master Genl.'s Department, of a son.
9. Mrs. M. Crow, of a daughter.
— At Hazareebaugh, the lady of Capt. Boyd, Deputy Assistant Commissary General, of a son.
12. Mrs. A. Thompson, of a son.
13. The lady of N. I. Halhed, Esq. C. S., of a son.
14. Mrs. I. B. Biss, of a daughter.
— The wife of C. Brownlow, Esq. of a son.
18. Mrs. H. B. Gardener, of a son.

DEATHS.

JUNE.

3. At Kurnaul, the infant son of Capt. Carew, Paymaster H. M.'s 13th L. I. aged 3 months.
— The infant child of James Gregory, Esq. aged 3 months and 19 days.
— The son of Mr. W. Leigh, aged 2 years, 3 months and 7 days.
— At Futtyghur, Cecelia Rose, daughter of Mr. Jos. Morgan, aged 11 months.
— The infant child of Mr. and Mrs. H. Palmer, aged 2 years, 3 months.
4. At Kamptee, Lieut. and Adjt. D. Carruthers, 3rd Battalion Artillery.
5. The wife of Mr. Conductor Greaves, of the Ordnance Dept. aged 53 years.
6. At Nusseerabad, the infant daughter of Major R. E. Chambers, 9th Light Cavalry, aged 9 months and 14 days.
— On board the *Sophia*, on her passage from China to Singapore, Mr. J. Thompson, 2nd officer.
7. At Allahabad, the infant son of Staff Serjeant James Moffatt, aged 1 year.
— At Kamptee, Capt. C. M. Robertson, 11th Regt., aged 45 years.
8. Mr. W. Monteith, aged 18 years.
— J. E. Barnes, Esq. aged 28 years.
10. Mr. G. R. Vos, fifth son of the late Jacobus Reiner Vos, Esq. M. D. aged 17 years and 2 months.
— At Gyah, M. L. Beatrice, the infant child of J. S. Dumergue, Esq. C. S.
11. V. Jacob, Esq. Indigo Planter, aged 49 years and 7 months.
— Miss E. M. Gash, aged 10 months.
— At Bareilly, Hector, the son of Capt. H. McKenzie, 74th Regt. Bengal Infantry, aged 6 months and 23 days.
13. The infant daughter of Mr. and Mrs. H. Court, aged 1 year and 7 months.
15. At Sholapore, Caroline Jane, the beloved wife of Lieut. W. J. Ottley, 2nd Regt. Light Cavalry.
16. At Chittagong, C. G. Blagrave, Esq. C. S.
17. Mr. C. T. Martyr, an Assistant in the General Post Office.
19. Master William Henry, the youngest son of Mr. T. Ross, H. C. Marine.
— At Kurnaul, the wife of Capt. H. Carew, Paymaster, H. M.'s 13th Regt., aged 27 years.
— At Cawnpore, the wife of Bazar Serjeant W. Reed, aged 27 years.
20. Mrs. Simon DeCruze, aged 60 years.
— The infant child of Mr. P. Collie.
21. At Dacca, Mrs. A. V. Cartier, relict of the late Mr. Cartier, aged 80 years.

22. Mr. T. Benning, assistant in the Office of the Adjt. General of the Army, aged 29 years, 4 months and 9 days.
— Mr. C. M. Vaughan, late Assistant in the Mil. Department, aged 35 years.
— The second daughter of Mrs. Amelia Kirkpatrick.
— At Goalpara, Assam, the son of Capt. A. Davidson, aged 4 years and 6 days.
24. The infant son of Mr. M. H. Crawford, Assistant Apothecary, Police Hospital, aged 10 months and 9 days.
— The infant daughter of Mr. J. Jenkins.
25. Mr. Rose.
— Mr. C. N. Wilson, Assistant Military Department, aged 34 years.
26. W. T. Rogers, Esq. Registrar, Export Warehouse, aged 52 years.
— Lieut. C. B. Lloyd, H. M. 39th Foot.
— Mrs. Nancy Taylor, aged 50 years and 20 days.
— Mr. T. Burton.
27. Ann Frances Boothby, aged 6 months and 4 days.
— On board the *Edmonstone*, Mr. R. W. Beytts, 2nd officer.
— At Hazareebaugh, Capt. G. Conroy, H. M. 49th Regt.
— Near Ghazeepore, the infant son of James and Elizabeth F. Carter, aged 5 months and 15 days.
28. Drowned by upsetting of a boat on the Ganges, near Dinapore, Lieut. J. D. Broughton, 67th N. I.
— Miss M. U. Hoseason, aged 29 years.
— Mr. G. Crahly, a Pensioner in the H. C.'s Establishment, aged 58 years.
29. At Digah, the infant son of Mr. T. Gray, aged 11 months and 3 days.
30. Mr. Geo. Bails, of the firm of Bails and Krefting, Merchants, aged 27 years.
— At Agra, the wife of Lieut. Parker, H. C. European Regt., aged 25 years.
— At Delhi, the infant daughter of Mr. E. B. Kinsey, aged 18 months.

JULY.

4. At Banda, Major R. Hornby, Commanding, 28th Regt. N. I.
6. At Chittagong, the infant son of Mr. H. Turner, aged 14 months.
— At Saugor, the infant daughter of Mr. D. Poley, Master of the Band, 2nd Regt. N. I., aged 4 months and 11 days.
— At Dinapore, the infant daughter of Mr. and Mrs. W. H. Jones.
8. Jno. Brown, Esq. of Burrisaul, aged 36 years.
9. At Bancoorah, Theodora Adelaide, second child and only daughter of Mr. C. Cockey, aged 6 years and 6 months.
— At Dacca, Mrs. P. C. Panioty, aged 36 years and 3 months.
10. The youngest daughter of Mr. F. D. Kelner, aged 1 year and 10 months.
— At Bancoorah, the wife of Mr. C. Cockey, aged 30 years.
11. Mrs. M. A. Kelly, aged 34 years, 3 months and 9 days, widow of the late Mr. T. Kelly, Master Pilot.
— Mr. L. Giles, first officer of the bark *Daniel Wheeler*, aged 31 years.
— John Robison, Esq. Merchant and Agent, formerly a Captain in the 24th N. I., aged 47 years.
13. The infant daughter of Mr. A. Sageman, aged 10 months and 4 days.
— Miss T. M. Gale, aged 5 years, 3 months and 3 days.
14. Mr. R. C. Rodgers, aged 35 years.
— The daughter of Mr. R. A. I. Roe, aged 2 years, 3 months and 4 days.
— At Tumlook, C. Newton, Esq. Assistant Surgeon, aged 40 years.

Shipping Intelligence.

JUNE. ARRIVALS.

24. Gilbert Munro, Duff, from the Mauritius 4th May, and Covelong 15th June.
30. Futtay Rohoman, T. C. T. Reeve, from Bombay 30th May.
— Messenger des Indies, (Fr.,) J. P. Verspeck, from Bourbon 28th May.
— Kellie Castle, R. Patullo, from London, (no date,) Downs 19th February, and Madras 19th June.

Passengers.—Mrs. Gardener, Miss Patullo, Jas. Home, Esq. Merchant; Messrs. R. H. Boddam, J. Cauldfield, J. H. Drake, Geo. Lowther, G. Riley, C. D. Spread, J. N. Thomas, W. Wylde and R. Farra, Cadets; Mr. Kahill, Kidderpore Tannery, Mrs. Kahill and child; Messrs. J. Smart and Geo. Harrison, Bengal Pilot Service.

JULY.

1. Ernaad, T. Hill, from Bombay 6th June.
Passengers from Bombay.—Mrs. Lloyd and 2 children, Lieut. Boscawen, and T. Cullen, Esq. Merchant.
— Corsair, (Brig,) J. Stephens, from Singapore 13th, and Malacca 15th June.
Passenger from Singapore.—Capt. J. McKinnon, Country Service.
— Wave, (Schooner,) J. Black, from Moulmein 11th June.
3. Adolphe, (Fr.,) G. M. Mowan, from Bourbon 1st, and Mauritius 6th June.
Passenger from Bourbon.—Mons. G. Roch, Merchant.
— La Sein, (Fr. Barque,) F. Lemarie, from Bourbon 6th June.
Passenger from Bourbon.—Mr. S. Merandon, Merchant.
— Gopala Kristnea, (Brig,) Moydencoote, from King's Island, (no date,) Maldive 5th, Point de Galle 21st, and Vizagapatam 29th, June.
Passengers from the Mauritius.—Capt. W. Ford, late Commander of the *Vicissitude;* Messrs. R. Heaviside and J. F. Henley, and Monsieur Pipon and Mr. W. F. Douson, Merchants: *Passengers per Vicissitude.*—Three European Seamen, part of crew; 20 Indian laborers. *From Galle.*—Mr. Sebastian.
4. St. George, (Bark,) J. Crawford, from Liverpool 21st July, Mauritius 26th May, and Covelong 28th June.
Passenger from Covelong.—J. Crawford, Esq.
— Parsee, J. McKellar, from Greenock 8th March.
9. Cowasjee Family, (Bark,) R. Wallace, from China 2nd, and Singapore 26th June.
Passenger from Singapore.—W. Crane, Esq.
10. Sovereign, (Bark,) J. Campbell, from London 16th Jan. and Ennore 1st July.
— Fortfield, (Bark,) J. Sly, from Liverpool 19th March.
— Otterspool, J. Richardson, from Liverpool 1st March.
— Charles Huntley, (Bark,) J. W. Hooper, from Rio de Janeiro 10th April, Mauritius 26th May, and Covelong 29th June.
Passengers from Rio de Janeiro.—Mrs. Kuhn and 3 children.
— Hero, (Bark,) W. W. Hughes, from China 8th May, Singapore 16th, and Penang 26th June.
Passenger from Singapore.—Capt. R. R. Rickets, 48th Regt. M. N. I., late Commanding the Troops at Singapore. *From Penang.*—Mr. Pearson, Mariner, and Master E. Rickets.
11. Juliana, T. Driver, from London, (no date,) and Ennore 1st July.
— Charles Stewart, (Schooner,) J. M. Morris, from Rangoon 25th June.
12. Louisa, (Amr.,) S. Potter, from Batavia 19th June.
Passengers from America.—Mr. O. A. Farwell, and Mr. E. D. Bail.
— Mandarin, R. Donal, from Liverpool 7th March.
— Sumatra, (Dutch Bark,) in charge of the Gunner; (Captain and Mate dead,) from Padang 10th June.
13. Red Rover, (Bark,) H. Wright, from China 1st, and Singapore 30th June.
Passenger.—H. Laver, Esq.
14. Haide, (Bark,) W. D. Messeter, from Mauritius 3rd, and Madras 4th July.
— Derria Dowlut, (Bark,) Nacoda, from Bombay 4th, Cannanore 12th, and Tellicherry 7th May, and Madras 7th July.
15. Jane Gondie, (Bark,) D. Simpson, from New South Wales 4th May, and Ennore 8th July.
Passenger.—Mrs. Simpson.

JUNE. DEPARTURES.

21. Falcon, (Bark,) H. Maws, for Liverpool.
— Swallow, (Bark,) W. Adam, for Madras and Sydney.
— Cashmere Merchant, (Bark,) B. Richards, for China.
Passengers.—J. S. Torrens and Geo. Adams, Esquires, C. S.
22. Eugene, (Amr.,) P. Hallet, for Boston.
24. Blakely, J. H. Harding, for London.
Passengers.—Mr. Kearny and child, and Mr. Stone.
— Sylph, (Bark,) T. Viall, for China.
25. Charles Wharton, (Amr.,) S. Dolby, for Singapore and Philadelphia.
26. Will Watch, (Brig,) W. Barrington, for Penang.
27. Abberton, H. Shuttleworth, for London.
— Boadicea, A. Wright, for Hobart Town.
Passengers.— Mrs. Jacobs and 4 children, Messrs. Wells and Shiells, and Dr. Cullen.
28. Hindoo, (Bark,) J. Askew, for Liverpool.
— Hector, (Bark,) E. M. Smith, for London.
— Lingfoong, (Cochin Chinese,) A. A. de Luz, for Penang, Singapore and China.

30. William Wilson, J. H. Miller, for the Isle of France.
— Mary, (Schooner,) D. P. McKinlay, for Rangoon.

JULY.

1. Exporter, (Bark,) R. Anvyl, for London.
Passengers.—Mrs. Anvyl and child, and 2 Masters Sweetenham.
— Helen, (Bark,) H. E. Henderson, for the Mauritius.
2. Thalia, W. H. Biden, for the Mauritius.
3. Bridget, (Brig,) J. Crosbie, for Liverpool.
5. Virginia, (Bark,) J. Smith, for Bombay.
— Dover, (Amr.,) J. Austin, for Boston.
7. Malcolm, J. Eyles, for China.
8. Marian, J. Richards, for China.
— Catherina, (Dutch,) P. Rictweyer, for Batavia.
9. Victory, C. Biden, for China.
12. Lonach, (Bark,) G. Jellicoe, China.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of June, 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)
	Obsd. Heat of Barometer.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.		
1	29,620	85,5	89,0	85,0	,616	86,3	92,3	86,7	,552	88,9	91,5	87,5	,516	88,5	91,5	86,8	0,58	
2	,656	85,0	88,5	84,4	,652	87,3	93,5	87,0	,578	88,5	93,5	87,4	,560	89,3	91,8	86,7		
3	,700	85,1	87,3	83,5	,698	85,3	91,0	85,6	,652	85,6	92,5	86,9	,640	86,5	91,8	85,5		
4	,720	86,0	87,6	84,1	,706	86,5	93,3	87,3	,654	86,9	95,2	88,7	,646	89,0	94,1	86,9		
5	,640	85,8	87,6	83,6	,620	89,3	92,1	87,2	,554	89,5	93,5	87,9	,538	90,4	93,5	88,0		
6	,634	87,5	91,8	86,5	,596	88,4	92,1	87,2	,548	90,5	93,8	88,0	,530	89,7	92,8	87,8		
7	,616	87,8	91,4	87,0	,596	88,4	92,3	87,8	,548	90,5	93,8	88,0	,530	89,7	92,8	87,8		
8	,630	89,1	90,3	86,3	,624	90,0	92,5	87,3	,590	90,5	91,5	87,3	,568	90,5	91,1	87,3		
9	,616	89,3	91,5	87,0	,612	90,1	92,8	87,5	,580	90,8	92,0	87,5	,550	90,5	91,6	87,3		
10	,644	88,8	92,5	86,3	,638	90,4	93,2	87,8	,618	89,0	94,1	89,3	,596	91,3	92,5	88,3		
11	,730	88,8	92,6	86,8	,720	90,5	94,7	88,3	,658	91,6	98,0	91,4	,644	91,6	96,5	90,9		
12	,766	86,8	90,9	85,2	,748	87,9	91,2	86,0	,666	88,4	90,9	85,8	,658	88,3	87,9	83,8		
13	,700	85,8	86,1	83,9	,694	86,8	90,3	85,1	,634	86,7	87,5	84,0	,616	86,0	84,3	82,5	1,66	
14	,676	86,1	87,2	84,0	,658	86,3	91,2	85,1	,598	87,5	94,3	88,2	,674	87,8	92,5	87,5		
15	,670	83,1	86,0	82,3	,664	86,3	88,0	84,8	,580	87,2	88,1	85,1	,570	86,1	86,3	82,7	0,32	
16	,720	86,0	89,3	85,2	,690	86,3	92,8	86,3	,660	86,2	86,6	83,5	,646	86,1	86,6	83,5		
17	,732	85,6	88,2	84,5	,714	85,6	88,2	85,2	,660	83,0	92,5	82,3	,638	82,1	79,5	78,3		
18	,690	80,0	77,5	76,8	,690	81,3	77,8	76,8	,656	81,5	81,6	78,7	,642	81,7	81,8	79,0		
19	,690	83,2	88,9	85,5	,678	83,8	91,2	86,3	,628	86,7	92,3	86,8	,634	85,8	87,0	83,6		
20	,726	85,0	86,2	83,8	,704	85,4	91,7	86,5	,670	85,5	94,0	81,5	,646	86,3	85,2	82,2		
21	,732	85,0	89,0	86,0	,706	86,0	91,6	86,8	,656	85,4	90,3	85,7	,624	85,5	86,5	83,0		
22	,662	85,3	88,7	84,8	,640	87,3	92,2	86,5	,578	86,6	86,5	84,7	,534	86,3	86,9	85,0	0,80	
23	,640	87,2	89,0	85,1	,616	88,0	92,0	86,1	,542	88,3	91,2	86,5	,520	89,3	92,6	86,8		
24	,618	89,2	90,8	85,0	,600	89,4	93,4	86,8	,536	89,9	96,3	88,3	,516	90,2	95,7	88,2		
25	,560	85,5	90,8	86,3	,524	91,0	94,4	87,5	,460	89,3	88,6	84,5	,472	86,6	91,7	81,6		
26	,492	83,9	82,3	81,2	,466	83,3	81,2	80,4	,396	84,2	83,0	81,5	,360	84,4	83,5	81,5	0,41	
27	,390	82,8	83,0	81,2	,342	84,0	84,2	82,5	,396	83,1	86,3	82,3	,396	83,5	83,6	81,2	1,15	
28	,610	83,1	83,0	81,8	,618	82,6	81,3	81,0	,590	82,5	81,5	80,5	,574	83,0	82,2	80,8	0,23	
29	,650	84,8	87,2	85,0	,640	85,5	91,0	86,4	,592	86,4	90,5	86,1	,570	86,0	88,7	85,9		
30	,632	86,2	87,5	84,7	,616	86,3	89,5	85,4	,604	85,6	90,0	86,6	,600	83,6	83,8	85,6	0,14	

THE

CALCUTTA CHRISTIAN OBSERVER.

September, 1836.

I.—*A Sketch of Chhoṭá Nágpur**.

Chhoṭá Nágpur, in contradistinction to Baṛá or Bhainsá Nágpur, or more properly Chuṭiá Nágpur, from its ancient capital Chuṭiá, now a petty village about a kos from Kishenpur, is bounded on the north by the Deonad or the Dámuda†; on the east by Pachát or Panchkoṭ and Pátkum; on the south by Gángpur and Singbhum; and on the west by Surgujiá, Palámo, and the Amánat. Its length from east to west is nearly 120 miles, its breadth from north to south about 60 miles; and the superficial area almost 7,200 English square miles. Its boundaries are now considerably altered. For, some hundred years ago, the whole of Rámgaṛh, as well as several other places, was included within Chhoṭá Nágpur. It contains 45 parganás.

The capital of the rájá was at first Sutiámbe, his birth-place; next Chuṭiá; then Doisá; afterwards Mahárāj-ganj; the present chief city is Pálkoṭ, which is about 30 miles S. W. of Kishenpur. It is remarkable for the chain of hills, with which it is on one side fortified. The present rájá is Mahárāj Jagannáth Sáh Deo. The other principal towns are,—

Kishenpur, called by the natives Ránchí (though they are distinct from each other), where Captain T. Wilkinson, Governor General's Agent on the S. W. frontier of the British dominions in India, resides and holds his court. A Munsefi kacherí is also held here; the present munsef is Shaikh Shujáyat Ali. This place, moreover, contains a school for the education of the boys in the English language, patronized by the Agent. This school will be a lasting monument of Captain Wilkinson's liberality.

* This sketch is from the hand of a young native, now employed in the Húglí College, of very respectable attainments and considerable observation. Satisfying ourselves with some omissions of less interesting matter and a few necessary corrections of the language, we have left the idiomatism of the style to speak for itself, both in fairness to our worthy correspondent, and as believing he will prove more interesting to most of our readers in his own simple dress than if modified into an almost English writer.—Ed.

† The same that waters many of the districts of Bengál. The Nágpurians give it the name of Deonad.

Doranḍá,—where the Rámgarh Light Infantry Battalion is stationed, now under the command of Captain H. Lawrence of the 67th N. I. Here is also a company of Local Horse, and the present Resálehdár is Amír Beg. Every part of the cantonments is kept very clean, and the sipáhís are under a discipline, that forms a decisive testimony to the vigilance of the commanding-officer.

Chuṭiá, the former capital. Here is an excellent stone-building, now in a dilapidated state, for the accommodation of a Hindu idol, since removed to Pálkoṭ.

Lohardágá, where John Davidson, Esq. the senior assistant to the Agent, resides and holds his kachherí. This is a fine city, containing shops of almost every description; whereas in other cities, those who wish to make purchases are obliged to wait till the day on which the *petiá* (or fair) takes place.

Chhoṭá Nágpur is a hilly tract of land, and to give a separate account of every range of hills would be tedious; suffice it to say, that the *ghâṭs* of Pitháuriá, Umedandá, and several others in Kocháng, the scene of the late disturbances, are conspicuous objects. When I have said that this is a hilly tract, it would be superfluous to add that a number of small streams intersect every part of it. The rivers of any note that water Chhoṭá Nágpur, are the Koil, the Sank, the Kuil, the Deonad, the Káro, the Karkarí, the Káṉchí, the Raṛhá, the Jimár, the Lohágaṛh, the Márti, and the Suwarnarekhá, which last contains snakes of so monstrous a size, that, it is reported, they swallow up men and buffaloes whole and entire.

It is impossible to state the amount of the population; for the sources from whence I had hoped to obtain information, afforded me none on this head; in fact, I could find no data whereupon to establish an opinion. Putting foreigners out of consideration, the Nágbangshís and the Kols constitute the population, of whom the latter form the majority. The Nágbangshís (so called on account of their having been descended from Nágs or serpents) take a pride in their being closely or remotely allied to the Mahárájá's family, and think it derogatory to them to engage themselves in any occupation whatever, but are content with the produce of the land they have received from the rájá. It is a singular custom in Nágpur, and I believe in many other places, to share the estate of the deceased rájá, in equal portions between the heir-apparent and the Kuṉár Sáhibs, his brothers; and this system has deluged this place with a host of zemindárs. This too, I am confident, will, after some four or five generations, put a period to the power of the rájá; since the descendants of a petty zemindár will become more wealthy, and consequently more powerful than the rájá himself.

The Kols, who constitute the majority of the population, are again subdivided into two classes:—1, The Mundás; and 2, The Uráons, or proper Kols*, whereof the former are the aborigines of Chhoṭá Nágpur. The latter, though they have now spread over every part of it, came originally from Ruhidás-garh, near the Sone in Behár, which they left on account of their rájá's losing his power,—his territory, as it is said, falling under the dominion of the Moghals.

The revenue of the rájá, deducting of course what is now become the property of the zemindárs, (which is almost treble of what he receives,) is computed at about 31,000 rupees, of which 14,000 rupees are given to the Hon'ble East India Company's Government, as málguzári or rent.

The climate, though warm, is rainy, and often chilly. During the hot seasons of the year the natives use the rezái (or quilt) in the latter part of the night; the most laborious man is seldom seen to perspire, as much as he would do in Bengál, and the pankhá here is seldom used. Rain is common almost to all the seasons, and during the hot season an intolerable westerly wind prevails. The spring, the happiest time of the year, lasts almost but for a few days. Still the pleasure derived from it is very great,—a pleasure which our friends within the *ditch* hardly experience. After the sun has descended below the horizon, a walk through the fields at this time, when all nature teems with her varied productions, and when a breeze, inexpressibly sweet, plays with our *ekpattás*, and the *dámans* of our *chapkans*, is no ordinary gratification. Yet, perhaps to humble us in the midst of our wealth or power, the duration of spring is short, very short. For even while thus fearlessly enjoying a pure and innocent satisfaction, lo! a northern blast appears, darkens the atmosphere with clouds, and makes us betake ourselves to our heels for shelter from the coming storm.

The Origin of the Kols†.

I have hardly left any expedient untried to arrive at a knowledge of the origin of the Mundás, as well as of the Uráons. But all my inquiries on the subject have proved unsuccessful; for neither they themselves, nor the Nágbangshís, who are more enlightened, and whose immediate *dependents*, and I may say *servants*, the Kols have been from some hundreds of years, could give me the least information. Nor is this to be wondered at: for they keep no record, or rather, in truth, they have no means of keeping any record, of events

* The Uráons, or Urángan Thákurs, as they are called among themselves, are properly denominated *Kols*. It is, therefore, an error to call a *Mundá*, a *Kol*.

† The term *Kol*, as used in the following pages, is not confined to the Uráons: it includes, though less properly, the Mundás likewise.

befalling them either as a nation or as individuals. True, tradition, in ancient times, partially obviated the necessity of historical writings; but tradition supposes a tolerable advancement in society, and unless the people are socially inclined (unlike the generality of the barbarous and hilly tribes) and disposed to a reciprocal communication of thoughts and ideas touching the well-being of all, tradition can hardly be said to exist. The Kols, after spending the whole day in perfect drudgery and all sorts of slavish occupation, give up the first part of the night to sensual gratifications, and the latter to rest; and who would be found among them so foolish as to puzzle his brains with the vain recital of events that had occurred even but some twenty or thirty years before? Hence, in the absence of tradition, there is an utter extinction of all memory of events, public or private.

The only remedy for this is by committing occurrences to writing: this they cannot have recourse to, since they do not possess so much as an alphabet. If it be objected that the Nágarí characters are common to them as well as to those that talk Hindui, I may reply, that since their language does not bear the remotest affinity to the Hindui, it is after all but reasonable to expect (keeping of course the utility of writing different languages by one set of characters out of consideration) that they would require to possess a number of letters, as faithful representatives of their *peculiar* language, not to be found in the Nágarí.

Appearance and Habits.

The complexion of the Kols is extremely dark; and though the majority of them have the members of their bodies symmetrical enough (as far as I can judge of symmetry), yet many circumstances have combined to make them appear to us ugly and deformed. They have amongst them either Roman or flat noses, but generally of a sort between the two. Their lips are mostly a little turned out, and their faces are usually more round than oval. Most of them suffer their hair to grow, which instead of combing and reducing like their Chinese brethren to a simple *tail*, they wrap up after the manner of a Hindu *darwesh*. For this they assign a plausible reason:—they say, that it is nothing more than a mourning for the loss of their independence. When at Ruhidás-garh they had a rájá of their own, upon the abolition of whose rájáship they took up their abode in Chhoṭá Nágpur, and can in no way better express their inward discontent at the change, than by such external marks; verifying at the same time the excellent aphorism—

"Khair-i darwesh bar ján-i darwesh."
"The wrath of the poor darwesh falls only on himself."

The above observations are, however, applicable solely to the Uráons. The Muṇḍás, as has been remarked before, are the aborigines of this country; and having no reason to mourn the loss of any kingdom, they scruple not to cut their hair whenever it proves heavy and troublesome; though there may be found a few who take a delight to be like their neighbours in this respect, only not from the same motive.

The dress of the Kols, if dress it can be called, fully expresses their poverty. Aristocracy indeed, puffed up with vanity, shudders at beholding them, much more at the idea of mixing with them. Humanity, on the contrary, would eagerly step forward, and compassionately testify the pity that reigns within. And who can suppress his feelings of commiseration when he sees a multitude of his brethren suffering all the extremes of misery, and exposed day and night to the inclemency of the weather? Surely no man who pretends to possess a spark of rationality, can be so obdurate and callous as to refrain from saying, "I am a man, and all calamities touching humanity, come home to me."

But to proceed with their habiliments: Their dress discovers not only their poverty, but also their position in the lowest scale of civilization. Their *mode* of dressing, even when they can procure a few yards of coarse cloth, confirms it. The women especially, quite unconscious of what constitutes female beauty in a civilized world, dress indifferently any how; and thus instead of improving the gifts which nature bestows with such an unsparing hand, (as many of their sex would fain essay to do) they have universally produced an artificial deformity. They, one and all, wear their *sárí* (at the utmost a yard and half in length) below the navel, and tie it so that their stomachs, having nothing to compress their dimensions, assume an appearance almost treble the size of the head itself! And it is not a little to be regretted that the young Kolhins, ere they are mature enough for matrimonial engagements, lose their charms simply on account of an enormous stomach, ill-proportioned to the rest of the body! But this is not all: the breasts, which for decency's sake (as is the case with every nation that has made any progress, however inconsiderable, towards civilization) ought to be covered, are without any scruple invariably left exposed; and this, methinks, is a sufficient argument of their still grovelling in a state approximating to barbarism.

The Kols, as I have observed before, being extremely poor, we should not wonder when we hear that far from enjoying the luxury of a plentiful diet, the majority of them do not, I should say *cannot*, obtain even two meals a day. Their food consists simply of boiled rice or *meruá* (a species of corn), and *ḍál* and *nimak* (salt) are the sum of the variety; to which if

an addition of fish or flesh be made, it is considered princely! Their drink is the pure element; and though they make use of strong liquors, it is for the purpose of intoxication, and is never used at meal time.

As for the distinctions which the Hindu shástras prescribe, they are in no wise troubled with them;—cows, buffaloes, deer, sheep, hogs, goats, rats, mice, all sorts of fowls; among the reptiles, snakes; of the amphibious creatures, frogs, &c. &c. are eaten; and if the testimony of boys is entitled to any credit, the flesh of the tiger has more than once been tasted!

The Kolhins are excellent songstresses; and though they have no knowledge of the six *rágs* and the thirty-six *rágiṇís*, their melodious way of singing is not a little pleasing. To see these jetty daughters of Chhoṭá Nágpur pass through the fields chanting forth melodiously, at a time when the ruler of the day, after having run his diurnal race, is dimly glimmering from the edge of the eastern horizon, all red and all magnificent,—is a spectacle indeed pleasing. Men as well as women, ḍinḍás and ḍinḍis*, living in the same village, assemble together every evening; and as a *mádol* (a sort of tom-tom resembling the *mridanga* of the Bengálí's) is played upon, they alternately sing and dance, till about the twelfth hour of the night; when they repair to their respective abodes, lie down on their beds (if these can pretend to be so called), and resign themselves, as it were, to a temporary cessation of life.

The manner of their dancing is not altogether unsystematical, nor wholly uninteresting. They join arm-in-arm, and, forming long rows, pass through a series of evolutions that can hardly fail to gratify one who has a heart susceptible of pleasurable feelings.

The Kols are neither ingenious nor industrious, but prone to dulness and insipidity rather than to activity and sprightliness. They are, moreover, uncommonly dirty in their habits; and their indifference to their manner of dressing, while eating any thing and lying any where, heightens their ugliness; and on a near approach, a smell is usually emitted from their bodies, that is very offensive. The form of addressing a Kol or a Kolhin, is Baṛá or Baṛí, as *o he* and *o go* are in vogue in Bengál. Thus, if you have to ask a Kol where is his house, you may proceed: "Baṛá! ghar kahán?" The last word of their answer is invariably marked by a stronger emphasis. The answer to the question is "Hindpirí.' *Q.* "Hindpirí?" *A.* "Ho." *Q.* "Toharin kaun zát baṛá?" *A.* "Hamrin Uráoṇ?" *Q.* "Uráoṇ?" *A.* "Ho." Here the words *Hindpiṛi*, *Uráoṇ*, and *Ho*, (Yes) are more than commonly lengthened out. If you ask a Kolhin

* *Ḍinḍá* means a bachelor, and *ḍinḍi* a virgin.

carrying a basket on her head, "Chaul hai, Barí?" The answer is "Nakkhi;" i. e. *No.*

The huts in which live the Kols are extremely mean and nasty, thatched with straw or the dried leaves of trees. These they build so low too, that a boy of fourteen or fifteen is obliged to incline a little forward to make his ingress. They have, moreover, no windows to let the air in; so that were it not for the thousands of holes and crevices already made, though unintentionally, it would be impossible for them to perceive each other within the doors of their houses.

[To be continued in our next.]

II.—*Essay on the Invisible World, founded on Isaiah* xxviii. 18—"*Your covenant with death shall be disannulled, and your agreement with hell shall not stand.*"

From these words I propose, first, to inquire into the various applications of a term found in them, not always sufficiently distinguished; and then to enforce the solemn declaration they contain.

I. I shall first, then, trace the sundry acceptations of the term *hell* found in the second clause. In doing so I must be excused for making reference to the original languages of the Scriptures; in consideration, that, while unavoidable in itself, that reference alone can put us into possession of a distinct understanding, not of this passage only, but of a multitude of others, as well as of a prominent article of our creed. The word *hell*, then, is found to bear three applications in our Bible; to signify —1, the grave—2, the world of spirits—3, the place of future punishment and suffering to the wicked. But while the English word *hell* is used in three meanings, it is the translation but of two separate terms in the original languages.

1. The Hebrew word used in either of the two first senses is *sheol*, which means *insatiate*, always *craving*, and so very aptly expresses the universal subjection of man to the sentence of death passed upon all, and which opens at length a grave for every individual of our race. Hence Solomon says in his Proverbs, "there are three things that are never *satisfied*:—the *grave*," which swallows all the living; "the earth, that is not filled with water," still unsaturated, drinking incessantly; "and the fire, that saith not, it is enough," but continues to devour while aught is left to be consumed. The word here used for the grave is *sheol*, the insatiate, the ever-craving, never-full, the pit or charnel house of the millions of all ages.

Other passages having the same word in a like sense are the following among many. "The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up."—1 Sam. ii. 6. "My days are past, my purposes are broken off: even the thoughts of my heart; if I wait," i. e. though still alive, yet ready to perish, "the *grave* is my house," into which I must speedily descend.—Job xvii. 13. "O Lord, deliver my soul; for in death there is no remembrance of thee: in the *grave* who shall give thee thanks?"—Ps. vi. 5. And speaking of those "that trust in their wealth, and boast themselves in the multitude of their riches," he says, Ps. xlix. 14—"Like sheep they are laid in the *grave—in the hell*," prayer-book Translation;—"death shall feed on them; and their beauty shall consume in the *grave* from their dwelling, and the upright shall

have dominion over them in the morning;" (i. e. of the resurrection) "for God will redeem my soul from the power of the *grave;* for he shall receive me." An assurance again repeated in Hosea xiii. 14.—"I will ransom them (the righteous) from the power of the *grave*, I will redeem from death." And to conclude, as an incitement to a diligent use of time and its opportunities, the wise man in Eccl. ix. 10, exhorts every man,—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor wisdom, nor device, nor knowledge in the *grave*, whither thou goest." Descended *there*, it is too late to acquire knowledge neglected in life, to perform virtues forgotten in the season of worldly business and enjoyment, or to secure a happiness which must be the reward of persevering piety, purity and righteousness, for which the *grave* affords neither place nor opportunity. The foregoing are passages in which *sheol* is rendered properly the *grave:* in the following it is translated *hell*, with the same meaning. "The way of life is above to the wise, that he may depart from *hell* beneath," i. e. his wise preference, while yet above or on the earth, of virtue to vice, of piety to sin, and his prudent care to avoid the excesses that hurry the dissipated and thoughtless to the tomb, secure him a happy enjoyment of his term of being, and rescue him from an untimely grave; at least so far as that is the result of man's imprudence or excess. So the Prophet Habakkuk, ii. 5, connecting in like manner death and hell or the grave, gives the same reason Solomon had done for the application of the word *sheol* to denote it—"He that transgresseth by wine is a proud man," not humble enough to repent of his sin and take warning from God's merciful revelations:—yet God knows he that stupifies his reason, and reduces himself to the insensibility, or the madness, or the filthiness of an unreasoning brute, has little reason to be proud of his beastly degradation—"He that transgresseth by wine is a proud man; who enlargeth his desire (after his sottish indulgence) as *hell*, and is as death, and cannot be satisfied;" ever craving the intoxicating supply that will be his destruction, as unceasingly as the grave that is ever swallowing down the living. Again, "*hell* and destruction are never full," says Solomon; "so the eyes of man are never satisfied"—Prov. xvii. 20, referring to the incessant cravings of a covetous man, of whom, he elsewhere says, "There is no end of his labour; neither is his eye *satisfied* with riches."—Eccl. iv. 8. "He that loveth silver will not be satisfied with silver; nor he that loveth abundance with increase; and what good is there to the owners thereof, save the beholding with their eyes" of the useless accumulations of their avarice?—Eccl. v. 11. In the same sense, David in 2 Sam. xxii. 6, says, referring to the fear he had been in, under the persecution of Saul, of being captured and slain, "the sorrows of *hell*," i. e. the agony a man feels when *death* stares him in the face at every turn —"the sorrows of hell compassed me about: the snares of death prevented me," were ever before me, and, whichever way I turned, alarmed me for my safety. And lastly, in Rev. xx. 13, the same connexion is exhibited, when in the vision of the future world, of the end of all things and the general resurrection to final judgment, it is said that "the sea gave up the dead which were in it, death and *hell* delivered up the dead which were in them;" i. e. whether dissolved in the depths of the ocean, or mouldering in the graves of earth, the bodies of all the dead shall be restored, and death shall be no more.

2. Of the second sense of the word *hell* as denoting the place of separate spirits, the state of the dead generally, not merely the womb of the earth, those silent graves which contain their mouldering bodies, but the receptacle of their disembodied and separate spirits, a number of passages might be brought in proof, a few of which shall presently be adduced. But I shall premise, that for the Hebrew *sheol*, having both these applica-

tions, i. e. meaning both the grave and the place of spirits, and rendered *hell* in English, the Greek translation is *hades*, meaning the *invisible* state, the place *unseen*, unexplored by an eye of flesh, unknown to the multitude of the living. Thus, in all the passages I have quoted where the Hebrew word is *sheol*, and is rendered in English, as we have seen, *hell* or *the grave*; it is in the Greek translation called either *death* or *hades*, the invisible state, the concealed place; and that whether denoting the earthly grave which conceals the corrupting bodies of the dead from the sight of the living, or that world or place unseen, unknown—'the bourne from which no traveller hath returned,'—where the separate *spirits* of the dead are assembled and reserved to the final resurrection. This is the common use of the word in the Greek tongue, of which abundant examples might be produced from the poets and other writers whose native language it was. The description given of Hades distinguishes it in this latter sense from the grave, and seems indeed to intimate this to be the first and proper meaning of the word, the grave being only a secondary application gathered from it. For when a man has departed, while his spirit is in Hades, a region unknown, his body of flesh lies hidden within the tomb. To denote the fixed continuance of souls in this state, not again permitted to visit the world of the living, Hades was represented as having an entrance diligently closed and fastened, upon those once entered, forbidding return. Disembodied spirits were its inhabitants. Job calls it "the house appointed for all living." The Greeks say, "all men go to Hades;" "both just and unjust go to Hades," say the Latins. "Hell from beneath," saith Isaiah of the king of Babylon, whose speedy death he announces—"Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, all the chief ones of the earth; all they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" (Isa. xiv. 9.)

While Hades was, then, the common receptacle of all, it was always divided into two separate and very different states—Elysium and Tartarus. In the former, a place of pure enjoyment, were assembled the spirits of the good: in the latter those of the wicked were subjected to the punishments of their crimes. This latter word Tartarus is that translated Hell in 2 Pet. ii. 4, as the place to which the rebellious angels were consigned by the Almighty—"God spared not the angels that sinned, but cast them down to *hell* (ταρταρωσας—to Tartarus in Greek), and delivered them into chains of darkness to be reserved unto judgment." "In hell," said our Saviour in Luke xvi. 23, of the selfish and luxurious rich man, who died and was buried—"in *hell* he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom;"—and there, while his pampered corpse lies rotting in the grave, his unhappy spirit, alive to all the wretchedness of an unholy condition, experiences the torments of conscience, scorching him up as a flame, but unlike that flame incapable of putting an end to his miseries. The word *here* is Hades, not Tartarus, which as well as Elysium (called by the Jews *Paradise* or Abraham's bosom) was a division of Hades or Hell taken generally. It was not then, because he was in Hades in the general sense, that Dives was in torment, but because he was in Tartarus,—in that abode of sorrow where unrighteousness meets its terrible punishment. Lazarus was equally in hell, but was comforted "in Abraham's bosom," in the Paradise of the blest. Thus our Saviour said to the penitent thief—"This day shalt thou be with me in *Paradise*." This explanation clears up the obscurity of that article of the creed in which we profess a belief that, after and distinctly from his death and burial, Christ 'descended into *hell*,' i. e. into Hades—not, of course, into that division of it which is inhabited by the wicked, but into that *Paradise* of which he had given so comfortable an assurance to the repentant malefactor. It seems a harsh and unwarranted assertion to many, that our blessed Saviour, after a

life of sorrow terminated by a painful and ignominious death, should be still further necessitated, and that after he had himself declared his work of mercy to be finished, his labours and suffering for the salvation of mankind to be accomplished, to descend also to experience the torments of the damned; but the difficulty disappears before a proper understanding of the subject. He descended into *Hades*, the paradisiacal of course—i. e. his spirit was separated absolutely from his body; and while the latter was deposited in the sepulchre, the former entered the *unseen* world, and mixed, for a season, with the happy spirits who there yet await the resurrection to complete their felicity. In the same view the Psalmist is quoted in Acts ii. 31. by St. Peter, as having foreseen and spoken "of the resurrection of Christ, when he rejoiced that his soul was not left in *hell*, neither did his flesh see corruption." The meaning of the article in the creed, then, is, that our Saviour actually died as others die—that he did not merely fall into a trance, 'swoon away or merely appear to die, as there were not wanting hereticks to pretend, and in that state was buried'—for otherwise his resurrection were also unreal, and so the whole fabric of Christianity must fall to the ground—since, as St. Paul asserts, "if Christ be not risen, then is our faith as Christians vain and useless, and we are yet in our sins," deprived of the benefit of his death and resurrection alike. But so far from any doubt as to his actual death, his spirit descended also into Hades; went, as other disembodied spirits do, to the unseen world; and there continued during the period that his body was in the tomb. Hence, when that very body, before it had time to see corruption, to decay and putrify, as the Psalmist had prophesied, was raised again and endowed with new and perpetual life, the spirit of Christ also rose again *from the dead*, with whom he was, and again took up its abode with it for a short while on earth, till in it 'he ascended into heaven' and "forever sat down on the right hand of God." It will appear evident, then, that Paradise and Heaven are two different states: the former the Elysium of Hades, which receives the spirits of the just till the resurrection; the latter, the ultimate abode of angels and glorified men *after* the resurrection and last judgment.

8. The third meaning given to *Hell* is in its *peculiar* application to the place of punishment to which evil men and angels are consigned. Now while *Hell*, as a translation of Hades, denotes the entire of the unseen world, whether Elysium or Tartarus: to express this latter alone, another word, also translated *hell*, is always used in the *New* Testament,—and that word is *Gehenna*, which always denotes the place of the damned only. It is a purely Hebrew term, and properly means the valley of Hinnom, a person so called to whom the valley had belonged, his name being transferred to it; and was subsequently made to signify Tartarus, the abode of the wicked in Hades. This valley was contiguous to Jerusalem, and from the accounts given in 2 Kings (xxiii. 10), 2 Chron. (xviii. 3), and Jeremiah (xix. 2—5; xxxii. 35), appears to have been used, at a period when the idolatries to which the Jews were so prone were at their height, for the purpose of those horrible rites in which children were burnt alive as offerings to Baal, Moloch, or the Sun, with many other abominations learned from the surrounding nations,—abominations for which they were so often and so signally punished. From the circumstances of *drums* called Toph, such probably as are in ordinary use in this country, being beaten, to create a loud noise and so drown the agonizing cries of the hapless victims thus cruelly sacrificed to infamous idols, the place came also to be named Tophet, as you may see in Isa. xix. 6. The good king Josiah, as stated in 2 Kings (xxiii. 10), when he restored the pure worship of the Almighty, and destroyed the prevailing idolatries, pulling down the idol temples, breaking the images, and expelling the priests of Baal, concluded by *defiling* Tophet, by accumulating into it all the filth of the city, for the consuming of which continual

fires were kept up. Jeremiah also prophesied subsequently a general slaughter there of the Jews by the armies of the Babylonians, permitted by God in punishment of their obstinacy in sin,—a slaughter that should procure for the valley of Hinnom the appellation of "the valley of slaughter." And Isaiah (lxvi. 24), declared that "people should go forth and look upon the carcases of the men that had transgressed against God; for their worm should not die, neither should their fire be quenched, and they should be an abhorring to all flesh." Such is the history of Tophet, Gehenna, or the valley of Hinnom; and subsequently, a place in which so many abominations had been practised, which was afterwards so deeply *defiled*, where so much slaughter had been made of the rebellious, where carcases had putrified and the worm had a lengthened feast, where every filth and abomination was collected and constant fires were kept up to consume it,—a place so abominable and accursed, presenting such an accumulation of horrors, was in process of time made a fit emblem of that *hell* where wickedness meets its punishment; a dreadful punishment, to which our Saviour himself applies, as an affecting image of its extent and continuance, the language already used of Tophet, "where the worm dieth not, and the fire is not quenched!" applying what is terrible to the body, to figure the *unseen* but certain miseries of the finally impenitent hereafter. This word *Gehenna*, is the word rendered *hell* in our version, and used by our Saviour when he refers to *Tartarus* only, or the regions of the damned. Thus in Matt. x. 28, he exhorts, "Fear not them which kill the body, but are not able to kill the soul"—dread not the persecutors of the preachers of righteousness, however much they may afflict you in the honest discharge of your high commission, —"but rather fear Him which is able to destroy both soul and body in *hell*." To the proud, hypocritical, iniquitous, oppressive, murderous Pharisees he said (Mat. xxiii. 33), "Ye serpents, ye generation of vipers, how can ye escape the damnation of *hell!*" Of the tongue of the blasphemer, profane swearer, and malignant venter of curses upon his fellow man, St. James says, (iii. 6,) "it is set on fire of *hell;*" and "better," says Christ (in St. Mark ix. 43, 45, 47,) "better it is for thee to enter the kingdom of God halt or maimed," i. e. as the figure explains itself, at any present sacrifice or cost or self-denial, "than having two hands or two feet or two eyes," retaining all the supposed pleasures and advantages of sin, "to be cast into *hell-fire*," the fire of Gehenna, Tophet, or Tartarus, to be partakers in the condemnation and punishment of fallen angels and rebellious men. It is in the third sense of *Gehenna* that most people now use and understand the word hell in English; and though at first sight it might seem strange that it should bear such various applications, yet it is in truth a very suitable word in all the three meanings we have seen given to it, exactly answering to the Greek Hades—to *hell*, meaning in old English, to hide, conceal or cover over; so that the participial *Hell* will denote a place or state hidden and concealed; and that whether it be the grave which covers the bodies of the dead, or the abode of spirits, whether Elysium or Tartarus, Paradise or Gehenna, where the happiness of the blest and the torments of the damned are alike at present *concealed* from our observation. Happily, however, such sufficient revelation is mercifully made of both, as by God's grace, if we be wise, willing and obedient, shall save us from the miseries of the one, and exalt us in due season to the felicities of the other.

II. We now proceed, in the second place, to enforce the solemn declaration, as a proper practical application of the preceding inquiries, "Your covenant with death shall be disannulled, &c."

This is language addressed by the Prophet of God—"the God of the whole earth," "the creator of all things and judge of all men," to those in his day who, heedless of threatened "judgments, regardless of reiterated coun-

sels to repentance and amendment, "made lies their refuge, and despised the long-suffering of the Lord." They "rejected the counsel of God against themselves," and treated his message of mercy with scorn. Wherefore, "Hear ye the word of the Lord, ye scornful men—because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us. Behold, judgment also will I lay to the line, and righteousness to the plummet; and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it." And if such was the insecurity of the impious and unbelieving, the hardened and rebellious, in reference to impending temporal judgments, how much more awfully defenceless their condition in regard to the eternal world! Whilst there is life there is hope,—but "as the tree falls so shall it lie," is the solemn assurance of Scripture on this all-important matter. The present lighter chastisements are intended to warn where mercies have not won from ways that lead to death, and after death to vengeance and retribution. "For it is appointed unto all men once to die, and after death is the judgment"—death once inflicted, there are no after times of promise, nor further space for repentance or season for amendment. Judgment, and judgment alone, will then succeed,—a solemn and serious assurance that should arouse the most thoughtless and startle the most secure. And are there not of these 'scornful men' in our times,—men "who make a mock at sin," affect to make light of the terrors of judgment, and stifle the misgivings of conscience by the deadly draught of infidelity, or drown its voice by the obstreperous and boisterous pleasures of the world, the flesh and the devil?—who, in short, "make lies their refuge, and under falsehood have hidden themselves?"—but in vain; for in the language of the Prophet, "Death at length shall sweep away the refuge of lies, and the floods of judgment overflow the hiding place." But while some in the audaciousness of united depravity and folly, mingled perversion of intellect and obliquity of heart, provoke their own destruction, and dare the Almighty to his face; others equally in danger, while they cannot disbelieve his truth, and dare not reject his revelation, are yet the slaves of the world, the captives of Satan, the willing servants of appetite and sin—as depraved but not so audacious as the others, as sensual but not so impious—therefore, *their* unholy hopes, too, are but "refuges of lies, that shall be swept away;" their unsanctified palliations of willing irreligion and ungodliness, "hiding places that shall be overflown" by an impartial judgment; a judgment that will give "to every man *as his work* shall be;" "to them that are contentious and do not obey the truth, but obey unrighteousness rather, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; but glory, honor and peace to every man that doeth good. For there is no respect of persons with God, to whom be glory and honor now and for ever* !"

CINSURENSIS.

III.—*On the Influence of Faith in the spread of the Gospel.*

That the spread of Christianity in India is not as rapid as Christians wish it to be, may be asserted without fear of contradiction: that it is not as rapid as it might be, would not, perhaps, be difficult to prove: but without attempting this, the

* Though agreeing in many respects with our correspondent, we do not hold ourselves responsible for *all* the statements of the preceding essay.—ED.

writer of the following article would offer a few thoughts for the consideration of those who labour and pray that "the will of God may be done on earth as it is in heaven," on the importance of cultivating a spirit of faith; a principle which appears, under both the old and new dispensations, to have exercised the most powerful influence in the maintenance and spread of divine truth over the earth. "This is the victory which overcometh the world, even our faith."—1 John v. 4.

To human agency has been committed, by the great Head of the church, the work of promulgating the Gospel; but it is scarcely necessary to observe, that this is a work which requires enterprise of no common order. When, irrespectively of the word of God, the difficulties moral and physical, which lie in the way of the conversion of the world, are considered, one would hardly fail to conclude, that such an event is neither probable nor possible. Will a nation change its gods? Can systems of religion that have been adopted from time immemorial, be overturned? Can depravity so widely spread and so deeply rooted as it is in the heathen world, be eradicated? Can a handful of Christian Missionaries effect any thing in so wide a field?—are questions which a mind, unassisted by divine testimony, would answer in the negative. To faith, however, the conversion of the world to God is not only possible, but certain; for it reposes on his declaration who has said, "As truly as I live, all the earth shall be filled with the glory of the Lord."

Now it is easy to perceive, that a belief in such a declaration is calculated to, awaken the most powerful emotions in a benevolent and holy mind, and to lead to evangelical enterprise equal to any difficulties which the world may present. Such an instance has been afforded us in the conduct of the holy Apostles of Christ, who went forth to subdue the nations that were far from God and righteousness to the obedience of the Gospel. Circumstances more unpropitious than those which attend them in their setting out on their glorious enterprise, cannot be imagined. In a worldly point of view, all things were against them. Nor were they unconscious of the unparalleled magnitude of their work, and the difficulties which attended it; but they were men "full of the Holy Spirit and of faith," and their motto was, "We can do all things through Christ, who strengtheneth us." "If God be for us, who can be against us?" Inspired with these sentiments, what determination of purpose, what untiredness of effort, what patience in tribulation, what confidence of success did they display even unto death, and thus they became the glory of the church and the admiration of the world to the end of time! Nor are we without evidence in modern times, of the power of faith to awaken Christian enterprise. Both the past and the present centuries have afforded instances

of evangelical effort for the conversion of the world, equal in number and degree to those of any period since the day of the Apostles. How many have left their native lands, expatriating themselves for life, for the sake of the heathen! How many have braved the privations and the terrific cold of the frigid zone, and the ungenial climes of the torrid! How many have jeoparded their lives among distant savage nations, and there pursued unmoved the glory of God and the good of immortal souls!—all which holy enterprise may be unhesitatingly ascribed to the influence of the word of God upon their minds, and to no other cause whatever.

The importance of faith is also apparent from its leading its subject to the adoption of the best means for the establishment of the Redeemer's kingdom on the earth. Success in any cause can scarcely be expected when proper means are not employed, much less can it be so in the regeneration of the world. Hence the Son of God has not left the choice of means to the discrimination of his servants. In the work which he has given them to do, he has appointed the means by which they are to seek its accomplishment. These are specified in their commission, "Go ye into all the world, and preach the *Gospel* to every creature;" and to this they are strictly confined, as we learn from the declaration of St. Paul, "I determined to know nothing among you, save Jesus Christ and him crucified." "Woe is me if I preach not the Gospel." As the servant of Christ is hindered by the world in respect to the object he has in view, so is he in danger of being seduced by it to neglect the use of those spiritual weapons which the great Captain of our salvation has provided. Efficacious as they are, they do not commend themselves to worldly spirits, any more than, as we may suppose, the blowing of trumpets commended itself to many among the Israelites, as a suitable means for obtaining possession of the city of Jericho. "The preaching of the cross is to them that perish, foolishness." The cry of the world is, "Civilise, and then convert;—teach worldly science, and Christianity will find readier access to the mind." But faith secures us from such seductive and dangerous opinions. It disregards these worldly schemes. It holds the directions of the Son of God as sacred, and best fitted to the end in view. It sees in the facts and doctrines, the precepts and promises of the Gospel, truths admirably adapted to effect, with the blessing of God, the salvation of the most ignorant, prejudiced, and depraved of mankind. For this we have the testimony of an Apostle, who says, "The weapons of our warfare are mighty through God to the pulling down of strongholds." Hence we perceive that faith preserves the servant of God, while seeking the enlargement of the Redeemer's kingdom, from the adoption of unsanctified means, and from the disappointment necessarily

consequent thereon; for God will not bless efforts which he has not sanctioned.

Again, the importance of faith is manifest, from the salutary influence it exerts upon its possessor. Faith produces a state of mind suited to the promulgation of the Gospel. The diffusion abroad of divine truth is a work which requires peculiar qualifications. It is unnecessary to say, that qualifications merely intellectual will not suffice. He that would engage in this work with success, requires to be strongly under the influence of divine truth: "the mind that was in Jesus Christ" and his holy Apostles, must be in him. Love, zeal, compassion, disinterestedness, fortitude, patience, meekness, are dispositions which are indispensible. All who have been distinguished in the cause of the Redeemer have been eminent in Christian graces. Now these holy qualities of the Christian mind owe their rise and exercise to faith. In proportion as this grace is strong or weak, they will flourish or droop. The statements of Scripture respecting the love of God to sinners, if sincerely believed, cannot but produce love and zeal. The affecting description of the spiritual condition of sinners, together with their eternal prospects, if received as true, cannot but excite deep compassion. The development of God's purpose that his kingdom shall be established in all the earth, and the promises that his people shall be victorious over all opposition, will, if relied on, yield fortitude and patience. Indeed, whatever disposition of mind is needed, there are truths in the Scriptures calculated to produce it; and which, if those truths are believed, will assuredly do so. And what might not be expected in regard to the spread of the Gospel around us, were these holy dispositions in more general exercise? How would they exhibit the real nature of Christianity, and commend it to the minds of the heathen? The holy lives of the apostles were as attractive and influential as the miracles they wrought; and, in the absence of miraculous power, how much more do missionaries and others at the present time need all the aid which superior piety affords!

Finally, it must not be overlooked, that God has been pleased to establish a certain connexion between faith and success. This connexion appears in every part of the word of God, both in respect to the private concerns of individuals, and the public concerns of the church. Faith, indeed, is the only condition upon which we are warranted to expect spiritual good. "He that cometh unto God, must believe (not only) that he is, but (also) that he is the rewarder of them that diligently seek him."—"Without faith it is impossible to please God." The spirit of divine testimony is, "Only believe, and thou shalt see the glory of God." Hence "All things are possible to him that believeth." The ground of connexion between faith and success

appears to be, that faith honours the divine perfections and government. Faith is the strongest acknowledgment that we can make of the excellency of the power, veracity, and mercy of God. It gives Him also the entire glory of all that is effected; while in the absence of faith that glory is withheld*.

But it may be asked, What is the nature and amount of success which faith will secure? That depends entirely upon the vigour of this grace in the mind. The rule is, "Be it unto thee according to thy faith." But faith must always have respect to things that are promised; when it goes beyond this, it is not scriptural faith, but presumption. He that labours in the gospel, trusting in God for all necessary aid, will obtain it; for it is promised. "As thy day is, so shall thy strength be." He that dispenses the gospel in the assurance that it is "the power of God unto salvation," will not want for success to prove that it is so, exactly as God hath declared it to be. He that believes that difficulties, formidable as they may be, will vanish before the scriptural and persevering efforts of the servant of Christ, will undoubtedly have to rejoice in their annihilation; for the divine promise is, "O great mountain, thou shalt become a plain." These and other things in the experience of those who are engaged in the spread of the Gospel might be established by examples, were it necessary; but such examples must occur to those who are familiar with the Scriptures and the history of the church.

Thus faith appears to be the spring and support of all evangelical enterprise; the touchstone of true missionary labour, and the earnest of its success. But is there not reason to fear, from the little success which has hitherto appeared, that faith has not received from many the attention it demands? There is; and it is matter of deep lamentation; for thereby much time has been lost, and much labour expended in vain. May the preceding remarks be successful in inducing all who may peruse them, to seek seriously the cultivation of this grace, and to pray earnestly like the apostles, "Lord, increase our faith." It does not admit of doubt, that were the servants of Christ to preach and pray, and labour *in faith*, beyond what they have hitherto done, we should not have so many complaints of want of success. The desert around us would then "rejoice and blossom as the rose—yea, become as the garden of the Lord." The servants of Christ would then have exultingly to say, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

P. S.

* This is no doubt just—but the great reason why success is so dependant upon faith in the agent is clearly, as well stated above, the salutary influence it exerts over the mind of him who labours in the cause of God, producing confidence, enterprise, love, zeal, piety, perseverance, &c.—ED.

IV.—*The Connection between Geology and the Mosaic History of the Creation. By Edward Hitchcock, Professor of Chemistry and Nat. Hist. in Amherst College.*

[Continued from p. 416.]

But notwithstanding these strong arguments and weighty authorities, we find ourselves compelled to look upon this interpretation of the Mosaic days as untenable, and for the following reasons. Some of these reasons are of so decided a character that we cannot resist their power.

1. The terms (ערב, and בקר) evening and morning, which begin and end, or rather constitute the Mosaic days, render it extremely probable that the writer intended merely ordinary days. The phrase ויהי-ערב ויהי בקר יום verse 5, 8, 13, 19, 23, and 31, means literally *and there was evening and there was morning, a day.* Now in the words of Professor Stuart, we may inquire, " is an evening and a morning a period of some thousands of years? Is it in any sense, when so employed, an indefinite period? The answer is so plain and certain, that I need not repeat it*." It is clear that in his case the writer describes a day according to the Hebrew mode of computation, that is from sunset to sunset—a *νυχθημέρον*. And in what more definite way could he describe a literal day?

The fifth verse seems still further to confirm the literal interpretation of יום. In the first part of it, it is said that *God called the light day, and the darkness night.* Can there be any doubt but this is a literal day and a literal night? The extreme simplicity of the narration seems to render the idea of a synecdochial use of the words absurd. But in the same fifth verse, the word יום is used to designate one of the six periods of the creation. What law of interpretation will justify us in supposing the sense to be thus suddenly changed, with no intimation on the part of the writer, and without any necessity in the text?

The Mosaic history, indeed, appears to be one of the plainest pieces of history in any language, adapted to the understandings of men scarcely at all cultivated. True, its exegesis is not free from difficulty: but we apprehend that those difficulties result from its great brevity and extreme simplicity, rather than from any occult and marvellous truths contained under figurative language. The man who comes to that history with his head full of philological rules and geological difficulties, is disappointed and perplexed; because he expects to find too much in it. But the unlettered man finds most clearly exhibited there the great truth that God created the universe and brought it into its present state, not in a moment of time, but gradually, as a human workman accomplishes an undertaking; and with these truths he is satisfied. Probably no such man ever thought that there was any thing figurative in that history: and this fact we think is a strong reason why the commentator should regard it as a literal history, unless imperiously required by the facts of science to regard it as figurative. Such necessity we cannot believe yet exists.

Now the whole argument in favor of regarding the Mosaic days as extended periods, rests upon the assumption that the language is metaphorical; and nearly every passage from other parts of Scripture brought to sustain this interpretation is most evidently figurative; as *the day of the Lord, the day of prosperity, &c.* The only exception to this remark is perhaps Gen. 2: 4, which passage does certainly favor the interpretation of indefinite demiurgic periods; though by no means sufficient, in our opinion, to establish it. In order to do this, it must be shown, we think, that the history of the creation is figurative or poetical. And if this

* Comstock's Geology, p. 208. Hartford, 1834.

can be done, we know of no portion of history in the Bible, however simple and plain, that may not be regarded as figurative.

2. The word day is used several times in the Mosaic writings, where reference is made to the works of creation, in such a connection that we are compelled to understand it as meaning only a common day. We have already referred to an instance of this kind in Gen. 1: 5, where יום, in one part of the verse, means most evidently a common day, while in the other part of the verse it denotes one of the demiurgic periods. Nor is there any thing in the language or connection that gives the least intimation of any change of meaning: and therefore sound criticism compels us to regard its meaning in both cases as identical. Another passage occurs in Exodus xx. 9, 10, 11. *Six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, &c. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.* (See a parallel passage Ex. xxxi. 17.) It is impossible to doubt that in this passage the first six days spoken of, as well as the seventh or sabbath day, are literal days: nor can there be any more doubt as to the sabbath day, in verse 11. What possible ground is there, unless we seek for it in the records of geology,—we mean, what ground in the passage itself, for even suspecting that different meanings should be attached to the other six days of creation, and to the seventh day of rest in this passage? Nay, a different meaning cannot be attached to the latter, except in defiance of all the rules of interpretation. For there is not merely no evidence in favor of a change in the meaning, but positive and decisive evidence against it, so far as philology is concerned.

Some regard it as a strong evidence that the Mosaic days were not indefinite periods, because such an interpretation seems to them, in the passage under consideration, to nullify the reason assigned for the sanctification of the sabbath. We have never, however, felt deeply the force of this objection: and we have regarded Mr. Faber's reply to it as tolerably satisfactory. He regards "our minor week as a commemorative epitome of the great week," in which God created the universe. And he maintains that this prolonged rest of Jehovah from his mighty work may be urged as a reason for man to observe each seventh natural day for a sabbath, with as much force as if the rest of the Deity had been only 24 hours. But admitting all this, our difficulty is not removed. It seems to us to be inadmissible to suppose that in the passage of the moral law which we have quoted, there should be found such a jumbling together of literal and figurative meaning as there must be, if *day* means one thing at the beginning and end of the fourth commandment, and a different thing in the middle. If, indeed, the first chapter of Genesis expressly told us that *day* means an indefinite period, it might be consonant to the rules of criticism to explain the brief description in the moral law, by the more extended account in Genesis: but the fact is, that even in Genesis, no one would be led, from the account itself, to attach any other than a literal meaning to the word. And, therefore, it would be doing violence to every principle of sound criticism to introduce such an enigma into so plain and unimpassioned a piece of composition as the moral law. For even if any one can persuade himself that the Mosaic account of the creation is poetry and not history, we apprehend that no one will have the hardihood to maintain that there is any thing in the moral law but plain literal prose.

If, in so plain a passage, *day* is not to be taken in a literal sense, how is it possible to determine but that it means an indefinite period in other cases equally plain? When Moses, for instance, describes the waters of the deluge as prevailing 150 days, what should hinder us from regarding the actual time as so many thousands or even millions of years?

3. It appears from Gen. ii. 5, that it had not rained on the earth till after the creation of vegetables; that is, till the third day. If day means an indefinite period, at least 6000 years according to Mr. Faber, then the earth existed more than 12,000 years without rain: and with a tropical climate too, as the records of geology testify. The great improbability of such a state of things teaches us that literal days must have constituted the demiurgic period.

4. Such a meaning of the word *day*, is forced and unnatural. It is so contrary to the natural import of the passages, that we doubt whether it would ever have occurred to a commentator who had never learnt the geological difficulty; much less would an unlettered man have thought of it. Some of the ancient fathers, indeed, as we have seen, were led to suspect that the demiurgic periods could not have been natural days: and we apprehend that every intelligent man will be led by a perusal of the Mosaic account to doubt what might have been the precise nature of those periods: but this is quite a different thing from maintaining, as this theory of interpretation does, that Moses intended his readers should understand him to mean indefinite periods instead of literal days: For we may suppose the nature of those periods to be such, that although not really literal days, to describe them as such may give a more correct representation of the work of creation than any other language that could be employed. The poverty of language, or more probably the entire dissimilarity between the present and the early state of the globe, may render it impossible to come nearer to the truth in describing the demiurgic periods, than to call them days; although perhaps something quite different in reality. But to maintain such an hypothesis is quite a different thing from the position that Moses did not mean literal days, but indefinite periods. Had he intended these, how very easily might he have expressed it so that no one could have mistaken him: and how strange that no one for thousands of years ever suspected him of such a meaning, until certain geological difficulties had been thrown in as an objection to the plain and obvious sense of the passage! Had Moses been an obscure and enigmatical writer, whose style was formed on the models of a refined and subtile age, this interpretation might be more plausible. But to attempt to eke out such a sense from one of the simplest descriptions in any language, written expressly for a people scarcely advanced beyond a state of barbarism, is scarcely less absurd than for the physico-theological school of writers in the last century to torture that same language till it should teach all the principles of natural philosophy.

It has been, we think, a most common mistake among learned men to treat the sacred writings as if every sentence and every word must contain some professed truth, which learning alone could discover. And in attempting to go down in the diving bell of criticism after the deep meaning, they have often got lost amid the muddy waters at the bottom; while the unlettered man has seen the plain meaning reflected beautifully and without distortion from the clear surface. We have in mind at this moment, as a good illustration of this statement, the recent attempt of Professor Jameson* to prove, that Moses in his account of the creation of vegetables has followed the best modern systems of botany, by dividing plants into phenogamian, and cryptogamian; and that he does not mean *great whales* in Gen. i. 21, but great reptiles; that is, we suppose, the Ichthyosaurus, the Pleisiosaurus, the Iguanodon, &c. agreeably to recent geological discoveries of the last edition of Cuvier's Ossemens Fossiles! We do not say that his criticisms are wanting in ingenuity: but we do regard it as

* Am. Journal of Science. Also Bakewell's Geology, p. 444.

supremely ridiculous, to endeavour to put upon Moses the strait jacket of modern naturalists, and to represent him as employing the accurate and precise language of science, when he so obviously uses words in a loose and popular sense.

5. Such are the philosophical difficulties in the way of understanding the Mosaic days as long periods. But we have also an objection to such an interpretation on geological grounds: and had we ever seen it noticed by any writer, we should feel confident that it is more difficult to be surmounted than the exegetical difficulty. Universally, we believe, those who adopt this interpretation suppose that every species of animals and plants on the globe, fossil as well as living, was created during the six demiurgic periods. Consequently, all those 100,000 species of plants, cryptogamian as well as phenogamian, now growing on the globe, must have been created during the third period: for Moses does not describe any creation of vegetables after the third day. All those species of animals that now live in the waters; the zoophyta, the testacea, the crustacea, the fishes, and the sea monsters, as well as flying birds and insects, must have been created on the fifth day, for the same reason: and in like manner, on the sixth day the land animals. But it is a well established fact, that of more than 3000 species of plants and animals that are found fossil in the secondary rocks, *not a single species* corresponds with any now living on the globe: and even out of the 3000 fossil species in the tertiary formation, less than 600 are identical with living species; and most of those that are identical, occur in the uppermost members even of the tertiary strata. Now, if existing species were created at the same time with the extinct ones, can any reason be given why their remains are not found mixed together? Even if we could show how a few species might be absent in the rocks, although now alive on the earth, yet it seems clear to us, that the total dissimilarity between living and fossil species is entirely inexplicable on the supposition that they were contemporary inhabitants of the globe. We know that our present species are continually dying, and that their harder parts are as easily preserved as those of the extinct species: and the conclusion is irresistible, that they did not exist at the same time on the earth: otherwise their remains must have been found in rocks.

Do the advocates of this mode of interpretation admit this? Then they admit that more creations of animals and plants have taken place than Moses describes: for he describes but a single creation for each class. It follows of course that those which he does describe are *only such* as are now found fossil: that is to say, he speaks not at all about the creation of our present races of organized beings, but only of those entombed in the rocks, whose existence was not known till modern times. We do not believe that any man will attempt to maintain this alternative.

It is possible, however, that some who feel the pressure of this reasoning, rather than abandon their favorite exegesis of the Mosaic days, will take the ground that the fossil species are not embraced in the creation described in Genesis, but only existing species. But if so, where is the need of regarding the demiurgic days as extended periods; for it is the history of organic remains, and that ONLY, which has led any to adopt this interpretation. If they exclude organic remains from the Mosaic creation, they do not at all relieve the geological difficulty. They must then not only defend an exegesis, which, at the best, is not admissible on philological principles, except in an extreme case, but they must still seek some other mode of relieving the geological difficulty.

In stating the arguments in favor of the mode of interpretation under consideration, we have seen that its advocates place great reliance upon the supposed coincidence between the order in which Moses describes the

successive classes of plants and animals to have been created, and that which geology developes; and Professor Jameson has contrived to draw out a table of these coincidences in such a manner as to make the argument appear quite plausible. But its fallacy is demonstrated by the principles which we are examining. For, in the first place, it appears clear, that if Moses' account of the creation of organized beings embraces the fossil species, then the present races of animals and plants were not included: an opinion too absurd to be admitted by any reasonable man. But if he does not include the fossil species, then of course the pretended coincidence between the biblical and the geological order of creation must be given up. In the second place, even if we admit the fossil species to be comprehended in the Mosaic account, the order in which we find them in the rocks does not correspond with the statements in Genesis, if we suppose the days to be extended periods. Moses represents vegetables only to have been created on the third day, and no animals until the fifth: so that if these days were long periods, the earth must have existed a great while, nearly one-third of its whole duration, (12 or 14 thousands of years according to Faber,) covered only by plants. Hence we should expect to find about one-third of the fossiliferous rocks, reckoning upward from the lowest, to contain only vegetable remains. But the fact is, animal remains are found as low among the rocks as vegetables; although, perhaps, in the *very* lowest the latter are the most numerous: but taking in the whole of the graywacke group of De La Beche, animals are fifty times more numerous than plants. And the graywacke group does not by any means embrace one third of the fossiliferous rocks. Again, according to the Bible thus interpreted, we ought to expect, after about one third of the fossiliferous rocks were deposited, that those which follow should contain a great abundance of marine animals and birds: whereas, in fact, when we have ascended through about one-third of the series, abounding in marine animals, we find a formation (the coal measures), containing vegetable relics almost exclusively: and immediately above this, we come to an extensive group (the red sandstone formation,) containing but few animals or vegetables: and then a mixture of the two to the top of the series!

It seems to us, then, that if we confine our attention to organic remains, and suppose the Mosaic days to be extended periods, we shall find a marked discrepancy between the order of creation given in Genesis and that shown us by the geological records. True, there is a remarkable coincidence between the two records as to the state of the globe before we have any evidence that it contained organized beings: but this has nothing to do with the theory which regards the Mosaic days as extended periods. It is an example of coincidence between geology and revelation, and not between any particular theory of interpretation and the sacred record. Yet if this be stricken out of Prof. Jameson's "table of coincidences," as well as his last item, which relates not to the Mosaic days but to the deluge, there will be left only a feeble support to this peculiar theory; especially if, as we have endeavoured to show, there exists discrepancy where he describes coincidence.

In conclusion of this extended view of the theory which expands the Mosaic days into indefinite periods, we cannot avoid the conclusion, that both philology and geology present very powerful arguments against its adoption: and, therefore, nothing but the most urgent necessity, nothing but the conviction that we must either adopt it or abandon Revelation, should lead us to admit it. In such a case we should coincide with the opinion of Sharon Turner.—"If," says he, "there were an absolute necessity for making such an election, it would be most reasonable to coincide

with their idea" (who advocate this theory*.) "We are not by any means sure with Mr. Faber and others," says the *Christian Observer*, "that with a view to make geology and Scripture coincide, it is necessary to construe the word "day" in the first chapter of Genesis, as meaning an indefinite and lengthened period of time; but even if it be so, it is a less terrific conclusion that this is the right sense, than that the Bible says one thing, and the undeniable phenomena of the earth's structure another†." But we are far from believing that any such alternative as this exists. And such is the opinion of many of the ablest geologists in Europe. "Another indiscretion," says Professor Sedgwick, "has been committed by some excellent Christian writers on the subject of geology. They have not denied the facts established by this science, nor have they confounded the nature of physical and moral evidence: but they have prematurely endeavoured to bring the natural history of the earth into a literal accordance with the book of Genesis—first, by greatly extending the periods of time implied by the six days of creation (and whether this may be rightly done, is a question *only of criticism, and not of philosophy*); and secondly, by endeavouring to show, that, under this new interpretation of its words, the narrative of Moses may be supposed to comprehend and describe in order, the successive epochs of geology. It is to be feared that truth may, in this way, receive a double injury; and I am certain that the argument just alluded to has been unsuccessful‡."

It has been already remarked, that most commentators on the Bible reject the interpretation which extends the length of the Mosaic days. It ought to be mentioned, however, that very few of them, perhaps none, have been practically acquainted with geology: and therefore their opinions on this point have less weight than in cases where philology only is concerned. Judging by philological rules only, the most distinguished among them are very decided as to the meaning of "day." "Many of those," says Rosenmüller, "who believe that things did really originate as here explained, by those six days understand periods of many days or years, evidently contrary to all the laws of interpretation and the scope of the whole narrative; notwithstanding what Hensler may say, &c."§ "As to the views of our author, in respect to the length of the days and nights at the creation," says Professor Stuart, "nothing can be plainer than that *usual* days and nights are meant. How could he say, that '*the evening* and *the morning* made them,' if this be not true‖?" But it is unnecessary to multiply authorities on this subject.

12. *Some have maintained that our present earth was formed out of the ruins of a former world; and that the creation described in Genesis was merely a re-arrangement of these materials.*

"We are not called upon," says Bishop Sumner, "to deny the possible existence of previous worlds, from the wreck of which our globe was organized, and the ruins of which are now furnishing matter to our curiosity¶." "Geology," says another able writer, "goes further than the Mosaic account, in showing that the present system of this planet is built on the wreck and ruins of one more ancient**." In our quotations from Dathe and Doederlin on a former page, it appears that views similar to those of Bishop Sumner are very prevalent in Germany. They differ from the next mode which we shall describe of interpreting the Mosaic account

* Sacred History of the World, vol. i. p. 34.
† London Christian Observer, 1833, p. 743.
‡ Sedgwick's Discourse.
§ Rosen. in Vet. Test: Leipsic, 1828.
‖ Hebrew Chrestomathy, p. 118. Andover, 1829.
¶ Records of Creation, vol. ii. p. 356. ** Vindiciæ Geologicæ, p. 24.

so as to correspond with geology, only in supposing that the former world, on which our present fossil animals and plants lived and died, was destroyed and the earth reduced to a chaotic state, from which God redeemed it during the six days of creation. Indeed, we have very much doubted whether, in the minds of most writers, there is any distinction between these two theories: for they use language which seems to imply, that when they speak of the "wreck" and "ruins" of a previous world, they mean nothing more than that a widely different state of things formerly existed on the globe, so that in some sense it might be called another world; and some great change must have taken place before the present order of things was established and the present races of animals and plants was created. But if they do mean that in early times this globe was, for a long period, in a state similar to the present as to climate and temperature, so that the existing races of animals and plants might have inhabited it, and that afterwards it was reduced again to a chaotic state, they are unsustained in such opinions by geological facts. There is no evidence that there has ever been any deterioration in the condition of our planet, except for a short period at the time when some general catastrophe happened: for in the end it appears that every change has been improvement in its condition. The crust of the globe is not a confused mixture of the fragments of former worlds: but the formations are superimposed one upon another in as regular a manner as the drawers of a well regulated cabinet. True, the strata have been mostly fractured and tilted up, and sometimes dislocated; but all this has rarely disturbed their order of superposition. To the superficial observer there is an appearance of confusion and ruin: but a thorough examination shows that this is a deception. Every thing demonstrates that the globe has undergone a succession of changes, slow in their consummation though attended often by paroxysmal efforts, fitting it for races of animals and plants successively more complicated and delicate in their organization, until at last, about 6000 years ago, it became adapted to be the probationary abode of moral and intellectual beings. There is certainly no evidence of a middle state of desolation and chaos between an earlier and a later condition, adapted to animal and vegetable natures.

"The earth," in the eloquent language of Professor Silliman, "is unlike Memphis, Thebes, Persepolis, Babylon, Balbec, or Palmyra, which present merely confused and mutilated masses of colossal and beautiful architecture, answering no purpose except to gratify curiosity, and to awaken a sublime and pathetic moral feeling;—it is rather, like modern Rome, replete indeed, with the ruins of the ancient city, in part re-arranged for purposes of utility and ornament, but also covered by the regular and perfect constructions of subsequent centuries."*

It is only against that point of this theory which regards the crust of the globe as a confused mass of ruins derived from an earlier world, that we object. But the argument in favor of, and against, the leading principles of the theory, viz., that which supposes the Mosaic account to pass in silence a long period between the original creation of the globe and the creation of our present races of plants and animals,—this argument we shall examine under the next reconciling theory.

* Bakewell's Geology, p. 436.

[To be continued.]

V.—*Specimen of Bengáli Enigmatical Composition.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Accompanying is a specimen of a species of enigmatical composition, frequently met with in Bengáli and Sanskrit. I have annexed a metrical version, as well as explanatory notes. Its insertion might prove gratifying to students of the native languages, as being both curious in itself and characteristic of the people who employ such modes of composition; serving also as a help towards the understanding of similar specimens when they present themselves, as well as of current allusions otherwise obscure, if not unintelligible. If deemed suitable to your purpose, it is at your service.

I am, &c.

CISSURENSIS.

The speech of a forsaken mistress to her confidante, bewailing her fate.

সখিরে বিরাটতনয়ে দেহ দান
বায়স্ অজরবে তনু মোর জরজর্ কি ভেলো পাপ পরাণ॥
নেত্র তিন গুণ তাহার বাহন পুন তাহার ভক্ষের ভক্ষ্য নিজসুতে।
বাণ দুন শিরো যার পুরী নষ্ট কৈল তার হ্যান দুঃখ প্রিয় দিলে মোকে॥
সুরভিতনয় প্রভু তাহার ভূষণ রিপু তাহার প্রভুর নিজ সুতে।
তাহার পঞ্চম শরে দগ্ধে মোর কলেবরে কহ সখি বাঁচিবো কথামতে॥
মুনি তিন গুণ করি বেদে মিশাইয়া পুরি দেখ সখি একত্র করিয়া।
আমি অভাগিনী রামা বিধি মোরে হইল বামা গরাসিবো বাণ ঘুচাইয়া।

Literal rendering.	*Meaning expressed.*
O my friend!	O my friend!
Give me Virát's son; (1)	Tell me (how I am to act);
With the voices of the crow and the goat(2)	With (hopeless) love
My body is shattered.	My frame is worn down.
What a villainous spirit is this?	What a strangely enduring spirit is mine, (That it has not already forsaken my body!)
The thrice told eyes-headed (3) his vehicle (4)	Kártikeya's
Again *his* food's own son (5) destroyed his city (6)	Vehicle the Peacock's
Whose are heads five-fold—(7)	Food, (i. e. the wind)'s own son (Hanumán) once destroyed the capital city of the ten-headed Rávan—
Such grief has my lover occasioned me.	Equal to the dismay occasioned by which calamity, is the sorrow caused to me by the unfaithfulness of him I love.
The cow's son's (8) Lord—	On the Bull
His ornament's foe—(9)	Shiva rides supreme,
	Ornamented with the serpent, foe of the ichneumon—
His Lord's own son,—(10)	On this sits Vishnu, by whose son
With *his* fifth arrow (11)	Cupid's fifth arrow
This body of mine is burnt up.	Is my frame inflamed and consumed.
Say, friend, how shall I survive?	Tell me, my friend, how can I continue to live?
Trebling the Munis, (12)	To the number seven tripled,
Completing by adding the Veds, (13)	add four to complete twenty-five;

See now, my friend, what
I, unfortunate woman,
Since the fates are adverse to me,
Having joined these together and
Releasing the arrow, (14)
Will swallow down! (15)

And lo! my friend,
hapless woman that I am,
to whom fortune is unpropitious,—
of these numbers, so put together,
lessening the total by five, you have
expressed what
I shall swallow, namely, poison!

(1) Virát was the first progeny of Brahmá, whom he produced by dividing himself into male and female. The son of Virát was named Uttar, which means *posterior*, subsequent, q. d. a successor in the creative office. The word *uttar* also signifies *an answer*, as subsequent to a question. The line here, therefore, means, *Give me an answer.*

(2) The sound the crow makes is expressed by *kú*, and that of the goat by *ma*, which make *káma* (काम) or the god of love, here taken for the passion of love; by which this female describes herself as affected.

(3) Kártikeya the god of war and son of Shiva, is figured with six heads, and thence called Sharánan, or *the six-faced.* The eyes are two, which tripled make six, the number of the heads of this deity.

(4) Whose vehicle was the *Peacock.*

(5) The food of the peacock is described in Hindu poems to be the *wind!* Hanumán the monkey-king, who aided Ráma in his war on the giant of Ceylon, was the son of Pavana or the *wind* personified.

(6 and 7) In Lanká or Ceylon was the kingdom and capital of the giant Rávana, who had ten heads, thence called Dashánan, or the *ten-headed*; though here said to be only *five-headed.*

(8) The white Bull was the constant accompaniment and vehicle of Shiva, or the destroyer; thence called Vrishapati, *Lord of the Bull.*

(9) Shiva is represented enveloped in the folds of a serpent. The serpent was the prey of Garuṛa, the vehicle of Vishnu, a creature half-man, half-bird.

(10) Kandarpa or Káma-deva, the Indian Cupid, god of love, was son of Vishnu. His bow was of the sugar-cane, with a string of bees.

(11) The bow of Kandarpa was elegantly imagined to be furnished with five arrows tipped with as many several flowers, the fifth of which was the Vilwa or Bel, "to kindle fierce the scorching flame," as Sir W. Jones elegantly expresses it.

(12) The Munis or Rishis, ancient sages and saints, who form in astronomy the stars of the great bear, and are seven in number. In this quibbling or enigmatical kind of writing or Hindu hieroglyphic, the Munis stand for the number seven simply.

(13) The Vedas, or most ancient sacred writings of the Hindus, are *four* in number; thence these are the hieroglyphic for *four.*

(14) The arrows of Káma, or the god of love, are here, from their hieroglyphical application, intended to denote *five.*

(15) The Munis or *seven* trebled = 21 + the *Vedas* or 4 = 25. From 25 take 5, the number of Kandarpa's arrows, you have 20, which is in Bengáli বিষ differing in spelling only, not (now) in sound from বিষ, poison, which is the thing intended to be swallowed by this love-sick lady, at once to end her mourning and her life!

Such is the curious yet most absurd mode in which a Bengáli female is made to bemoan the desertion of her lover, and such the unnatural and enigmatical manner in which she addresses her confidante. The lament may be thus imitated:—

Metrical imitation of the preceding.

Speak, O speak, sweet friend, his name
From Brahmá's first-born's loins who came;
Bid that direct my restless thought,
To doubt and fear and misery wrought,

And guide this anxious soul aright,
Robbed of all comfort, dark as night!
The raven's note, the lambkin's sound,—
In these the wretched cause is found,
Whose restless all-consuming flame
Torments and scorches up my frame.
The god of many heads displays
A vehicle's expanded rays,
Whose airy food was sire to one
Of wondrous fame in times by-gone;
Whose cunning craft and valour too
Bade long in dust and ashes rue
The ten-head giant's city rare,
The monster's deed upon the fair.
Great was the sorrow thence that rose;—
As keen a woe this bosom knows.
Sprung from the sacred cow is he
That bears the three-eyed deity,
Dread Lord,—Oh fearful to behold!
Begirt with ornamental fold
Of one whose feather'd foe sustains
The sire of him that works my pains;
Arm'd with a five-fold dart and fell—
'Tis he, 'tis he my lips would tell;
Whose poison'd fang drinks up my life;
Ah! say, my friend, how long the strife
May last within and I still live?
Quickly some soothing comfort give—
Or thrice but tell each ancient sage,
And add the four-fold Vedic page;
Next thence remove love's feathery shaft,—
So learn, my friend, what once but quaff'd,
Shall prove the final only cure
For sorrows such as I endure,
Whom, hapless, adverse fates propel
To drink it and descend to hell!

Chinsura, 1836.

VI.—*Chapter of Indian Correspondence, No. VI.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Having read with much interest the communications with which you have favoured your readers, under the name of "Chapter of Indian Correspondence," I beg to offer you for publication under that head some extracts of letters recently received, which may, I think, be acceptable to your numerous readers. The two first are from Native youths, one of whom was educated at a Missionary institution in Calcutta, and the other at the Delhi College; and both will serve to illustrate the habit of observation, and the spirit of benevolent exertion in

favour of the improvement of their countrymen, which such education seldom fails to inspire.

I beg to add a third extract, as exhibiting, for the imitation of all labourers in the Gospel, that spirit of devotion, zeal, and compassion which it is the privilege of the devoted Missionary to feel, and which renders him, even in the deprivation of all earthly comforts, and amidst trials of his faith the most depressing, a happier man than the richest enjoyments or highest honours of the world can ever make their possessor.

I remain, Gentlemen,
Your faithful servant,
BETA.

1.—*Extract from a letter from a Native Teacher to his former Instructor, dated Púrneah, March* 8, 1836.

I now take the opportunity to furnish you with some information regarding the prospects which Purneah holds out in the establishment of English schools, towards the moral emancipation of the people.

The people here then may be divided into three classes—the laboring, the middle, and the zemindars. The first, under which are included the herdsmen, the fishermen, the husbandmen and artizans of every description, is a highly degraded and wretched class of people. Their dress, their appearance, their cottages, and in short, their whole method of life, strongly warrant the assertion, that poverty prevails among them to a miserable extent. Whether in the chilling blasts of winter, the refreshing breezes of spring, the scorching suns of summer, or the obnoxious easterly winds of autumn, one piece of thick cloth serves them for covering; while their children go almost naked, whatever may be the vicissitudes of the seasons! Their daily support depends upon the produce of their day's labor, and want of employment is to them inevitable starvation. Their children, at the same time, tend flocks of milch cows and buffaloes, so that the whole day is occupied in the several drudgeries of life—they have consequently so little opportunity to acquire knowledge, that though every other facility were afforded them, they would yet go backward. Of the value of knowledge they have no right conception; to leave off, therefore, their daily occupations and consecrate their time to study, appears to them quite unnecessary, inasmuch as no immediate advantage can be derived from the latter. They have no written language: what they speak is a compound of corrupt Bengáli and corrupt Hindustáni. They have no regular schools like those in Bengal, for the education of their children; they are so taken up with the occupations of life, that surrounding objects make no impression on them, and novelties scarcely excite their curiosity. Hence, though the school there has now been set agoing for more than a year, they have never been tempted to inquire or see what it means and what its objects are; every thing that has no connection with the acquisition of a livelihood being a matter of indifference with them.

The Lálás and a small number of Musalmáns who compose the second class, are not the aborigines, but emigrants from the adjoining districts, who are employed about the courts here. In their condition they are much better off, living in easy circumstances, and may be compared to the greater part of the natives in Bengal who call themselves *keránis*. Now you know that Persian is the language of the courts here: the Lálás, therefore, think the study of it alone worth their while. They are such bigotted advocates for Persian, that though the superiority of the English, as a

language perfect in its kind, may be demonstrated to them by cogent arguments, nothing can shake their misguided belief. A few of them have, however, been persuaded to send their children to the school; but then they have no desire to study English for the sake of its importance, but only to gratify curiosity.

The zemindars who are situated in the interior of the district, are, for the most part, opulent bráhmans from Tirhút. With them a knowledge of their own Shástras and a little smattering of Persian are all that is necessary for the conduct of life and business; since in their money transactions they have much to do with the courts, and they therefore conceive it necessary to know a little of the court language to enable them to carry on their concerns with understanding, whilst the study of a foreign language is thought superfluous; so that, be it said to the discredit of the district, that whether amongst the rich or the poor, the same sort of feeling exists with respect to the study of English; while in every other district, wealthy people have not only contributed towards the diffusion of English knowledge, but have also availed themselves of the opportunity given to study it for themselves, wherever schools have been established. While on this subject, I should do injustice to my feelings, were I not to mention the indifference which several European gentlemen of the station have evinced towards the institution; which therefore, I am sorry to say, has since greatly declined for want of proper notice being taken of it by the European community here. Purneah does still admit of improvement. Let Government come forward to patronize schools; let Missionaries be sent, and the difficulties that now defy individual exertions, will give way before united effort.

2.—*Extract of a letter from a Native Correspondent, dated Loodianah, 9th July*, 1836.

It will be satisfactory to you to know that the Loodianah School is making fair progress, under the good auspices of its zealous patrons and teachers. The first class has gone through half of the Brief Survey of History, and to about the same extent in Woodbridge's Geography, and as far as compound division in arithmetic. The other classes have also advanced in their English studies, and I am happy to say the young Nawab takes more pains than before. We now begin to entertain a hope that he will make a better scholar than what was expected of him heretofore. Bishon Singh is also attentive to his studies; but I am sorry to say that Diyál Singh, the Ládwá Chief's son, having lately married, has been absent from the school for many days, much against Captain Wade's wishes. He will not be back for some days yet. When he returns he will be hardly pressed to make up for his lost time.

You will be glad to find that Sháh Zamán, at Captain Wade's persuasion, has established a Persian School for the rising offspring of his numerous sons and dependents, and that he has engaged two or three Maulavis for that purpose. Two municipal schools, one Hindí and the other Persian, are proposed to be establishded by Captain Wade, besides a school for paupers; the last at his own expence. The others will be more an incorporation of schools already existing than new establishments. At present the schools in the town are quite neglected, and inadequate to the wants of its inhabitants. Sháh Shujáh has also been recommended to found a school for his people, who are at present in a miserable state of ignorance. He has greater means at command than his brother, but is neither so liberal nor so public spirited as Sháh Zamán.

It is circulated here that Nanihál Singh, the grandson of Ranjit Singh, has recently taken Tonk, and obliged Alahdad Khán, the ruler of the

place, to fly and to take refuge in the neighbouring mountains. His father paid tribute to the Lahore Government. By the conquest of this place another passage to Kabúl has been laid open to the Sikhs. The route from Lahore to Tonk lies through rugged and difficult hills. It is said to be a remarkably rich and fertile district, and yields a revenue of two or three lakhs of rupees annually. Having established themselves at Lodákh in Tibet, the Sikh officers are reported to have turned their arms against Little Tibet; but as this province is surrounded by impenetrable natural boundaries, it is anticipated that they will experience great difficulties in the attempt.

Ranjit Singh is talking of forming a cantonment in Qasúr, and has ordered a residence to be built for himself. The native opinion is, that his motive is to counteract the *possible* future designs of the British Government to establish a cantonment at Ferozpur.

From letters lately received from Kashmír, it appears that on the 21st of May last a very violent shock of an earthquake was felt in that city. Several people sitting at their windows upstairs, received severe injuries by being thrown down to the ground, and numbers of buildings were overthrown during the continuance of the shocks. It appears that Kashmír abounds subterraneously in sulphureous matter. About eight years ago there was felt a very violent earthquake, which continued at intervals for eight months, and was the principal cause of the calamity and famine that raged for some succeeding years in that province.

We have lately had a very destructive shower of rain. The city was inundated, and many buildings have been destroyed. It rained incessantly one night and day, and the inundation would have proved more destructive had it not been for the personal exertions of Captain Wade, who immediately ordered some extra broad drains to be dug, and thus the water was at once carried out of the city by different channels. To secure the inhabitants from such events in future, he has proposed to those whose houses fell a prey to the late calamity, to make choice of a higher piece of ground than they formerly occupied. Among others, the houses being built by the American Missionaries have suffered from the violence of the rain, particularly their school-room, which had been nearly finished. Though the sky looks cloudy at present, still the weather has been very warm for some days past."

3.—*Letter from a Missionary in Barmah to his friend.*

I learn from letters recently received, that you are expecting soon to be away from ———. Well, then, perhaps our next meeting will be in heaven. But are we prepared for heaven? I ask not whether we have a hope built upon the Rock of Ages; but whether our work is done, and well done up to the present time? To do the work of the day in the day, is a maxim that ought never to be overlooked; and this is the only way that we can be sure of being ready to die. May the Lord help you and me, my brother, to be fast ripening for heaven. Is it not a truth, that heaven is fit for him who is prepared to die? I have lately, more than almost ever before, been feeling the importance of preaching and praying, and doing all I do, as a *dying man*. I often think how I should feel were I delivering my farewell address to the dying heathen, and at the close to go to meet them at the judgment. And have we to meet these heathen with whom we are daily associating at the judgment? Solemn thought! May it be ours never to lose sight of this fact. But oh the untold value of their souls! And yet I saw a man the other day standing upon the confines of the two worlds—standing without a hope in Christ. Ah! my brother, would that this were a solitary case! But, alas! where stand the multi-

or small portion of one, say merely its title, or the offering of it to a chance passer as he seeks to gather a congregation, is often the breaking of the ice; it affords, according to the impression it produces, a criterion for forming his plan of proceeding, and suggests the subject of address. After he has preached, it becomes, as a gift, an expression of his good-will to those who have listened to him. They receive it eagerly;—attention instead of being at once broken by the ceasing of the living voice, is retained by the printed page. Those who have been in the way of it may constantly see with what avidity the Tracts distributed after a Missionary sermon are accepted; what numbers contend for them, stretching forth asking hands for those cheap, easy, concise messengers of heaven; and how many go away earnestly perusing them, aided in the effort by the recollections and impressions of the previous address. Who would not give a trifle to furnish this mental supply, this spiritual sustenance, this moral medicine, this light from heaven, this "power (for such is it often found in truth to be) of God unto salvation," to the poor, ignorant, deluded, debased, unholy, superstitious, fellow-mortals by whom we are ever encompassed! We trust this appeal will not prove in vain—that many a Christian hand will be stretched forth now that was not before, and many a heart warmed to pity that hitherto was not so, only from not being made to feel, by positive statements, how much ground existed for its exercise, how easily it might be exerted, and how successfully.—ED.

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THE CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY was established about thirteen years ago, by Christians of the several Evangelical denominations, in order to supply Religious Books and Tracts, chiefly in the Native languages, for the inhabitants of this country. It is an Institution of great and obvious importance. Its publications may be adapted to every class in the community, and serve to correct every form of error and every kind of vice, as well as to make known and recommend Divine truth in all its variety and richness. They may be used by Christians of every name, as they contain only those catholic truths which all Christians delight to acknowledge: and persons of every station in life, who are inclined to aid in promoting the kingdom of Christ, may find much assistance from these unobtrusive and convenient treatises. To the Missionary they are almost indispensible; certainly they are of great service to assist and render permanent his influence amongst his hearers. They have been, in some instances already known, sealed with the approbation of our God and Saviour, by having been made instrumental to the conversion of ignorant and sinful men to the love and service of God,—some of whom, we have much pleasure in mentioning, are now employed in faithfully preaching

the Gospel to their countrymen. We believe that, by their perusal, the minds of many have been enlightened, convinced, and inspired with ardent desire to enjoy eternal life; and that the light of the future will show that many more persons have been converted to God by their instrumentality, of whose conversion we are now ignorant. Every reflecting mind will at once perceive, that if such a Society were not in existence amongst us—if Christians, both ministers of the Gospel and laymen, were obliged to labour single-handed and unassisted, the truths of the Gospel would be brought to bear on the minds of the Heathen and Musalmán people much less extensively and less efficiently than at present. This Society is, or may be, a most important agency in associating and judiciously applying the consecrated talent and learning of individual Christians to the preparation of useful books, and the diffusion of religious truth. These views of its usefulness seem so obvious, that the Committee feel assured the Christian community will fully agree with them in saying, that this Institution ought not to be permitted to languish, or to live an inefficient existence, for want either of mental effort or pecuniary aid. Established as it is in the midst of many millions of men, who are sitting in darkness and the shadow of death, there is the greatest possible need of all the assistance it can render in diffusing the light of the Sun of Righteousness. Its publications should be numerous, various, written with talent, and with glowing piety. Their circulation should be co-extensive with the boundaries of India. This Society should do much towards ultimately establishing a theological and devotional literature for this great people, and towards supplying cheap and appropriate religious books for their use.

It is with gratitude we can mention that a beginning has been made. In the Bengálí language about fifty Tracts and Books have been prepared and published, of from 4 to 426 pp. each, making about 3000 pages of religious knowledge; in Hindustáni and Hinduí, each about 400 pages; some tracts have been published also in the Oriyá and Armenian languages. The number of copies circulated, too, has not been small; during the year ending in June, 1835, upwards of 150,000 Tracts were issued from the Society's Depository.

But while we would feel grateful for what has been accomplished through the agency of this Society, we are constrained, by the importance of the trust reposed in us as a Committee, to make our appeal to the Christian community for increased means, in order to increased exertion in the department of benevolence belonging to the Tract and Book Society. We need many additional Tracts in all the languages of this Presidency, but particularly in the Hindustáni and Hinduí. Original treatises or translations of existing works, adapted to the circumstances of this people, would be highly valuable; and we suppose that among the European residents there are many, whose learning, leisure, and piety could not be more usefully employed than in the preparation of such Tracts or Books. Their influence in this way might be very great over the minds of men, and in behalf of our Redeemer's kingdom; and it would continue to operate long after they have ceased to live amongst this people. In scarcely any other way could a person more effectually serve his own and succeeding generations. One little Tract, showing the true way of salvation, or teaching the need of pardon for sin, or illustrating any of the vital truths of Christianity, might exert a holy influence to the end of time; indeed it is by no means extravagant to say, that, under the Divine blessing, it might be so useful, that its author should in the future world have the extreme joy of meeting with multitudes among the redeemed, who would ascribe their salvation through Christ to its instrumentality.

We desire, therefore, earnestly to solicit the attention of the pious and the benevolent to this object, and would commend it to the attention of

all persons, without distinction of station, sex, or age, who have minds consecrated to the service of the Redeemer, and to the good of man.

It is with sincere pleasure we mention, that some persons have given us their valuable and generous aid in this department of our labours. Their reward they will receive from Him who approves the faithful servant; we refer to their example simply to show what might be accomplished by many amongst the Ladies, and among the Civil and Military residents in India. Many of the excellent Books published by the Parent Society at home, and by the American Sunday School Union, would prove very useful if translated into the languages spoken by the natives of this country. This would offer to some persons one mode of usefulness. Others might prefer to prepare original works, and others still to defray the expense of translating and publishing some particular book in which they feel special interest, or which they might deem particularly suitable to the state of society, or to the circumstances of the inhabitants. It would be quite in accordance with the design of the Calcutta Tract and Book Society to aid in all or any of these modes of doing good.

We must return to the wants of our Society: it is with regret we have to mention that we need greater pecuniary means. Large as the distribution of Tracts and Books during the last year appears, it was comparatively very limited indeed. It would not have afforded one copy to every fifth inhabitant of Calcutta alone!—Those 3000 pages in Bengálí would form but six or seven moderate-sized duodecimo volumes; while for the many millions of people who speak Hinduí, or Hindustání, there are scarcely two of these small volumes of religious truth. Let any Christian look over the shelves of his own book-cases, and let him feel thankful, while he sees one good book and another amongst the many favorite volumes—and let him consider what his feelings would be if prevented, hopelessly and for life prevented, from enjoying their varied, interesting, and most useful information: and then, by his estimate of his own privilege, let him judge of the wants of his Hindu fellow-creatures, and, according to his own gratitude, let him feel sympathy with and pity for them.

It is with unaffected concern that we mention, that there is not at present one Hinduí Tract in our Depository; and that our publications in other languages are necessarily limited—indeed, that we are much in advance of the subscriptions and donations made to the Society, being to some extent under obligations to the different Mission Presses, beyond what we have funds to meet.

We deem it important therefore to state, that Tracts and Books could be at once published, and would most probably be put into immediate circulation, to a very much greater extent than has ever yet been done, if only the pecuniary means were adequate to our wants.

Believing that there are many persons disposed to assist our efforts, who either are unacquainted with the facilities which this Institution affords for doing good, or who may not have fully considered them, we have thought it expedient, in this special manner, to request the attention of Christian friends to our object. Having stated some of the views which are influential on our own minds, in leading us to feel a deep interest in the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY, we desire respectfully and earnestly to commend them to the minds of our fellow Christians.

Contributions will be thankfully received by the Rev. J. HÆBERLIN, the Treasurer of the Society; or by any member of the Committee.

Calcutta, July, 1836.

REVIEW AND BRIEF NOTICES.

1.—*Constantinople and its Environs: in a series of letters, exhibiting the actual state of the manners, customs, and habits of the Turks, Armenians, Jews, and Greeks, as modified by the policy of Sultan Mahmoud. By an American, long resident at Constantinople. 2 vols. New York*, 1835.

We opened this work with feelings of some curiosity. Its title appeared inviting, and there was something in a work on Constantinople by an American which seemed to hold out the promise of entertaining, if not of profitable, matter. We were not a little curious to find what impression would be made on an intelligent citizen of the United States by the society and manners of a people so different from his own. Constantinople, the once proud mistress of the East, and the citizen of a republican state, seemed to present such points of opposition, that we entered on the perusal of these letters with interest more than usually excited. But above all, we hoped to get at some account of the moral and religious prospects of that once glorious but now fast fading empire. We knew that the Gospel of Christ and the messengers of salvation had found their way to its shores;—we had heard that some efforts were making, whether in the way of schools or diffusion of the scriptures, for the amelioration of that benighted land; and we felt anxious to know what these efforts precisely were, and how far they had been attended with success. We knew, too, that these efforts had been in a great measure made by Americans, and we had thought it likely that in a work written by an American, some notice would be taken of the labours of his countrymen. In this respect we have been disappointed; for little, or rather indeed no explicit mention is made of the efforts of Christian love and Christian zeal in Turkey or its metropolis. But if the work before us be not of a strictly serious nature, it is at least calculated to excite feelings of the deepest seriousness. If it presents no picture of moral or spiritual loveliness on which the eye of the Christian may rest with delight, it tells at least of the absence of all that is of any excellence or worth. If a triumphant Gospel be none of its theme, an unknown Gospel is; and it is impossible not to indulge some profitable reflections in gazing on the spectacle of a mighty capital with its tens of thousands of accountable inhabitants "WITHOUT CHRIST, having no hope, and without God in the world." The spectacle derives additional interest, and is calculated to afford additional profit, too, from the recollection that this new Mahomedan metropolis once enjoyed the light of the Gospel. Its very name is a standing memento of its once Christian condition; for it was not until the reign of the Imperial convert

that its designation was changed from Byzantium to Constantinople, till that again was changed, by its conquerors at least, to its last and present name of Istambol or Islambol, the city or abode of Islam. Under these circumstances the mind naturally reverts to the former condition of this city, and the question involuntarily arises, Why was its "candlestick" removed? How came this once favoured region to fall from the high and eminent privileges it enjoyed? How is it that the Crescent has supplanted the Cross, and the False Prophet usurped the place of the Prophet sent from God? The answer is to be found in an abused and neglected Gospel; for without venturing to assert too confidently what would have been, under other circumstances, the dealings of Providence with this land, it may safely be affirmed, that had its former possessors been careful to hold fast, in its original purity and truth, that Gospel which was communicated to them, they would have been spared much of the spiritual and temporal losses they have sustained. The testimony of all history unites with the revelation of God in declaring, that nothing but their abuse occasions the withdrawal of spiritual privileges;—and as these involve generally the temporal happiness of a people, to the withdrawal of the neglected light and Spirit of God may be traced the degradation and misery to which this whole land has been subjected. The heresies that so soon and generally prevailed in the Greek church are well known, and the consequences they have entailed on it may read a useful lesson upon the absolute necessity, if we value happiness, of valuing *the Truth*. It is only when men "believe not *the Truth*, but have pleasure in unrighteousness," that God "sends them strong delusion that they should believe a lie;" and this may lead *us* to value the Gospel of our salvation more—to feel that in its possession, as in the favour of its Author and Finisher, "is life;" and that, nationally and individually, as it is embraced or neglected, it is the highest blessing or the greatest curse, "the savour of life unto life, or of death unto death."

We have been led into these observations from the subject of the work before us; but we must proceed to give from it the few extracts which may prove most interesting to the readers of the *Christian Observer*. The testimony of the author may be relied on with confidence; since it is stated in the preface, "that the writer of these letters, as will appear from intrinsic evidence, has not only had the advantage of a residence of several years in Constantinople and its environs, but, in addition to this, occupied a station which gave him opportunities of social intercourse and minute observation rarely presented to Christian travellers in Turkey;" and his work is in this respect valuable, as presenting a living sketch of Constantinople,

as it is. The Author appears to have a very high opinion of the present Sultan and his policy, and the first occasion on which he saw him, may furnish an appropriate commencement of our extracts.

"On leaving the Arm bazaar, we entered another, open at the top; and on the opposite side of the way I discovered an aged Turk, sitting cross-legged on one of the platforms, in conversation with a common soldier; he was meanly clad, and I supposed him to be the shopkeeper. I thought I had seen him before, but could not call to mind where. I asked my Armenian interpreter who that was; he whispered in my ear, 'it is the Caimacan, and the Sultan is not far off.' The Caimacan is of the higher order of confidential ministers, and is the one who has the honour of placing at the foot of the throne letters for the Sultan. It was to him the letter from the President to the Sultan was delivered by our minister. I believe I described to you the interview with him. The old man looked at me as though he had some slight recollection of me; I raised my hat to him, and saluted him in the Turkish style; before returning my salute, he touched his companion, the soldier, and whispered to him; the latter turned round and looked at me, and whispered in turn; the Caimacan then returned my salute with a familiar smile.

"I was told by my interpreter, that if I would remain where I was, I should soon see the Grand Seignor. I asked where he was; he replied, 'In the khan, the entrance to which is near the Caimacan.' He had hardly done speaking, when several soldiers came out of the door of the khan, and one among them, having on a coarse gray capote, with his chaplet in his hands, counting his beads, appeared, from taking the lead of them, to be of the rank of corporal.

"'That is the Grand Seignor,' said my interpreter. 'Who, the man with the black beard, the soldier's capote, and beads in hand?' The Caimacan left his shop-board, and joined the Sultan. When directly opposite to me, he whispered in the Sultan's ear, loud enough to be heard by me: the Sultan and all his suite turned round, and looked me full in the face. I had a fine opportunity of seeing him. His face is what may be called handsome, florid, and the expression is that of good-nature; he is forty-seven years of age, and were not his beard dyed of a jetty black, I should have supposed him to be of that age. He is somewhat round-shouldered, which is generally the case with Turks of the higher order, brought on from the postures in which they sit, and has an ungraceful, rolling, sauntering kind of walk. All his followers, near his person, were in the habits of common soldiers, and without arms, except about a half dozen of his pages, some distance in the rear, who were in light blue frock coats, with their swords and diamond badges. The Sultan is about five feet nine inches high, and of good proportions."

On another occasion our author had a better view of the Sultan, of whom he gives the following more detailed description:—

"The Sultan came to the distance of about three paces from the vessel, when he stopped, and assuming all the majesty of the sovereign of a great empire, he cast his eyes around among us, and immediately asked who I was? They told him. He then inquired who my nephew was, and on being informed, called Mr. Eckford to him, and gave him a snuff-box set with diamonds. I landed with my nephew, and walked to a little distance; when every person on board, down to the very lowest, was called on shore, and each one in turn received a present in money. I had a fine opportunity of seeing the Sultan. He has a noble countenance, though an eye that cannot bear your earnest look for an instant. His features are

regular and handsome, and he has a fine rosy complexion, but a little brown from frequent exposure to the sun. His form is erect, about five feet ten inches high, a little inclined to corpulency. His beard is rather short, but full, and of a deep shining black. It is said to be stained, which I think is probable. His head was covered with the red *fez*, without any other ornament than the full blue silk tassel, which hung from the top and fell behind. He wore a straight-breasted, light blue silk jacket with a collar closely buttoned up to the chin, on the breast of which was a small diamond badge. His trowsers were of crimson silk, rather full, and gathered round the waist, descending to the ankle, where they were quite tight, and showed off to great advantage a handsome foot, covered by a silk stocking, and a remarkably neat European shoe, tied with a black ribband. The whole dress was simple and very becoming. It resembled, except in the *fez*, such as gentlemen of the United States put on their sons between the ages of six and eight. The jacket was rather short-waisted. The whole personal appearance of the Sultan was very clean, and what surprized me was, that it was much more so than that of the young pachas, and the others who attended him. In fact, there was a slight air of dandyism about him. There were three or four pages or servants leaning against the sides of the gate and the garden wall, and every body about the Sultan appeared to be as much at his ease, as military and naval officers generally are in the presence of their chief."

Our author appears to have been enchanted, as all travellers invariably seem to be, with the view of Constantinople and the Bosphorus. He gives the following animated, though somewhat *American* sketch of the scene; but this may be excused, as he was writing to one to whom the associations he mentions were familiar, in whom therefore they would materially assist the imagination.

"If you want to know what the Bosphorous looks like, place yourself at West Point on the hill, or on the top of the Hotel; look up the river, cast your eyes along both shores and close to the water's edge; imagine a continued line of villages as far as the eye can extend; and at short distances from one another, most magnificent palaces jutting into the river, and resting on stone quays, which serve as landing places for the Sultan and his officers, to whom they belong. Here and there also may be seen ancient castles and modern forts; extensive groves of cypress, which shade the richly-ornamented grave-yards of the Turks; vessels going and coming from the Black Sea, and thousands of the light and rapid kaicks, with their freight of passengers, skimming over the smooth and transparent waters in every direction. In distance is the Black Sea.

"Now turn yourself round; imagine that you see New York stretched out to immensity, with a thousand spires and minarets pointing to the skies. Jersey city equal to a population of from seventy to a hundred thousand souls; Brooklyn and the Navy-yard to an equal number: the bay of New York stretched out to an immense sea studded with magnificent islands, covered with towns; shipping and boats moving in every direction; castles, palaces, watch-towers, forts, a long line of villages touching one another for nine or ten miles on each side the river, hills crowned with trees reaching to heaven; in the back ground Olympus with his snow-capt head appearing through an atmosphere as clear as ether. Imagine all this, and you may have a faint, and but a faint, idea of the Bosphorus, Constantinople, Scutari, Galatea, the entrance to the Black Sea, and the Sea of Marmora. To say that the scene is magnificent, is to say nothing; imagination cannot depict, and words cannot express what it is; to conceive it, it must be seen."

The following is an interesting instance of a custom mentioned in Scripture, being still kept up. The author, however, in the latter part of the extract, appears to us rather confused on the subject of the book written by Joshua. In the two chapters to which he refers, mention is made of the book of *Jasher;* but is the book of Jasher the book of Joshua? We imagine there is no connection between them.

"In great scarcities of water, which frequently happen in the latter part of the summer, the Turks are very observant of the weather. It is said that at those seasons a person is stationed on the 'Giant's Mount' to give notice when a dark cloud appears over the Black Sea, the certain precursor of rain. Dr. Walsh says this is an ancient eastern custom, and quotes Elijah—'And I looked toward the sea, and beheld a cloud rising out of the sea like a man's hand, and I gat me down that the rain stopped me not*.' The fact is, that, as I before observed, they have a mosque and some darveshes stationed on the mount; and to give warning of the approach of a cloud may be part of their occupation. A friend of mine, the Rev. Mr. Goodell, now usefully employed here in the establishment of Lancasterian free-schools, and who speaks and reads the Turkish language well, has recently copied and translated an inscription on the walls of this mosque, the purport of which is that 'Joshua the giant was sent by Moses, for the purpose of chastising the Greeks, with whom he was at war; that he arrived at this mountain, and wanting sufficient light to enable him to do the thing properly, he caused the sun and moon to stand still.' However, I shall get a copy of it, and send it to you. In the Scriptures, the fact of the sun and moon standing still is given on the authority of Joshua, who wrote a book which has been lost. Now there can be no doubt that this account is taken from this lost book; and it would be a most curious circumstance, if I should be so fortunate as to recover it, by the means of this little inscription on a mosque upon the top of the Giant's Mount. I shall make an effort with the hope of success; for the book whence this is extracted must still be in existence, and money may buy a copy of it. There are two places where this book is referred to in the Scriptures. First in the tenth chapter of Joshua; and next in the first chapter of the second book of Samuel. The holy writers seem to have thought him good authority, and his book would, without doubt, be of great use in elucidating many parts of the early Scriptures."

He appears subsequently to have obtained the wished-for translation, as a little further on he writes—

"Since I began this letter I have obtained a translation of the inscription on the mosque of the Giant's Mount; copied and translated by the Rev. Mr. Goodell and the Rev. Mr. Farmer. The inscription is in the Turkish and Arabic, and in both languages the same. It is as follows:—

"'This is the place of Lord Joshua, the son of Nun, (on whom be peace!) who was not of the family of the priests but of the prophets. Lord Moses, (on whom be peace!) sent him against the Greeks. Now Lord Joshua, on a certain day, in the first battle, fought with the Greek nation; and while he was fighting, the sun went down on the side of the Greek nation—but while he fought, the sun rose again, after he had gone down, and the Greek nation could not escape. The Greek nation saw the miracle of Lord Joshua; and at that time had Lord Joshua taught the faith, they would have received it. And should any one, male or female, deny it,

* Had our author taken the pains to quote correctly, he would have found the sacred story still more to his point—"Elijah went up *to the top of Carmel.*"

there is in the holy temple (at Jerusalem) a history; let them look at that, and believe that he was a prophet. Finis.'"

The circumstance of such an inscription existing is rather curious; but we fear our author's sanguine hopes of finding the lost work will be disappointed.

In an excursion he made to Broussa, the great silk manufacturing district of that part of the empire, situated at the foot of Mount Olympus, our author visited Nicomedia and Nice*, and in his journey met with one of the most striking and beautiful illustrations of Scripture we ever remember to have seen. Part of it would seem almost the very words of our Lord's parable.

"In our way over the hills and through the dales which abound here, we saw an extensive grove of olive trees, many of them having a fresh-cut and deep gash of an axe in the side. Mustapha was asked the reason of this, and replied, 'it was a punishment to the trees for not bearing last year.' He explained it in this way: the owner comes with an axe in his hands, and says, 'Tree, you did not give me fruit last year; if you do not give me fruit this year, I will cut you down; and to let you know what cutting is, take this gash.' He was asked, if the trees then gave fruit? He said, 'yes, but he thought it was a cruel thing to force them by cutting them; for it was for God alone to make the trees give fruit.' I could not have believed that such a superstition existed; but my servant, who was born in the country, confirmed to me subsequently the same thing. That the practice and the belief exist to a great extent, is very certain; and it cannot be denied that the desired effect of causing the tree to give fruit is produced by some change in the constitution or habit of the tree; perhaps through permitting, by means of the incision, part of the superfluous sap to escape. The cut is made in the spring of the year, when the sap begins to rise. Many of *our* fruit trees drop their fruit before maturity; in such cases might not this practice be advantageously introduced? The experiment might be tried; for there must, as one might suppose, be some reason for a custom of great antiquity, as appears by the cuts in the oldest olive trees in the country. There are great pains taken in the culture of the olive; and I was reminded by Mr. Goodell, of the parable drawn from their habit of *digging round and manuring, before cutting down the tree.* The fruit of the fig tree bursts forth from the branch without the slightest indication of blossom, and in many cases before the leaf appears."

[*To be continued.*]

* On a plain near this city the party encountered some herds of buffaloes. The account of them is so amusingly like the same sight so often seen in India, that we cannot resist quoting the part regarding these animals, which appear to have only the advantage of a more classical situation, over their brethren in this land. "The buffaloes of this country are the ugliest monsters in creation. They are, without exception, black, with very thinly scattered hair, and sometimes without any. They carry their head in a horizontal position, directly at the back of which grow a slightly crooked and rough pair of flat black horns, which curve close to each side of the neck, and seem of no earthly use except to prevent them from turning their heads to the right or left. *Their eyes are of a most unmeaning china-like whiteness*, and it is no uncommon thing to see them with one eye white and one black, and often with the same eye half black and half white. *Their tails are hairless, and their walk slow, heavy and apparently painful. They are exceedingly fond of lying in the mud and water, where they endeavour, if possible, to cover themselves entirely, except the nose and eyes and a small part of the head.* They are useful in drawing waggons, and are perfectly tractable."

2.—*A Discourse on the Government of the Tongue. By the Rev. W. Morton, Senior Missionary of the Society for the propagation of the Gospel in Foreign Parts.*

In a short notice attached to this Discourse, we are informed by its respected author, "that it is printed without alteration or addition, as addressed to a small, but generally devout congregation at Midnapore, and is published at the request of a few of their number who, conceiving it might be useful in more extensive circulation, have generously offered to bear the entire charge of the publication." We think the author did well in complying with this request, and most cordially do we recommend the discourse to the attentive perusal of our readers, as being calculated to give them an enlarged and scriptural view of evils of no small magnitude,—"the evils of speech." The subject of the Discourse, "the Government of the Tongue," is of very high importance, and on many accounts deserving of much more consideration than it has hitherto generally received. Though not altogether neglected in the ministrations of the sanctuary or the productions of the press, it has not, we apprehend, obtained that full share of attention to which it is justly entitled, and which the interests of morality and religion seem to require. While other duties are copiously enlarged upon and earnestly enforced, this is comparatively neglected, and obtains for the most part, little more than a passing glance. Yet confessedly, next to "keeping the heart with all diligence," there is no duty more important, and no acquisition more difficult of attainment than that of "keeping the door of our lips, that we sin not with our tongue."

The author has taken for his text, Ps. cxli. 3. "Set a watch, O Lord, before my mouth, keep the door of my lips;" and after some appropriate observations on the difficulty and importance of the right government of the tongue, he thus proceeds:—

"Impressed with the same conviction, the text shews us the Royal Psalmist imploring the almighty aid of God to subdue and guard this unruly and mischievous member—he flies to the succours of divine grace, and is persuaded that no influence but that of true religion, the fear and love of God, the sense of *His* presence, a supreme regard to *His* will and conscience towards Him, will be sufficient to restrain the tongue from evil and the lips from sin; and therefore he prays, 'Set a watch, O Lord, before my mouth; keep the door of my lips.'

"By this form of expression is denoted the watchfulness and caution, the circumspection and care that must be observed in the use of the tongue; the constant guard that should be maintained over our words and conversation; as we place a porter at a door, a sentinel at a gate, to prevent the issue and escape of what ought to be strictly confined. The use of speech is one of our noblest and most valuable faculties; but it partakes of the degeneracy which has come upon all our moral and physical powers by reason of sin; and in proportion to its value and excellence when employed as a useful instrument of good, is its mischievousness and unruliness when directed to evil. It is the index of the *inward* principle and feeling; for 'out of the abundance of the heart the mouth speaketh.' If therefore the fountain be corrupt, the streams will be impure; if the source be defiled, that which proceeds from it will necessarily be unclean; if the heart be unsanctified, the tongue will pour forth iniquity, and the lips be unclosed to evil.

"Many, however, who are not in the habit of observing any care in the government of the tongue, and having never attempted to restrain it, are not aware of the difficulty of doing so, may not readily apprehend the necessity of all this caution and controul over the utterance of the lips; and many more who have not taken a large view of the sins of the tongue, and consequently have not a clear conception of the many abuses of speech which exist, may see little cause for so strict a watch over its use; nay, even serious and sincere Christians, who are desirous of shunning all evil in thought, word, and deed, and of 'doing all to the glory of God,' need to be often reminded of the various ways in which the corruption of nature is seen to break forth, that so they may be on the watch against its appearance, and timely restrain its dangerous and unholy workings. To all, therefore, the consideration of this subject is important, and we shall proceed accordingly to bring before you some

of those particular instances in which the wisdom of King David's prayer is apparent—'Set a watch, O Lord, before my mouth; keep the door of my lips.'

"The first evil of speech which it is all-important to guard against, is falsehood, the uttering of what we know to be untrue. This is a sin of deep turpitude and baseness both in itself and in the eye of God, who is essentially a God of *truth*. Thus it is declared in the Proverbs, that 'lying lips are an abomination to the Lord;' and, in the Decalogue, falsehood is one of the ten principal points on which the Divine Law is founded; 'Thou shalt not bear *false* witness.' Hence the determination of the God of truth to punish falsehood, is equally declared—'He that speaketh lies shall perish.' Now in every expression of the divine hatred of lying, and resolution to punish it, every mode and degree of this odious vice is included. The Law of the Almighty draws no distinctions between greater and smaller violations of his will, and nowhere sanctions the vain notion, that provided a man is not guilty of great and glaring sins of untruth, such as perjury, false witness to the injury of others, and the like, his lesser offences in this matter will be overlooked. Thus, for instance, an advantageous flattering of one who may be thought able to serve us, is deemed a trivial sin, if any, by the irreligious and ungodly world, and is often practised avowedly and without shame. Yet the same word of God declares, 'the Lord shall cut off all flattering lips.' Innumerable are the ways in which the sacredness of truth may be violated, and great and manifold are the mischiefs to the world which result therefrom. Such are—the assertion of what is absolutely false, or dissembling of the truth itself—indirectly deceptive and hypocritical speeches—flattering discourse to persons whose real claims to esteem are slight or none at all—false testimony borne to injure the innocent, or true testimony withheld to screen the guilty—slanderous aspersions of a good character, an enhancement and aggravation of one not entirely free from stain—sly insinuations and cutting sarcasms—biting words of bitterness that exceed the exact truth of the case, extolling the imaginary virtues of the vicious and depreciating the sincerity of the good—backbiting and dark inuendo—putting persons to trouble and annoyance by saying something untrue by way of jest and amusement—spreading false alarms, or raising undue expectations without the wish, the intention, or the power to realize them—promising and not fulfilling one's word, either from wantonness, or because it is inconvenient, troublesome or injurious to one's self—announcing false doctrines, or by sophistry and false reasoning discolouring and weakening the true—lessening the real obligations of virtue, and palliating popular or pleasurable vices—persisting in an assertion, perhaps not altogether conscious of its incorrectness at first, rather than acknowledge an error or mistake—enhancing the worth of what we possess or wish to part with, or endeavouring to lessen the value of what another has, of which we are desirous of becoming the purchasers—designedly exciting a wrong impression in another's mind, for our own pleasure or advantage—expressing a belief of what we *do not* credit, or denying what we *do* really believe—professing a faith we do not truly entertain, an attachment we do not sincerely feel, a purpose which is not absolutely formed—compromising our principles by disingenuous and forced explications—uttering as the language of compliment and ceremony and worldly politeness, what is felt to be a violence done to truth, consistency and purity—wresting an argument to favour our party, interests or notions—corrupting the sincerity of others, and so being guilty of all the breaches of truth which they, by our advice, influence or example, may commit. Such are some of the principal violations of that cardinal virtue—Truth.

Nor is it only in words or writing that falsehood may be asserted. Without opening the lips or penning a line, a man's actions may be the most expressive falsehood, the directest lie: if he act designedly so as to raise a false expectation and give a wrong impression of his meaning, character or intention. A nod, a wink, a smile, an affected gravity, a tacit denial, a silence that *must* be wrongly interpreted and is so intended to be: these and all other similar modes of *acting* falsehood are as clearly vicious and as certainly forbidden as any untruth that is uttered by the tongue; and innumerable are the declarations of Scripture against every one and all of them."

These views are supported by a number of appropriate texts of Scripture, and thus followed up by the author:—

"Well then might the Psalmist put up his prayer to God to 'set a watch before his mouth, to keep the door of his lips;' to render him watchful against the first approaches and slightest appearance of falsehood in thought or word. For if so many and various are the ways in which truth may be violated, and so numerous the inlets to falsehood, so many the temptations and inducements to indulge in it, the facilities for sliding into it—what constant care and vigilance are then requisite to

guard us against some one or other form of the guilt of this many-headed monster, this hydra-sin! He therefore 'that will love life and see good days, let him refrain his tongue from this destructive evil, and his lips that they speak no guile;' for 'the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil,' in word or deed!

"Another class of sins against which the lips and tongue are to be guarded, by him who would 'fear God and keep his commandments,' includes idle and useless talking, vain unprofitable discourse, unmeaning chit-chat and gossiping; as well as disputing, contention, brawling; harsh, injurious and violent language; angry railing and threatening; proud, boastful and self-exalting speeches; contemptuous, insulting and irritating addresses to others; all impure words, unchaste songs, and foolish and filthy conversation and jesting; all blasphemy, and opposition of speech to the truth of God and to virtue; with all the vast variety of ways in which that unruly member, the tongue, may give vent to an evil, envious, angry, haughty, malignant, unholy heart, or express a vain, unfurnished mind; waste and squander away precious time, displease Almighty God, grieve the good, encourage sinners, and entail on the guilty the severe indignation of the All-just. All and every form of these and similar offences of the tongue, are real and dangerous sins; because they are inconsistent with religious and devout feelings towards God our Maker and Saviour, with kind and charitable, generous and forgiving, gentle and beneficent thoughts and carriage to our fellow creatures, are preventive of our own moral improvement, and destructive to that purity of heart and holiness of demeanour, 'without which no man shall see the Lord;' because they are again and again forbidden by the law of God, are adverse to the harmony of families, the quietness of our own minds, the peace of society, and the interchange of those good offices which are necessary to the welfare of all; because they are subversive of true religion among mankind, excite and nourish mutual dissatisfactions and envyings, quarrellings and injuries, and perpetuate that kingdom and rule of Satan in the world which it is the sole aim of the divine grace to undermine and subvert; and are of those unholy 'works of the Devil' which Jesus Christ came on earth 'to destroy.'"

A variety of passages of Sacred Scripture are next adduced, with suitable observations calculated to set forth the evil dwelt on in its true light, and to shew the only way in which it can be overcome, viz:—

"By the cultivation of those pure, benignant and devout affections to which Christians are called, and of which their Lord and Saviour and pattern was himself the brightest example: and by that constant holy watchfulness and circumspection which are necessary, to preserve a man pure from those sins of the lips and of the tongue, which, as they are most corrupting to man, are also most dishonouring to the holy Saviour, and most offensive to the just and righteous God. Let no earthly considerations then prevail with a true Christian to intermit his care in these particulars, or even to border upon any of those vile and hateful practices; or to sanction them by his manner, his silence or his indifference, in others. 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.'

"A third evil of the tongue," observes the author, "against which the mouth and lips should be carefully defended, is shewn in murmuring and fretful speeches against Providence—in rebellious complaints and accusations of Divine injustice, partiality and severity—and in all those 'hard speeches' in which 'ungodly men' give vent to their own unsubmissive spirits and unholy tempers, in words of impiety and impatience. Thus even a man like the Psalmist, experienced in the ways of God, and instructed in the mystery of Providence, forgot, in a moment of excitement, that confidence in Almighty Wisdom and Grace which had ever been his support and salvation. 'My feet,' he says, 'were almost gone, and I had well nigh slipt; for I was envious at the foolish, when I saw the prosperity of the wicked. They set their mouths against the heavens, and their tongue walketh through the earth;' i. e. they give a loose to their equal impiety to God and oppressions of men. And not until 'he went into the sanctuary of God,' heard His word and soothed his mind by devotion, did he learn to reflect upon those arrangements of the Divine Providence, by which this life is rendered a scene of trial to all, and therefore necessarily a state of inequality, wherein the evil *may* be prosperous, and the good, for a while, unfortunate. But while the Psalmist, habituated to Divine meditation and religious exercises, quickly recovered himself and stood again firm, where for an instant he had well nigh slipt, less understanding and devout persons often but too fatally 'stumble and fall.' Humility and submission to the appointments of Almighty Wisdom and Grace, are virtues of the highest character, but of most difficult exercise and attainment; yet virtues to which every one is necessarily bound by the relation he bears to God as a

creature, by his probationary state and the desert of sin. 'Why should a living man complain, a man for the punishment of his *sins*?' and, 'Shall not the judge of all the earth do right?' 'He doth not *willingly* grieve nor afflict the children of men, neither keepeth he even his anger for ever. He hath not dealt with us after our sins, nor rewarded us *(at all)* according to our iniquities.' Such should be the equally just and tranquillizing reflections of the afflicted; but murmuring and complaining, restless uneasiness under the appointments of Providence, and peevish impatience of His discipline, are most displeasing to the Almighty. The conduct and punishment of the Jews in the wilderness, are striking illustrations both of this great sin and of God's judgment against it. So in Numbers it is said, 'when the people complained, it displeased the Lord; and the Lord heard it, and his anger was kindled, and the fire of the Lord burned among them and consumed them.' St. Jude, characterizing such, says, 'these are murmurers, complainers, walking after their own lusts (and caprices), and their mouth speaketh great swelling words;' 'they set their mouths against the heavens,' as it is elsewhere worded. Therefore the Corinthians are dissuaded from a dangerous imitation of them;—'neither murmur ye, as some of them also murmured and were destroyed of the destroyer.' 'All these things,' it is added, 'happened unto them for *ensamples*, and are written for *our* admonition;' so that while just punishments to *them*, they were marked and recorded for *our* warning and instruction.

"The sins now under review are sins equally heinous and unreasonable. God, as a Sovereign, 'giveth not account of any of his matters,' or dealings with the children of men. 'Who art thou, O man, that thou repliest against *God?* Shall the thing formed say to Him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto an honorable and another unto a less honorable use? Is there unrighteousness with God?' or 'is there a just man upon earth that liveth and sinneth not?' And shall blind, presumptuous, ill-deserving, and rebellious mortals dare to call in question His decisions, His wisdom, or His justice? Truly if He were 'severe to mark iniquity, who could stand before Him?' But 'because His compassions fail not, therefore are we sons of Adam not consumed.' Thus David penitently acknowledges,—'Against thee have I sinned, O God, and done this evil in thy sight, that thou mightest be justified when thou speakest (or reprovest), and be clear when thou judgest.'

> 'Blind unbelief is sure to err, and scan His work in vain;
> God is *his own* interpreter, and *He* will make it plain.
> His purposes will ripen fast, unfolding every hour;
> The bud may have a bitter taste, but sweet will be the flower.
> Ye fearful souls! fresh courage take; the clouds ye so much dread,
> Are big with mercies, and shall break in blessings on your head.'

"'Take, my brethren, the prophets for an example of suffering affliction, and patience (withal); behold we count them happy which *endure;* ye have heard of the patience of Job, and have seen the *end* of the Lord, that the Lord is very pitiful and of tender mercy.' 'Is any among you afflicted?—let him pray.' Such is the exhortation to be addressed to those, who, though in the main pious and believing, are yet, under the pressure of affliction and trial, but too apt to overlook the precept—'in patience possess ye your souls;' and who thence forget also 'the exhortation which speaketh unto them as unto *sons*—my son, despise not thou the chastening of the Lord, nor *faint* when thou art rebuked of Him;" as well as the assurance that while 'there hath no temptation (or trial) taken you but such as is common to man,'—'God will not *suffer* you to be tempted (or tried), above that ye are, or may be, (by His grace and patience,) able to bear—but will, with the temptation, also make a way for you, (when it has accomplished its moral and holy purpose,) to escape' from its pressure. To others, whose unsanctified hearts and rebellious pride and impenitent obstinacy *will* not yield to 'the goodness of God that leadeth, i. e. persuadeth and inciteth them to repentance,' and whose unguarded 'mouths cause their flesh to sin,' we may recall the recorded prophecy of Enoch,—'Behold the Lord cometh with ten thousand of his saints, to execute *judgment* upon all, and to convince all that are ungodly of all their hard speeches which ungodly sinners have spoken against Him;' such as murmurers, complainers, and all others who presume to fret under his rule, to question his wisdom, justice or impartiality, and struggle, but in vain, against his dispensations.

"And now, my dear hearers, I shall conclude with an earnest exhortation to you all, to examine into the sins of your mouths and the offences of your lips; to humble yourselves before God for the past,—'for in many things we offend all,'—and to implore larger measures of divine grace to enable you to set a constant watch henceforward 'before your mouths, to keep the door of your lips;'—to remember

the holy counsel given unto you, to count nothing really evil but sin, and to grow in meetness daily for the kingdom of God. 'May the *words* of our mouths and the meditations of our hearts, be always acceptable in thy sight, O Lord our strength and our Redeemer!'"

We cannot forego the present occasion, while paying the just tribute of our thankful respect to the pious individuals, who have given the Sermon now reviewed to the public, of observing how much good might be done by a more general exercise of a similar liberality. "Print a number of good books," says a paragraph in the Chinese Decalogue, which appeared in the *Calcutta Christian Observer* of November 1835. Surely a Christian has the noblest of motives to employ a portion of the wealth a gracious God has given him, in aiding the inferior means of ministers and others in a similar way; and in no better mode, we apprehend, could he more extensively aid in the advancement of the best interests of his fellow-creatures. May this good example be largely imitated!

3.—*Brief Notices of Indian Periodicals.*

I. In the August Nos. of the *Journal of Medical and Physical Science*, and the *Indian Review*, Dr. Corbyn ably pursues his indefatigable exertions. Our object as Christian Observers being special for the most part, the notice our space allows us to take of them must always be very limited. Leaving almost untouched the medical portion of them, and confining our extracts on other topics of general literature, &c. to matters of immediate local interest, or to remarkable discoveries in science, we can only hope that many of our readers may be induced to seek for much very valuable information on many important topics in the Periodicals in question themselves. We have only room for a few references to the present numbers.

1. At page 389 of the "Journal," is a highly interesting notice of a case of voluntary entombment, in an individual supposed to be possessed of a surprising power of retaining physiological life under circumstances of exclusion from all ordinary means of maintaining it, *i. e.* from air and sustenance. The case is not, however, altogether free from uncertainty as to the facts; though, as far as it goes, the testimony is undoubted.

"The man is said, by long practice, to have acquired the art of holding his breath by shutting the mouth, and stopping the interior opening of the nostrils with his tongue; he also abstains from solid food for some days previous to his interment, so that he may not be inconvenienced by the contents of his stomach, while put up in his narrow grave; and moreover, he is sewn up in a bag of cloth, and the cell is lined with masonry, and floored with cloth, that the white ants and other insects may not easily be able to molest him. The place in which he was buried at Jaisalmer, is a small building about 12 feet, by 8 feet, built of stone; and in the floor was a hole about three feet long, two and a half feet wide, and the same depth, or perhaps a yard deep, in which he was placed in a sitting posture, sewed up in his shroud, with his feet turned inwards towards the stomach, and his hands also pointed inwards towards the chest. Two heavy slabs of stone, 5 or 6 feet long, several inches thick, and broad enough to cover the mouth of the grave, so that he could not escape, were then placed over him, and I believe a little earth was plastered over the whole, so as to make the surface of the grave smooth and compact. The door of the house was also built up, and people placed outside, that no tricks might be played, nor deception practised. At the expiration of a full month, that is to say, this morning, the walling up of the door was broken, and the buried man dug out of the grave; Trevelyan's moonshee only running there in time to see the ripping open of the bag in which the man had been enclosed. He was taken out in a perfectly senseless state, his eyes closed, his hands cramped and powerless, his stomach shrunk very much, and his teeth jammed so fast together, that they were forced to open his mouth with an iron instrument to pour a little water down his throat. He gradually recovered his senses and the use of his limbs, and when we went to see him, was sitting up, supported by two men, and conversed with us in a low, gentle tone of voice, saying, "that we might bury him again for a twelve

month if we pleased." He told Major Spiers at Ajmeer, of his powers, and was laughed at as an impostor; but Cornet Macnaghten put his abstinence to the test at Pokhur, by suspending him for thirteen days shut up in a wooden chest, which, he says, is better than being buried under ground; because the box, when hung from the ceiling, is open to inspection on all sides, and the white ants, &c. can be easier prevented from getting at his body while he thus remains in a state of insensibility. His powers of abstinence must be wonderful to enable him to do without food for so long a time, nor does his hair grow during the time he remains buried."

2. At p. 408, in a paper on Mineral Magnetism, is stated as experimentally established an interesting discovery by Dr. Schmidt of Berlin, that

"The power of a magnet might be given to iron, or destroyed in a few seconds; a fact which was first made known by Dr. S. The process of destruction consisted in passing down the poles of one magnet against the like poles of another magnet, commencing at the curve of the instrument. To reproduce the power, the poles were reversed in the passing motion, commencing also at the curve. Dr. Schmidt attached considerable importance to this experiment; for he says, that when the power of the magnets becomes deteriorated, it is easily restored; and failure, which must frequently before have attended its application for the cure of diseases, could now be readily obviated."

3. At p. 418 is an extract from the *Lancet* of a very interesting "Lecture on Hygeine, or the Preservation of Public Health, by W. Farr, Esq." We find a passage that falls in directly with our great object, exhibiting as it does the *medical and physical* wisdom of the Mosaic enactments in Leviticus in a very striking light.

"The four last books of the Pentateuch unfold a great system of Hygeine, not constituting a mere philosophic unapplied therory, but enforced by legal sanctions, and carried out in practice to the very letter of its enactments. Moses was learned in all the wisdom of the Egyptians, and adopted several of their practices; but together with the great idea of emancipating his countrymen, and carrying them from a land of bondage to a land overflowing with natural riches, came many profound principles of truth, resulting from the study of the moral and physiological condition of mankind, and a thorough knowledge of the external circumstances of the country—the wilderness,—through which the people were to be led. On account of the relation of miracles mingled with the narrative of Moses, some persons object to references being made to the Pentateuch, or to considering it as historical authority for scientific truths; but internal and circumstantial evidence proclaims its authenticity too strongly to justify the rejection of the facts which it contains, whatever differences of opinion may attend their interpretation. Voltaire says that every thing about Moses is supernatural: "Chaque peuple à ses prodiges, mais tout est prodige chez le peuple juif." After examining the records collected in the Pentateuch, the manners and the style of the Arabs, and all the other attendant circumstances, I think you will come, if not with Warburton, at least with Muller and Roetteck, to a different conclusion. I shall here assume that the facts are historical, and proceed to develope a faint outline of the Mosaic system of Hygeine: important, because it is the first recorded with detail, and because of the mighty principles it involves. The great theological system revealed by Moses I am neither qualified nor called upon to discuss; in hygeine we have only to do with the physical facts."

A succeeding passage involves a very important *physiological* reason against marriages among near consanguineous relatives, conspiring with the great *moral* argument against such unions, that, if allowed and generally practised, they must prevent that unrestrained and confidential intercourse in families on which so much of domestic and social virtue and happiness is founded: it is this—

"The enactments relating to marriage, which are now adopted in Europe, were founded on the physiological law, that a degenerate offspring results from the intercourse of animals which are nearly related; and that a proper mixture of alien blood alone can give birth to an untainted and vigorous race. Cousins and near relations, by being brought into contact when young, and when the affections are opening, too often lay the foundation of matrimonial alliances which infringe upon the general laws of Hygeine. What would have been the result of allowing the connubial union of nearer relatives? The denouncement of adultery, which was punished by death, and the strict investigation of virginity, discouraged a promiscu-

ous intercourse—destructive of the bonds of families, calculated to yield a degenerate spurious issue, and likely to involve nations in exhausting pernicious disease. Such a restraint was necessary, and justified by the truths of physiology."

Much valuable matter follows, which we would gladly transfer to our pages, but must not from want of room. We hope this entire passage especially will be extensively read. We only wish the writer had sounder views of the divine commission of Moses, who was "learned," indeed, "in all wisdom of the Egyptians," but who had by a direct divine communication, wisdom which the Egyptians possessed not, and therefore could not communicate, and which guided and strengthened *him* to all those great results on which the Lecturer remarks with so much admiration and feeling in this powerful passage:—

"Thus Moses left the Israelites a numerous nation, raised by great principles, a system of laws, and hygeinic adaptations, from slavery, and perfectly fitted to its great destiny; and thus he accomplished one of the most interesting physical regenerations recorded in early history. In contemplating this mighty work, shadowing forth preconceived ideas, and the result of theoretical principles, rigorously and sometimes cruelly enforced, the fugitive herdsman of Jethro, on the volcanic Sinai, standing before a rebellious people, and viewed with an enlightened philosophy, must remain for ever sublime in character, as he was conceived by Angelo."

II. From "*The India Review*" we can only give one solitary extract from the notice of "Outlines of Mineralogy, Geology, and Mineral Analysis, by T. Thomson, M. D., F. R. S. &c."

"In order to determine the state of the question in reference to the existence of a central fire, the author has collected all the observations that have hitherto been published on the temperatures, from the surface of the earth to the greatest depth that has been attained by man. From these it appears that, taking the mean of nineteen observations, there is an increase of 1° F. for every 50 feet of descent. This is the evidence which many bring forward for the existence of a central fire. The author, however, shews that, according to the observations of Mr. Moyle, made during a series of years in Cornwall, the high temperature of these mines continues only while they are working. When they are abandoned they are soon filled with water, which remains stagnant, and the temperature gradually sinks, till it approaches that of the mean temperature of the place.—2. That the temperature of the earth is regulated entirely by the sun; for, the higher the sun is elevated above the horizon and the longer it continues above the horizon, the higher is the temperature. If the temperature increased 1° for every 50 feet, a descent of 12 miles, or a point by so much nearer the centre of the earth than the position of the equator, should afford a temperature, allowing for radiation, of 1200°. Now, this ought to be the temperature of the poles, because they are 12 miles nearer the earth's centre than the equator. Their temperature is, however, 13°,—and hence, this seems an argument fatal to the notion of a central fire. But, although the idea of a *central* fire is not supported by the facts with which we are acquainted, it is not unlikely that an *internal* fire exists, which gives origin to those vast volcanic regions and earthquakes which are continually altering the aspect of the earth's surface. If we were to consider this fire as approaching nearer the surface in some places than in others, we might have, perhaps, an explanation of the relative causes of volcanoes and earthquakes."

III. We notice in the papers the establishment of a Branch Horticultural Society at Húglí, mainly, we believe, through the exertions of the Commissioner, Mr. Walters. The bearing of such institutions on agricultural improvement, commercial prosperity, and the increase of Government revenue in India, is too manifest to require any argument from us. Our heartfelt wishes accompany this very spirited undertaking, which appears to be well supported by the European residents and some Native gentlemen in Chinsurá and Húglí. The prospectus has some valuable observations on the results that have already taken place, and may yet be expected, from a greater combined attention to the agriculture of the country.

IV. From the Native papers especially we gather the very great interest which the singular case of the individual claiming to be the right heir to the Rájáship of Burdwan, Pratáp Chandra, has excited. An instance is given of an alleged attempt to introduce a person as if to identify him, but with a real view to bear false testimony against his claim. We have understood from a source we can rely upon, that there are individuals among the remaining gentlemen formerly Dutch Government functionaries at Chinsurá, who being privy to circumstances that are and could be known only to the real Pratáp Chandra and themselves, could, if the matter came to a judicial inquiry, readily detect the imposture, if it be one, or establish the positive rights of this individual to the extensive revenues of Burdwan.

V. A correspondence published in the *Calcutta Courier* between certain zemindars of the 24-parganás and Government, relative to the remission of land-rents, suggests important remarks. Remissions are, no doubt, occasionally called for from the unavoidable results of inundations and other destructive occurrences. In some districts they have, we know, been extensively made, and that for several successive years. Highly important as this subject is in itself, we notice it chiefly with a view to another matter arising out of the zemindári institution, and which presents itself in a striking manner before the Missionaries of the different Christian Societies. Among the points that demand of such, peculiar prudence and discernment, are those which touch upon worldly inducements to acceptance of the Christian faith. On this point we are supplied with an extract from a letter addressed by one of the Missionaries to the secretary of his Society, in which he thus expresses himself:—

"In addressing congregated people in this district, the routine of Christian instruction has no longer the adventitious yet powerful aid of novelty in its favour. The listless apathy, the stupid insensibility to moral appeals, the deadness of heart to religious considerations which so characterize this population, have ceased to be operated upon by the excitement of what was once *new*. The doctrines, history, and arguments of Christianity are pretty widely known—the preaching of various Missionaries and tracts extensively distributed, as well as the different Christian schools in this vicinity, have left the people no longer absolutely ignorant of the great outlines of our Divine faith. Curiosity, has consequently, no food—the motive of gain we do not, would not, dare not offer—self-originated desire for instruction is hardly to be met with—conscience is torpid—the moral sense dull, if it exist at all. Superstitious belief has besotted the judgment, that it cannot longer discern the face of truth; and only duty, lingering faith slow to abandon a hope which God's own word imparts, the yearnings of the heart over the debased, demoralized and contented victims of so unholy and degrading and destructive a system as Hinduism, enable a Christian Missionary to continue labouring, with any tolerable measure of courage and energy, under the accumulated depression occasioned by such a concurrence of trials."

Afterwards comes the passage which bears specially upon the reference now before us, and which correctly exhibits the importance of a Missionary's keeping clear of all implication in revenue and other questions, and in which the distress or the cupidity of natives might, if he were off his guard, or had not direct spiritual conversion solely at heart, but too often involve him.

"If," he says, "he (the Christian Missionary) could consent to put the Lord's stamp on base coin, he might no doubt have no very limited number of nominal Christians. In the perpetual land revenue system of Lord Cornwallis, many very deceptive expedients were resorted to in order to elude the vigilance and prey upon the good faith of the British Government. A zemindár, for instance, was registered as possessing so many bighahs of cultivated soil, and assessed at a corresponding amount of revenue and power of claim against the cultivators. In the present day he is, perhaps, actually possessed of double the amount of land, exacts in proportion from the ryots, and yet pays only his fixed quota of revenue. The oppressed cultivators would in crowds embrace Christianity or any other system enjoined upon them by a sáhib, missionary or other, who would only undertake to protect them against the exactions of the zemindár, by holding him in check under the terror of denounce-

ment to Government. Instances of this facility for making nominal converts are not rare. Other modes also present themselves;—but as all such leave Christian conversion out of consideration, while they are yet very questionable in themselves, a Missionary cannot of course avail himself of them. He must toil amidst accumulated difficulties and disappointments, "hoping even against hope," since the promise is sure, and in the end will speak and not lie, that God will give to Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession."

4.—*Publications of the Religious Tract Society.*

Commentary on the Sacred Scriptures, 6 vols.
Hofacker's Sermons, 1 vol.
Sprague's Letters to a Daughter, 1 vol.
Morning Meditations, 1 vol.
Church History, 6 vols.

The works enumerated above are not arranged under the same head, because they are of the same calibre, though they are intended to subserve the same end—the spiritual improvement of Christians and the glory of Christ. The object in view is to recommend to the attention of our readers works of a profitable character, that may be obtained on the spot.

The Commentary is a very useful and pious work, being a compilation of the choicest parts of Scott and Henry, together with extracts from other authors and travellers, who have in any way made their opportunities and travels subservient to the purpose of illustrating and enforcing the truths of the Bible.

The Sermons by Lewis Hofacker, a devout German, are short, lucid, affectionate, and evangelical: they are well adapted for family reading. They are accompanied by a brief memoir of their excellent author.

Morning Meditations are extracts from a larger work of Dr. Morrison, of Chelsea, on the Psalms. They are calculated to induce devotional feelings in a pious mind.

Sprague's Letters to a Daughter are the production of a highly cultivated, wisely discriminating mind, and well calculated to be put into the hands of young persons, entering upon the busy and trying scenes of active life; treating, as they do, on almost every important topic connected with the welfare of immortal beings.

Church History. This is, in some measure, like the commentary—a compilation; though it is accompanied by judicious connecting remarks and reflections, from which all rancorous and sectarian feeling has been excluded, the main object being to give an impartial and clear view of the most important features of Church history—a desideratum long felt, and, we think, now to a great extent supplied.

The whole of the above are, in fact, as worthy of the Society from which they emanate, as they are deserving of a place in every Christian's library. We can recommend them,—and not only the few selected, but all the publications of that very excellent institution,—with the most perfect confidence, at once for the purity of their doctrine, the clearness of their arrangement, the correctness of their typography, and the beauty of their appearance, and not less for their extreme cheapness. These are strong recommendations,—but they are strengthened by the recollection, that every volume issuing from the Society's Depository, is accompanied by the prayers and best wishes of the best people in the church of God.

Poetry.

For the Calcutta Christian Observer.

METRICAL PARAPHRASE OF THE 90TH PSALM.

Thou, mighty Lord, through endless years, hast been
The soul's sure refuge mid this changing scene;
The comfort of the righteous and their stay,
Whilst rapid generations pass away.
Before the mountains rais'd their heads on high,
Before this earth hung pendant in the sky,
Ere those vast worlds, in beauteous light array'd,
Shone into being, and thy hand display'd—
Thou wert and art, eternal Being, thou,
Alone unchanging through an endless now!
Alone to be, nor waste of years attend,
While all creation hastens to its end!
Thou bid'st frail man, in all his being's pride,
Swift dissolution of his frame abide;
"Ye children of the dust," thy dread command,
"Return again from whence my forming hand
Rais'd you to live your little date on earth,
And stamp'd you mortal in your being's birth."
Past like the fleeting watch that measures night,
A thousand years, in thy eternal sight,
Are but as yesterday, whose rapid sands
Left man's short work unfinish'd in his hands.
Scatter'd by thee, our short-liv'd race may seem,
But like a sleep, or as a morning dream,
Or like the dew-fed beauties of the glade,
Before the sun that in their freshness fade;—
At early dawn they flourish and are green,
Cut down, dried up and wither'd ere the e'en.
So, if in anger thou our souls upbraid,
We mortals shrink, confounded and afraid;
And, in thy fierce displeasure's wasting day,
Consum'd with terror, shrivel and decay.
Our dark misdeeds beheld in thy pure light,
Our secret sins our conscious minds affright;
And as a short hour's easy tale is told,
Our date is past, our hurried years grow old.
The days of life, at longest age of men,
Are but a fleeting three score years and ten;
Or if by reason of unusual strength,
An added ten be given to their length—
Yet is the prolongation of our life,
With pain and labour and with sorrow rife;
And soon, at last, the dotards pass away,
If loth to go, unwilling yet to stay;—
So soon is past the short-liv'd date of man,
A fleeting shadow or a narrow span!
But when the soul has left its house of clay,
What still abides it in thy judgment day,
And what thy wrath's dread pow'r, ah! who regards,
Which mercy stays, which only grace retards?
Yet great as that our inward fears announce,
The deep displeasure thou shalt then pronounce,

On all who spend in sin their fleeting breath,
Regardless and impenitent in death.
Ah Lord! so teach whom yet thy mercies spare,
Our days to number, that, with anxious care,
Our hearts to wisdom we may quick apply,
And learn to live, or how in peace to die!
Mov'd by our penitence, O Lord, at last,
Remit thine anger, let thy wrath be past;
Turn thee again, all-gracious, at our prayers,
Thy servants bless, and still their weeping cares;
And soon thy mercy to our souls impart,
And satisfy with grace each longing heart;
That henceforth we may spend our added days,
In joy and gladness, and in grateful praise.
Bid comfort soothe as sorrow press'd before,
Thy peace be constant as thy hand was sore;
And compensate the years in mis'ry spent,
And heal the hearts by deep affliction rent;
Thy work of love to us thy servants shew,
And let our children all thy glory know;
Bid thy bright majesty on all to rest,
Thy mighty pow'r to make and keep us blest;
And prospering still the labour of our hands,
Spread peace and plenty o'er our teeming lands!

CINSURENSIS.

Missionary and Religious Intelligence.

CALCUTTA.

1.—Death of Mrs. Mackay and Rev. J. T. Reichardt.

It is our painful task this month to record two afflictive dispensations of Divine Providence in our Missionary circle, the removal by death of the wife of the Rev. W. S. Mackay of the Scotch Mission in this city, and of the Rev. J. T. Reichardt, formerly in the service of the Church Mission Society, but latterly engaged in the arduous task of education in Calcutta. By their bereaved partners severally, in the somewhat sudden and unexpected removal of these excellent Christians, the highest consolation a believer in Christ can experience under such trials, may most confidently be appropriated, that they "died in the Lord, and are for ever with Him." May He speedily heal who hath, assuredly, but in faithfulness and mercy 'torn!'

We hope to be enabled to present our readers with a short memoir of the late Mr. Reichardt from the pen of a friend who knew him well and appreciated his worth. Such men cannot be removed without exciting solemn and serious reflections.

2.—Ta'ki Academy.

We have much pleasure in giving the following account of the last examination of the school at Táki, which has been established and long supported on the most liberal scale, by the Bábus Ráy Kálináth Chaudhuri, and Baikantanáth Chaudhuri.

On Tuesday, July the 26th, the examination of the English department was conducted by the Rev. Mr. Ewart, in presence of George Temple, Esq. of Bagundee, a gentleman who has always manifested a deep interest in the welfare of the Institution, and of Bábus Ráy Kálináth Chaudhuri, Bhawáni Prasád Ráy, Shrikánt, and several other inhabitants of Táki. All the classes manifested an accurate acquaintance with what they had learned. Even the very last class have made considerable progress in the knowledge of English. The passages which they had learned to

read were readily converted into their vernacular tongue, and the way in which they could give, at once, the different personal pronouns and the corresponding parts of the English verb, and turn the same into Bengáli, showed that their knowledge was not that only which can be acquired by memory alone. The 5th and 6th classes could bear a very close examination in some of the elements of English grammar and in reading. The 4th class acquitted themselves very well in English parsing, and in the introductory parts of Geography, and the elements of Arithmetic. The examination of the 2nd and 3rd classes was rendered very interesting by the ready manner in which they could analyse and explain English words, and the construction of sentences. The 3rd class showed an intimate acquaintance with the passages of Sacred History contained in their *Instructor*, and the two highest classes were perfectly familiar with those parts of "Marshman's Brief Survey of History," which they had studied. The two highest classes have made some progress in Geometry. The second class have mastered some of the most difficult propositions in the beginning of the first book of Euclid's Elements; and the first class, besides knowing the first book perfectly, were capable of demonstrating several propositions in the second book.

Several very good specimens of penmanship were exhibited, written partly in Persian, and partly in Bengáli, with translations into English. Some account-books were shown, in which both Arithmetical and Algebraical calculations were very neatly put down. In short, after an examination which lasted upwards of three hours, it was abundantly manifest, that, in the English department of their studies, the Táki scholars will bear a comparison with any of a like standing in the Calcutta Seminaries. The accuracy of their English pronunciation is not the least interesting feature in their attainments.

Besides the English school, there are also schools for Persian and Bengáli. The examination of these followed that of the English department, and was conducted by Bábu Kálináth himself, whose high attainments in the Persian language are well known. Bábu Bhawáni also gave his assistance. Passages in Persian were read and explained in the Hindustáni language; and the Bábu mentioned, with approbation, several of the more advanced scholars as having acquired both a very accurate pronunciation, and an intimate knowledge of the Persian language.

The Bengáli school is attended chiefly by very young scholars, some learning the alphabet, others writing and reading. These were also examined, and gave satisfaction. All the scholars of the English department, also attend the Bengáli School at stated hours every day, and many of them read Persian. The present state of the English School is highly creditable to Mr. Shiels, the head-master. The average number of boys in attendance is about 130*; and including the scholars of the Persian and Bengáli Schools, who do not attend the English classes, the whole number attending the Academy may be estimated at from 160 to 170.

LIST OF PRIZES.

1st Class.

1. Goluck Chunder Roy.
2. Huroo Loll Sircar.
3. Mohuny Mohun Roy.
4. Saroda P. Bhose.
5. Nobin M. Roy.

2nd Class.

1. Juggurnath Bhose.
2. Gopal C. Chuckerbutty.
3. Mutter M. Moozondar.
4. Kedarnath Holdar.
5. Bissumber Mookerjea.
6. Kalinath Odoy.
7. Fakir G. Bhose.
8. Bharut C. Roy.

3rd Class.

1. Bharut C. Bhose.
2. Doorga C. Bhose.
3. Ishan C. Roy.
4. Mohesh C. Moozondar.
5. Tarrany S. Roy.
6. Shib C. Dutt.
7. Susti B. Moozondar.

4th Class.

1. Ishur C. Roy.
2. Prionath Bhose.
3. Srikant Bhose.
4. Gopinath Roy.
5. Srikant Roy.

5th Class.

1. Tarrany C. Lahory.
2. Peary M. Bhose.
3. Ishur C. Roy.
4. Omachurn Ghose.
5. Mohun C. Roy.

6th Class.

1. Budden C. Bhose.
2. Beni Madhub Bannerjea.
3. Digumber Chuckerbutty.
4. Kalinath Ghose.

7th Class.

1. Juggunath Roy.
2. Nobo Kopmar Bhose.
3. Baroda C. Dutt.

8th Class.

1. Omert C. Bhose.
2. Krishto M. Dutt.
3. Prosanna Bhose.
4. Raj M. Bhose.
5. Kali M. Bhose.
6. Raj M. Roy.
7. Prosonna C. Bhose.

* Prizes were also distributed to the most deserving scholars in the Persian and Bengáli departments.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

MARCH.
29. At Cawnpore, Cornet Hon. W. Powys, 16th Lancers, to Miss Kennedy.

APRIL.
14. At Allighur, R. R. Sturt, Esq. C. S. to Miss M. Derridon.
— At Allahabad, Serjt. J. D. Robertson, to Miss A. E. Marklew.
22. Mr. T. Spinnia, to Miss A. Gilbert.
23. Mr. J. Francis, to Miss A. J. Dias.

JUNE.
27. Nomillah, Serjt. P. Hughes, to Miss E. Connahan.

JULY.
4. At Cawnpore, Lieut. Daniel, Artillery, to Miss L. A. Bristow.
7. At Indore, Capt. F. H. Sandys, to Miss M. J. B. Hewett.
12. At Cawnpore, J. W. Muir, Esq. C. S., to Miss E. A. Dennys.
16. At Mussoorie, Lieut. A. Huish, Artillery, to Miss J. M. Hogan.
16. At Seebpore, Backergunge, Mr. J. B. Lewis, to Miss F. F. D'Silva.
18. Mr. H. Pereira, to Miss L. Esperança.
— Mr. J. Flood, to Miss E. Gunning.
20. Mr. M. A. Minos, to Mrs. J. F. Berry.
21. Rev. C. E. Driberg, to Miss S. A. French.
— At Mozufferpore, R. Taylor, Esq. to Miss M. A. F. Richardson.
25. At Chandernagore, Mr. E. P. Beaufort, to Miss A. Antoine.
26. W. McKenzie, Esq. to Miss F. Lascelles.
— Major E. Garstin, Engineers, to Miss M. A. Duffin.
27. At Sulkea, Pubna, Lieut. J. Wemyss, 44th N. I., to Miss B. Driver.
28. D. H. Crawford, Esq. C. S., to Miss G. W. Anderson.
29. At Chinsurah, Mr. G. B. Hoff, to Miss A. E. Ross.
— Mr. E. C. Chinnery, to Miss M. E. Murray.
30. W. Scott, Esq. to Miss Conyers.

BIRTHS.

JAN.
5. At the Cape, the lady of Capt. J. H. Vanrenen, 25th N. I., of a son.

MARCH.
9. At Chittagong, the wife of Serjeant-Major J. Concannon, 55th N. I., of a daughter.

APRIL.
7. At Benares, Mrs. R. N. Bernard, of a daughter.
— At Digah, Mrs. D. Pinhearow, of a son.
— At Allahabad, Mrs. W. Blackburn, of a son.
10. At Dinapore, the lady of Capt. J. W. Hicks, of a son.
11. At Kurnaul, the lady of Lieut. Colonel Wymer, of a son.
14. At Cawnpore, Mrs. J. Walker, of a son.
— At Deyrah Dhoon, the lady of Lieut.-Col. F. Young, of a son.
15. At Neemuch, the lady of W. H. Nicholetts, 28th N. I., of a son.
— At Meerut, the lady of Capt. Nicholl, Artillery, of a daughter.
17. At Ajmeer, Mrs. G. D. Boyd, of a son.
20. Mrs. F. G. Stewart, of a daughter.
— Mrs. T. P. Whittenberry, of a son.
21. At Simlah, Mrs. T. Lithgow, of a son.
22. At Meerut, Mrs. G. Lumley, of a daughter.
23. The lady of G. S. Dick, Esq. of a daughter.
24. The lady of Capt. W. Bell, Artillery, of a daughter.
27. At Pulsoorah Factory, Rajeshye, Mrs. A. C. Monnier, of a daughter.
28. The lady of J. Howell, Esq. of a son.
29. At Mynpoorie, the lady of Capt. J. Butler, 3rd Regt. N. I., of a daughter.
30. Mrs. H. Frederick, of a daughter.
— At Ghazeepore, the lady of Lt. E. P. Gilbert, H. M.'s 26th Foot, of a son.

MAY.
2. Mrs. R. Platts, of a son.
— At Meerut, Mrs. M. Kelly, of a daughter.
14. At Noacally, the wife of Mr. W. Jackson, of a son.
28. At Fort William, the lady of Rev. C. W. Wimberley, of a son.

JUNE.
2. At Midnapore, the lady of Capt. Griffin, 24th N. I. of a son.
— At Baramaseah, Kishnaghur, Mrs. Cockburn, of a son.

4. At Mussoorie, the lady of Capt. Blair, 10th L. C., of a son.
21. Mrs. J. J. Woodford, of a son.
23. Mrs. J. Jenkins, of a daughter.
25. Mrs. F. Bolst, of a daughter.

JULY.

3. At Allahabad, the lady of F. O. Wells, Esq. C. S., of a son.
— At Mussoorie, the lady of S. M. Boulderson, Esq. C. S., of a daughter.
7. At Benares, the wife of Conductor E. Townsend, of a daughter.
— At Jajeemow, near Cawnpore, Mrs. J. R. Amman, of a daughter.
8. At Muttra, the lady of Lieut. F. Boileau, Artillery, of a son.
9. At Patna, Mrs. M. Hinton, of a daughter.
10. At Meerut, Mrs. M. J. Athanass, of a son.
11. At Singheesur, Purneah, the lady of W. Duff, Esq. of a daughter.

DEATHS.

MARCH.

14. Mrs. F. S. Bayes, aged 33 years.
27. At Oodehpore, Ensign Ramsay, 22nd N. I.
30. At Meerut, Frances Gertrude, the daughter of the Rev. J. C. Proby.

APRIL.

8. At Benares, the infant daughter of Lieut. Clayton, aged 2 years.
— At Mussoorie, J. C., the daughter of Lieut.-Col. O'Donnel, aged 7 years.
10. Mrs. P. Irvine, aged 22 years.
11. At Meerut, the wife of Qr.-Master Serjeant S. Jarman, 54th N. I., aged 30 years.
12. Mr. J. Fisher, aged 30 years.
— The son of Mr. T. F. Newing, aged 11 months.
13. The son of E. Wilkinson, Esq. aged 11 months.
— Mr. W. Harper, aged 35 years.
— Mr. C. Lamont, of the brig *Monarch*, aged 29 years.
15. Mrs. H. Lewis, aged 37 years.
17. Mr. J. Thompson, a Pensioner.
18. Mr. W. Collins, a Pensioner.
— At Seebpore, Mrs. M. De Silva.
19. Mr. H. L. Christiana.
— The infant son of Mr. J. T. Plomer, aged 13 days.
20. Mrs. R. Gibson.
— At Gurwarrah, the wife of Capt. W. T. Savary, 46th N. I., aged 29 years.
— At Nusseerabad, the lady of Capt. Downing, 3rd N. I.
22. The infant son of Mr. J. Edwards, aged 2 months.
— At Futtyghur, Lieut.-Col. C. W. Brooke, 44th N. I.
23. At Dacca, the daughter of Serjt.-Major R. Wright, 50th N. I., aged 2 years.
25. At Meerut, the infant daughter of Lt. J. C. Rouse, H. M.'s 3rd Foot, aged 10 months.
28. Mr. J. Mitchell, aged 24 years.
— Mrs. M. Thomson, aged 58 years.
— The infant daughter of Mr. R. Taylor, aged 1 month.
29. The infant son of Mr. W. Wood, aged 6 months.
30. Mr. V. Kimmins, aged 27 years.

MAY.

15. The infant daughter of J. Rabbeth, aged 15 months.
26. At Jungypore, Mr. J. B. Smith.

JUNE.

1. Mr. J. P. Counsell, aged 55 years.
7. At Kyook Phyoo, Lieut. R. S. Master, Engineers.
9. At Cawnpore, the daughter of W. Vincent, Esq. aged 4 years and 6 months.
— At Saugor, the infant son of Major C. R. W. Lane, 2nd N. I., aged 14 months.
29. Mr. J. Vesterman.
30. At Mussoorie, the lady of Capt. H. M. Graves, 16th N. I., aged 31 years.

JULY.

2. P. Jordan, Esq. aged 49 years.
3. The daughter of Mr. H. Palmer, aged 2 years.
5. At Kyook Phyoo, Lt. G. F. Ritso, 40th N. I.
8. At Kurnaul, the son of Major Tronson, H. M.'s 13th foot, aged 13 months.
11. At Futtyghur, Miss E. Skinner.
— At Almorah, Lieut.-Col. F. A. Weston, Invalids.
12. At Delhi, the infant son of Mr. T. W. Collins, aged 1 month.
— At Seharunpore, the wife of Serjt. N. Doyle, aged 24 years.

Shipping Intelligence.

JULY. ARRIVALS.

16. Perfect, Wm. Snell, from Greenock 8th March, Milford 1st April, and Madras 10th July.

Passengers from England.—Mr. Brice, Mr. Kelberer, and John McNair, Esq. *From Madras.*—William Shand, and H. M. Low, Esqrs.

— Ayr, (Brig,) A. Nicoll, from Moulmein 28th June.

Passengers from Moulmein.—Major Mair, H. M.'s 62nd Regt. and Mr. J. B. Richardson, Merchant.

17. Arethusa, (Brig,) J. Canning, from Penang 5th June, and Pedier Coast 4th July.

18. John Hepburn, (Schooner,) B. Robertson, from Rangoon 11th July.

— Argyle, A. Macdonald, from Madras 4th and Ennore 13th July.

19. Maria, (Brig,) G. M. Robinson, from Moulmein 6th July.

20. Viscount Melbourne, H. L. Thomas, from the Downs 3rd April, and Madras 14th July.

Passengers from London.—Mrs. Hilton, Mrs. Humfrays, Mrs. Boulton, Misses Davidson and Cotes; Capt. W. Hilton, H. M. 16th Lancers; Lieut. A. Humfrays, Bengal Artillery, Lieut. C. Boulton, 47th B. N. I., Cornet J. W. Reynolds, 11th Dragoons; Ensign W. D. Hilton, 9th Foot; Ensign H. C. M. Ximenes, 16th Foot; Messrs. H. N. Raikes and J. J. Mackay, Cadets; Mr. T. Sibbald, Asst. Surgeon; Messrs. J. W. Rose, and H. Page. Steerage Passengers: Mrs. Lincoln and 4 children, H. McRitchie, Private, 16th Lancers, and Esther his wife.

— H. C. Steamer Ganges, W. Warden, from Chittagong 16th July.

Passengers from Chittagong.—Mrs. Harper, Mrs. Jellicoe, Mrs. Fulton, Mrs. Siddons, Miss Hunter, Dr. Harper, Lieut. Siddons; and three children.

21. Windsor, W. Taylor, from London 27th February, and Madras 15th July.

Passengers from London.—Lady Hayes, widow of Sir J. Hayes; Capt. Faber, H. M. 49th Regt.; Ensign Jenkins, H. M. 44th Regt., Ensign Beetes, H. M. 26th Regt.; W. M. Shand, Esq. Merchant; E. T. Sealy, G. D. Raikes, and G. H. Clarke, Esqrs. Writers; Mr. R. Pigou, Engineer Cadet; Messrs. F. Hayes, P. Robertson and J. B. Metcalfe, Infantry Cadets; and Mr. H. Twentyman. *From Madras.*—Dr. McLeod, Inspector General of Hospitals.

— Mary Ann Webb, R. Lloyd, from Liverpool 19th March, and Portsmouth 10th April.

23. Bisson, (Fr.) T. Sorean, from Nantes 5th Dec. and Bourbon 11th June.

Passengers from Bourbon.—Mons. and Madame Cremasy. *From Pondicherry.*—Mr. Lefauchere.

— Indian Oak, E. Worthington, from the Mauritius 26th June.

Passengers from Mauritius.—Mons. and Madame Pastoral and child; Mons. and Madame Demurrie and 4 children; Messrs. Veton and Jardine.

— Sophia, (Bark,) J. Rapson, from China 14th May, Singapore 23rd May, and Penang 4th July.

Passenger from Singapore.—John McKenzie, Esq. *From Penang.*—R. J. Brassey, Esq. Bengal Medical Service.

— Crown, (Bark,) H. Ponsonby, from Liverpool 4th April.

24. United States, (Amr. Bark,) J. Webb, from Boston 26th March.

25. Drongan, J. McKenzie, from Mauritius 13th June, Madras 7th and Coringa 11th July.

27. Magnet, (Bark,) T. Mann, from Liverpool 19th February, Rio de Janeiro 19th April, and Covelong 21st July.

— Dalla Merchant, (Bark,) H. M. Potter, from Singapore 23rd, and Toloosamwai 28th June, Mendoo 11th, and Acheen 14th July.

28. Ripley, (Brig,) Y. Steward, from Liverpool 7th March, and Bristol 9th April.

— Trident, (Brig,) A. Mitchell, from Port Louis 27th June.

29. Horizon, (Fr.,) La Moree, from Bourbon 22nd June.

30. Wolf, (H. M. S.) E. Stanley, from Madras 23rd July.

— Emmie, (Bark,) J. Morin, from the Mauritius 20th June, and Ennore 22nd July.

— Mary and Susan, (Amr.,) W. F. Parroti, from Boston 6th April, and Madras 24th July.

JULY. **DEPARTURES.**

17. Lysander, W. Currie, for London.
18. Warsaw, (Amr.,) W. Cotting, for Boston.
19. Gilbert Munro, Chas. Duff, for the Mauritius.
— Messenger des Indes, (Fr.,) J. M. Verspecki, for Bourbon.
20. Louisa, (Bark,) A. De La Combe, for Coromandel Coast.
Passengers for Madras.—Mrs. Jellicoe and W. Jellicoe, Esq.
— Fergusson, A. Young, for China.
21. Corsair, (Brig,) J. Stephen, for Penang.
— Minerva, (Bark,) T. Gray, for London.
Passengers for London.—Lieut. Horne and Ensign Horsburgh.
22. Orestes, R. B. Shettler, for China.
23. Edmonstone, M. McDougal, for China.
27. James Turcan, (Bark,) J. Turcan, for Liverpool.
— Daniel Wheeler, (Bark,) J. Bouch, for Liverpool.
28. Eamont, (Bark,) N. Burtsal, for the Isle of France.
31. La Seine, (Fr.,) Lemarie, for Bourbon.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of July, 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)
	Obsd. Heat of Barometer.	Temper. of the Mercury.	Of the Air.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Wind. Direction.		
1	29,642	84,7	85,0	s.sw.	,640	85,0	86,6	s.	,600	86,2	90,5	s.	,582	86,8	89,2	s.		
2	,612	85,5	88,6	wsw.	,604	86,6	91,2	s.	,560	86,5	88,3	s.	,558	86,3	87,5	s. w.		
3	,636	82,7	84,0	w.	,620	83,2	85,2	w.	,550	83,9	84,5	s. w.	,530	84,0	84,1	s. w.	0,94	
4	,650	83,5	85,7	w.	,630	84,1	90,0	w.w.	,593	85,8	94,1	s.w.	,576	86,2	94,8	s. w.		
5	,660	83,5	87,6	calm.	,668	84,5	91,5	calm.	,594	86,4	93,8	calm.	,568	83,2	82,8	s.	0,26	
6	,676	83,3	85,5	N.	,662	83,8	84,4	calm.	,526	83,6	88,0	calm.	,524	83,4	82,0	calm.	0,94	
7	,648	84,1	87,3	N. E.	,636	84,8	89,3	N. E.	,574	86,3	91,2	N. E.	,552	86,1	89,8	N. E.	0,20	
8	,630	83,5	86,8	E.	,610	82,0	81,5	calm.	,560	84,2	85,8	E.	,546	84,2	85,5	E.	0,33	
9	,646	83,6	86,5	S.	,634	85,2	86,8	S. E.	,608	83,0	81,0	E.	,560	83,2	83,5	calm.	0,67	
10	,658	82,5	83,9	S. W.	,636	82,5	83,9	S. W.	,566	82,8	83,7	S.	,554	83,0	83,0	E. S.E.	1,15	
11	,584	82,4	85,5	E.	,570	83,0	85,4	E. S.E.	,522	82,6	83,4	S. E.	,500	82,5	83,2	calm.		
12	,528	81,2	81,0	E. S.E.	,526	81,4	81,5	E.	,492	82,2	84,8	E.S.E.	,490	81,7	82,4	E. S.E.	0,58	
13	,626	80,5	92,3	E. S.E.	,596	81,3	82,4	E.	,500	82,5	84,5	S. W.	,584	82,5	84,8	E.	0,61	
14	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
15	,686	80,2	81,0	S. W.	,686	81,3	82,8	S.S.W.	,658	83,5	86,0	S.	,658	83,2	85,3	S.	1,96	
16	,708	82,8	85,2	S. W.	,690	85,0	88,7	S. S. W.	,668	83,3	84,2	S. W.	,652	81,8	81,5	W.	0,60	
17	,730	82,7	84,2	S. W.	,716	83,6	85,5	S. W.	,680	84,2	86,9	S. W.	,676	84,0	86,5	S. W.		
18	,720	84,3	88,5	S. W.	,712	85,4	89,0	S. W.	,690	84,1	84,5	S.W.	,660	84,1	84,5	S. W.	0,28	
19	,660	83,0	88,5	W.	,650	83,6	89,2	W.	,600	84,6	87,9	W.	,594	84,8	88,0	calm.		
20	,600	83,2	87,8	W.	,598	84,0	88,9	S.	,526	85,3	89,2	W.	,516	85,4	89,0	W.		
21	,600	83,2	86,3	W.	,594	84,8	87,9	N.W.	,552	82,2	80,8	calm.	,546	82,2	81,5	calm.	0,64	
22	,696	83,3	84,2	S.	,590	83,3	83,6	S.	,666	86,3	88,9	S.	,660	84,6	84,9	S.	0,36	
23	,756	84,6	84,8	S.	,750	84,5	84,6	S.	,600	83,3	83,9	W.	,590	83,0	83,2	S.	0,44	
24	,750	83,3	89,0	S.	,738	83,8	91,4	S. S.	,696	84,7	94,8	S.	,682	84,8	93,9	S.	0,36	
25	,770	84,5	89,2	S.	,760	85,8	91,2	S.	,712	86,3	90,5	S.	,700	87,5	89,3	S.		
26	,770	85,8	89,5	S.	,762	86,5	89,0	S.	,704	88,9	90,8	S.	,688	88,3	90,5	S.		
27	,772	86,0	88,5	S.	,770	87,2	91,2	S. S.	,724	89,3	93,7	S.	,700	88,9	91,0	S. W.		
28	,750	84,8	86,5	S. W.	,740	86,3	89,4	S.	,690	86,5	87,9	S.	,670	86,5	87,4	S.		
29	,748	85,5	87,8	S.	,736	86,3	87,8	S.	,692	87,8	89,7	S.	,682	87,3	88,3	S.		
30	,750	81,2	77,0	calm.	,738	82,5	83,4	calm.	,714	84,1	85,0	W.	,682	84,1	84,7	calm.	1,08	
31	,664	80,9	78,9	W. W.	,670	81,2	79,2	S. W.	,644	81,0	78,2	N. W.	,636	81,5	76,8	N. W.	0,66	

THE

CALCUTTA CHRISTIAN OBSERVER.

October, 1836.

I.—*Letter from an American Lady on the subject of Maternal Associations.*

[In presenting the following most interesting letter to our readers, we cannot forbear remarking upon the excellent spirit in which it is conceived. It is from the heart of a Christian mother, addressed to Christian mothers every where. That heart had first yearned over the souls of her own beloved children, and had "taken no rest" until the movements of the blessed Spirit of Grace appeared upon them; and will not the hearts of all Christian mothers respond to so maternal, so holy a resolution? To them is committed the task of making the first impressions upon the infant minds of their offspring—and that most wisely and most mercifully. Large experience proves that nothing can well withstand the united prayers and counsels and affectionate instructions of a *mother* who, animated with divine love as with the love of her children, labours *from the first* in faith and earnestness for their salvation. We do strongly, nay urgently recommend the plan of Maternal Associations for general adoption by mothers in this country. Why do so many Christian parents mourn in bitterness and anguish and disappointment over their unconverted, godless, and perhaps immoral offspring? Surely, surely there was a fault, a serious fault somewhere; either some failure in adding prayer to counsel, or in making the best advice appear evidently to spring from the fondest affection—or possibly the word was not always "in season;" the fittest occasions were not chosen for it; the natural characters of the individuals were not carefully studied—or there was a lack of consistency in themselves—perhaps a carelessness in regard to the companionship in which their children were allowed—an over-indulgence or an over-strictness and severity; for even the expression of just displeasure on a parent's face should be "but the graver countenance of love." Let Christian parents then, mothers especially, remember their solemn responsibilities, and how much in very truth the present and eternal welfare or wretchedness of their beloved ones is dependent upon *their* spirit and *their* exertions. If this letter should but stir up Christian mothers individually to greater zeal and effort in this great matter, much would be accomplished—but we strongly recommend the plan of associations for this end. The combination of several is of great importance—it brings the wisdom and energy of all to bear upon all and upon each. The diversity of natural talent and quickness of observation—the different experience of one and of another—the stimulus given to activity by mutual exhortations oft repeated—the constant communication of new information in the details of various cases that occur of failure or success—these and many other circumstances essentially connected with *associations*, give them an immense advantage in this very solemn and important matter. We must now leave the letter to speak for itself; we hope and believe it cannot fail to make a powerful impression on many, many mothers in this country, where peculiar difficulties and dangers in the matter of the religious education of children exist, arising from the depraved character of native servants, and the absence of all those ten thousand sources of useful idea that are known in Christian countries and amid a whole population of Christianized persons.—Ed.]

Dear Madam, *Utica, June* 31, 1832.

From a recent interview with Mr. F. I. Marshall, we are encouraged, as a society, to address a letter to you, accompanied

with other documents on the subject of Maternal Associations. From our own experience of the benefits which have resulted to ourselves and to our children from our united efforts, we feel confidence in recommending to mothers the institution of similar associations in Great Britain. The disciples of Christ, in their desires to be useful, know not the limit of clime or country; though the waters of the broad Atlantic continue to wave between us, yet we own a community of interest which we shall ever love to feel, and which we shall be gratified to have reciprocated. The privilege of opening a correspondence between Great Britain and America, on a subject fraught with such momentous consequences to the rising generation, is allotted to me as corresponding Secretary; but for the sake of being more particular, and bringing the subject home to the heart, allow me, my dear madam, to address you in my own name. Allow me at once the privilege of that kind of familiar intercourse which subsists between sisters. And are we not thus related? While my heart claims the kindred tie, my bosom swells with emotions of love and gratitude to our Heavenly Father, for giving me an opportunity of an introduction to yourself through the medium of our friend Mr. Marshall.

We believe that Maternal Associations are of recent origin—probably a sign of the times not to be overlooked. As the defection of our race from God originated with our own sex, is there not something peculiarly pleasing and appropriate in the fact of *women* uniting their efforts and prayers in the endeavour to reclaim a revolted world? And where should their efforts *begin* but with their own offspring, and where should they cease but with the ends of the earth? The first Maternal Association of which we have any knowledge, originated with Mrs. Payson; and such was the impulse given by the efforts of this mother, that in about one year Maternal Associations were found in almost every parish through the State of Maine. This was in 1820. In June 1824, eight ladies met in Utica, and formed themselves into an association, adopting the constitution of the Portland Association. At our annual meeting in the present week, we found that our number of members had increased to one hundred. We have often found occasion to vary our course of proceedings at our stated meetings; sometimes giving ourselves wholly to prayer, then again chiefly to conversation. So also in the instruction of our children, as circumstances seem to demand; always, however, making the Bible the basis of our intercourse with them. The question is often asked, "What is the definite object of Maternal Associations?" We answer, *the early conversion of our children.* A Christian mother, under a solemn conviction of the uncertain tenure by which she is bound to her dear family,

feels an earnest desire to see them all sheltered in the ark of eternal safety, ere the silken cord of maternal love is severed, or she is called to give up a beloved one to the arms of the destroyer, uncertain of its eternal destiny. She importunately asks, "Can my little child be taught its relation to God? On what principle?" The answer must be unhesitatingly, "Yes, and on the principle of analogy." Just as soon as the child may be taught its relation to parents, it can be taught its relations and obligations to God. Faith being one of the most simple acts of the mind, and repentance the dictate not only of common sense but also of nature, little children early understand their meaning, and require their exercise whenever their own rights have been infringed on. We believe that when a child's will has been subjugated to the will of a parent, the most formidable obstacle in the way of its conversion has been removed. It will not be difficult to satisfy the child, that the parent has been acting under delegated authority. Oh! when will the Christian parent feel more for the insulted honour of his Father in heaven than for his own; so that when the child raises his little arm against him, he will feel that he indeed has received the blow, but that the shock is chiefly felt at the throne of the Great Eternal! It is under impressions like these that we endeavour to stimulate ourselves and each other. At each meeting we resolve that *we will never give ourselves rest or ease, till each and every one of our children is born again.* And indeed, my dear madam, I can truly say that those mothers who live up to the spirit of our Association, go much farther than what is contained in our constitution or expressed above. I thank God we can say, some mothers, like Hannah, ask their children of the Lord that they may give them back to him for as long as they live. Yes, over the new-born infant the prayer of faith begins to be offered up. The covenant which God has made with his people, is no longer of doubtful import. The promise, "I will be a God to thee and to thy seed after thee," is believed and acted upon. While a multitude of parents may throng the Saviour, it is only such as *feel* they must "touch the border of his garment," or like the Syrophenician woman continue under discouragements to cry "Lord help me," that can expect to receive an *immediate* blessing. Family prayer is considered by most to have a more extended application than formerly. Some mothers have adopted the plan of taking all their children daily, and kneeling with them at the footstool of Mercy; while each dear little one in turn pleads that its wicked heart may be taken away and a new one given. Perhaps I was never more delighted than when my little boy, eight years old, asked God 'to teach his dear parents that they might know how to teach him.' This was our eldest; he was rightly named *Sa-*

muel, for he was *asked* of the Lord. He is now under a course of study for the Ministry. Our second son lived only to die. When his remains were carried from my bedside to the place of interment, by faith I was enabled to rejoice, and say,

"And infant voices shall proclaim
Their early blessings on his name."

Our third son, who died at the age of five years, was uncommonly promising. To an inquisitive mind was added great personal beauty; but there was a charm beyond these—he was a Christian child! Scarcely a day passed of the last year of his life, but he led me to my closet to pray that he might not sin, but that he might love the Lord Jesus! Our eldest girl made a profession of religion at the age of thirteen. Our next son, whom we call Henry Martyn, is a lad of eleven years old. Before his hopeful conversion two years since, my soul was exceedingly exercised for the salvation of this dear child, and indeed for all our little ones. About six months since, our youngest child, seven years old, was hopefully converted. The circumstances which led to this blessed result were as follows. I had for months yearned over this child; also over a son a year and three months older, and a niece of the same age. I sent, one afternoon, for two dear members of our Association of undoubted piety and much given to prayer. I told them I could not bear to have my dear children live any longer enemies to God, and I wished to enjoy a season of prayer with them on their behalf. As we were about to kneel down, I told my little ones that I wished them all to give their hearts to God while we were praying for them. After we rose I desired them to retire to bed. Little Emily seemed unwilling to leave us; the tears trickled down her face. I told them if they had not given up their hearts to Christ, I hoped they would after they retired. On going to the nursery, Emily requested no one might speak to her. The next morning I was full of care. In the evening, when my usual time for reading with the children was come, Emily said, with a face beaming with pleasure, "Did you know, mother, that I gave up my heart to Christ last night? I did not do it when you were praying; but after I was in bed, I felt the eye of God was upon me, and it was very easy, mother, to give my heart up." I said, "I am rejoiced, my dear, to hear it; but if you *did*, Emily, you will love to pray to him, just as children love to converse with their parents." She said, "You know, mother, I have always prayed every night and morning; but this forenoon I wanted to pray; so I went up into your room, for I thought that was the most retired place; you know, mamma, what that hymn says, "Prayer is the contrite sinner's voice, returning from his ways." From

this time Henry and Emily had many seasons of prayer with Charles and Mary. At times, we indulge the hope that all these dear children do truly love the Lord Jesus Christ. I could tell you of many young children in our Association who, in the judgment of charity, have experienced a great moral change. The circumstances attending this blessed result have been in many instances most interesting; and exemplary conduct in succeeding years has testified that this change has been "from death unto life." Why should it be thought a thing incredible that young children should be converted? Ought we not to look for such results from Infant schools, Sunday schools, Bible classes and maternal efforts? If Samuel and Timothy were early made the subjects of sanctifying grace, why not other children?

Is it too much to hope that Maternal Associations may speedily be formed throughout Great Britain? The following ladies have been addressed on this subject by our Association:

Mrs. Dr. Raffles, of Liverpool.

Mrs. J. A. James, of Birmingham.

Mrs. Douglas, in Scotland.

Maternal Associations are extensively found among the islands of the South Seas, among the aborigines of our own country, in the Ceylon and many other missionary stations. Is it too much to hope, my dear madam, that a band of redeemed ones from Europe also, shall ascribe salvation to the instrumentality of the means which you may now, in connection with others, employ? Any intelligence that you may forward on a subject which lies so near our hearts, will be gratefully received by

Your very affectionate friend,

ABIGAIL WHITTLEDRY.

II.—*The Connection between Geology and the Mosaic History of the Creation. By Edward Hitchcock, Professor of Chemistry and Nat. Hist. in Amherst College.*

[Continued from p. 455.]

13. *Some propose to solve the geological difficulty by maintaining that Moses does not fix the time of the first creation of the universe, but only states the fact that God made it; and then, passing in silence an unknown period of its duration, he proceeds at once to describe the work of filling up this world for its present inhabitants, with their creation—which occupied six days and took place less than 6000 years ago.* During the long interval between the original production of the matter of the globe and the six days' work, numerous races of animals might have been created and destroyed, which Moses does not describe; because they had little more connection with our present races than the organized beings on other planets, if such there be; and, therefore, their history could not subserve at all the object of a revelation intended for moral, not scientific purposes. Of what

possible use could it have been in such a revelation, to give an account of the creation and extinction of certain races of tropical plants and huge animals, whose remains were buried deep in the earth, and would be brought to light only after the lapse of thousands of years by the researches of geologists?

We shall now give a brief outline of the arguments by which this theory of interpretation is defended; as well as the objections that may be urged against it.

1. The sacred record *admits* of this interpretation without doing any violence to the language. It is clear to the most superficial reader, that the time when the universe was first created is not fixed in the first verse of Genesis. The phrase, *in the beginning*, is as indefinite in respect to time as language well can be. It signifies, in this verse, merely '*at first*.' "By the phrase ראשית," says Doederlin, "a time is declared when *something began to be*. But *when* God produced this remarkable work, Moses does not precisely define; either because the chronological relations of the world have but little to do with religion, or because our modes of reckoning are transferred with extreme difficulty to the celestial cycles, and time cannot be conceived of without a succession of events*."

It may, perhaps, be difficult to ascertain with entire certainty where Moses begins the six days' work in his narrative: but it is quite clear that the first verse at least, may be regarded as entirely independent of the six days. It is merely a general declaration that God *at the first* created the universe: and seems to be distinctly separated from the six days' work, as if it were a previous operation at some undefined period of the past. Sound criticism will probably allow us to go further than this; and to regard the second verse of Genesis as a description of the condition of the earth previous to the commencement of the six demiurgic days.

It is well known that the Hebrew particle ו, used to connect the different parts of the Mosaic account of the creation, "discharges the functions of all the conjunctions, both copulative and disjunctive; its sense being determinable in each particular case, only by the relation of the context, and the practice and genius of the language†." The elder Michaelis assigns to it thirty-seven different significations; and Noldius upwards of seventy. In most modern versions of the Old Testament, this particle is rendered by '*and*' in the whole of the first chapter of Genesis. But the Septuagint, as well as Josephus, gives it in some places the sense of δὲ,—'*but*.' Rosenmüller gives it still more latitude of signification, and thinks it may be translated *adverbially*. He is of opinion that the first three verses of Genesis may be understood in either of the following senses—

"In the beginning God created the heaven and the earth. *Afterwards* the earth was desolate," &c. Or,—"was desolate, and darkness was upon the face of the waters. *Afterwards* the Spirit of God," &c. Or,—"The Spirit of God blew upon the face of the waters. *Afterwards* God said, let there be light."

"Whichever of these explications you adopt, it must denote a twofold creation: 1. The first production of all things: 2. The renovation of this earth. But it will be asked, which of these three interpretations is to be preferred to the others? That point I cannot settle‡."

But even if we do not adopt this interpretation of this distinguished critic, it seems clear to us, that the first chapter of Genesis, (in the words

* Doederlinii Theologia, p. 477.

† Penn's Comparative Estimate of the Mineral and Mosaical Geologies, Vol. I. p. 166.

‡ Antiquiss. Tell. Hist. p. 27.

of Mr. Higgins,) "may be divided into three periods: first, there is a statement that the heavens and earth were formed by God. (v. 1.) There is then a description of the earth previous to the days of creation, (v. 2.) and afterwards a somewhat detailed account of the order in which the Almighty furnished the world during the six days*." It seems to us that this is precisely the impression that would be made upon a plain unlettered man of good sense and without any previous bias, from a perusal of this chapter; or at least, even if such a man might be led to regard the first day's work as including the second verse, yet—to use the language of the London Christian Observer—"there seems to be more of naturalness in making the first verse one grand distinct universal proposition, than in mixing it up with the details of the first day's work. Following up the allusion of the apostle, who compares the Sovereign Creator to a potter making one vessel to honor and another to dishonor, is there any irreverence, or any thing contrary to the sacred text or to the analogy of faith, in supposing that He first formed, as it were, the clay out of which he afterwards constituted all things; and that after an interval, in which he perhaps caused it to undergo various subordinate processes—but with which we have no concern, and which therefore are not detailed to us in Holy Writ, any more than the particulars of the solar system, or the theory of comets—He at length placed it as it was, keeping up the sacred allusion, upon the wheel, to form our present world; the record of which, in reference to the history of mankind, is the direct object of Revelation; and which in six successive operations of Almighty plan and skill, made it what it became when he pronounced that it was very good†?"

It can hardly be considered an objection to these views, by any one tolerably conversant with the divine records, that Moses does not distinctly mention this long intervening period, nor the events which transpired therein. For nothing is more common than such omission, where the intervening events were unnecessary to the purpose of the writer. For instance, Exodus ii. 1, 2, it is said, "*And there went a man of the name of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son* (Moses): *and when she saw that he was a goodly child, she hid him three months.*" Now suppose this was the only account given in the Bible of the family of this Levite; who would have suspected that Moses had an elder brother and elder sister? But suppose that evidence of this fact had first been brought to light in the nineteenth century by deciphering some Egyptian hieroglyphics: who would hesitate to admit the truth of the statement, merely because it was omitted in the Pentateuch? or who would regard such omission as an impeachment of the divine record? Now then, suppose that the first intimation we have of a long interval between the first creative act and the six days' work, be derived from geology: shall we regard the mere silence of Moses on the subject as proof of the non-existence of such an interval? especially when the second verse of Genesis may very naturally be understood as a description of such a condition of the earth.

As to the condition of the earth during this intervening period, we have already given our views, so far as geology throws light on the subject, in discussing the connexion between that science and natural religion, in a former number of this work‡. We have there disavowed the notions that have so widely prevailed respecting a *chaos*; and maintained that the same laws of nature were in operation then as at present; and that

* The Mosaical and Mineral Geologies illustrated and compared, by W. M. Higgins, p. 133.

† London Christian Observer, June 1834, p. 385.

‡ See Calcutta Christian Observer for last month.

the only difference between the early, or what is called the chaotic state of the globe and the present, is, that the relative intensity in the operations of different causes has changed: so that some causes, which were formerly very active, are now very feeble, and *vice versâ*. The consequence has been, a change in the condition of the globe, with a correspondent change of organized beings upon its surface.

This view of the primeval "chaos," is not contradicted but rather sustained, by the Mosaic account. The celebrated תהו ובהו of Genesis, has long been regarded as synonymous with the heathen chaos; and our common translation—*without form and void*—certainly favors this idea. But we apprehend this rendering is not sustained by correct criticism. The older Jewish writers, Philo, Josephus, and the authors of the Septuagint, render these words by ἀόρατος καὶ ἀκατασκεύαστος—*invisible and unfurnished*; and this meaning corresponds nearly with that which the most eminent modern philologists attach to the words. "It is wonderful," says Rosenmüller, "that so many interpreters should have persuaded themselves, that it was possible to detect a *Chaos* in the words תהו ובהו. That notion unquestionably derived its origin from the fictions of the Greek and Latin poets, which were transferred, by those interpreters, to Moses.—If we follow the practice of the language, the Hebrew phrase has *this* signification: *The earth was waste and desert*, or as others prefer, *inane and vacuous*, i. e. *uncultured and unfurnished* with those things with which the Creator afterwards adorned it*."

2. This theory of interpretation derives some confirmation from the changes which modern astronomy shows us to be going on in other worlds. In discussing the connection between geology and natural religion, we have inferred from what is known of the moon, the sun, and especially of the comets, that they are gradually passing from a state of desolation to one adapted for the residence of organized beings. There is evidence, for instance, that those comets whose periodical time is known, appear to be more condensed at each return. Indeed, though we catch only feeble glimpses as it were of the geology of other worlds, yet if we mistake not, they give us a partial view of a great principle in the universe by which God regulates and preserves it: viz. the principle of perpetual change, of ceaseless decay and renovation. And when we find in the Mosaic history so distinct an allusion to a former state of the globe corresponding to the operation of such a principle, we cannot but feel strengthened in the opinion that we have hit upon the right mode of interpreting that history.

3. This interpretation has been sustained by many of the ablest philologists, theologians and geologists of modern times. And although names, however distinguished, can never prove that true which is false, yet when we find a large number of distinguished men embracing any opinion, and we know of no prejudice that has influenced them, it is not in human nature to feel no confirmation of our belief in that opinion. For we very naturally infer that such an opinion must have good reasons for its foundation, to commend itself to the judicious and discerning. In respect to the interpretation of Genesis under consideration, we have already quoted the opinion of one distinguished German theologian, and of one well known and able philologist. We will add a few more brief extracts.

"Were we to concede to naturalists," says Baumgarten Crusius, "all the reasonings which they advance in favour of the earth's earlier existence, the conclusion would only be, that the earth itself has existed much more than 6000 years, and that it had then already suffered many great and important revolutions. But if this were so, would the relation of Moses thereby become false and untenable? I cannot think so. Without

* Antiquiss. Tell. Hist. p. 19—23.

at all failing of his aim, Moses may very properly have limited himself to the narrative of the earth's formation—to its being made habitable for man, and to the origin of the beings that dwell upon it, especially the human race*."

The views of Bishop Patrick are very interesting, because he wrote more than 150 years ago; and therefore, could not have been influenced by modern geology.

"Moses," says he, "in the words תהו ובהו (without form and void), gives a description of that which the ancients called chaos; wherein the seeds and principles of all things were blended together: which was indeed the first of the works of God; who, as Moses shows us in the sequel, produced this beautiful world out of this chaos. How long all things continued in mere confusion after the chaos was created, before this light was extracted from it, we are not told. It might be (for any thing that is here revealed), a great while; and all that time, the mighty Spirit was making such motions in it, as prepared, disposed, and ripened every part of it, for such productions as were to appear, successively in such spaces of time as are here afterwards mentioned by Moses; who informs us, that after things were digested and made ready (by long fermentations perhaps) to be wrought into form, God produced every day, for six days together, some creature or other till all was finished; of which light was the very first†."

"The interval," says Bishop Horsely, "between the production of the matter of the chaos and the formation of light, is undescribed and unknown‡."

"Does Moses ever say that when God created the heavens and the earth," says Dr. Chalmers, "he did more at the time alluded to than transform them out of previously existing materials? Or does he ever say, that there was not an interval of many ages betwixt the first act of creation, described in the first verse of the book of Genesis, and said to have been performed at the *beginning*, and those more detailed operations, the account of which commences at the second verse, and which are described to us under the *allegory*§ of days? Or does he ever bring forward any literal interpretation of this history which brings him into the slightest contact with the doctrines of geology? Or finally, does he ever make us to understand, that the genealogies of man went any further back than to fix the antiquity of the species, and of consequence that they left the antiquity of the globe a free subject for the speculations of philosophers‖?"

"We do not know," says Sharon Turner, "and we have no means of knowing, at what point of the ever flowing eternity of that which is alone eternal—the Divine Subsistence—the creation of our earth, or of any part of the universe began, nor in what section of it we are living now. All that we can learn explicitly from revelation is, that nearly 6000 years have passed since our first parents began to be. Our chronology, that of Scripture, is dated from the period of his creation; and almost 6000 years have elapsed since he moved and breathed a full formed man. But what series of time had preceded his formation, or in what portion of the anteceding succession of time this was effected, has not been disclosed, and cannot by any effort of human ingenuity be now explored. Creation must

* Schrift. † Commentary on Genesis.

‡ Biblical Criticisms, as quoted in Penn's Comparative Estimate, Vol. I. p. 200.

§ The Professor makes these extracts in confirmation of his general principle, no ways connecting himself with the details of the author's opinions from whom they are made.—*Ed. Cal. Ch. Ob.*

‖ Evidences of Christianity, p. 107, Philadelphia, 1833.

have begun at some early part of anteceding eternity; and our earth may have had its commencement in such a primeval era, as well as in a later one."

We will subjoin the opinion of a few of the ablest living European geologists, who are Christians.

"Moses," says Dr. Buckland, "does not deny the existence of another order of things prior to the preparation of this globe for the reception of the human race, to which he confines the details of his history:—there is nothing in the proposition inconsistent with the Mosaic declaration of the creation."

"The geologist," says Mr. Sedgwick, "tells us, by the clearest interpretation of the phenomena which his labors have brought to light, that our globe has been subject to vast physical revolutions. He counts his time not by celestial cycles, but by an index he has found in the solid framework of the globe itself. He sees a long succession of movements, each of which may have required a thousand ages for its elaboration.—Periods such as these belong not to the moral history of our race; and come neither within the letter nor the spirit of Revelation. Between the first creation of the earth and that day when it pleased God to place *man* upon it, who shall dare to define the interval? On this question Scripture is silent," &c.—"The only way to escape from all difficulties pressing on the questions of cosmogony, has been already pointed out. We must consider the old strata of the earth as monuments of a date long anterior to the existence of man, and to the times contemplated in the moral records of his creation. In this view there is no collision between physical and moral truth*."

"It is only," says Dr. Macculloch, "for an antiquity prior to the creation of *man* that geology asks. From that moment it is reconcileable with the sacred chronology. All that geology requires for the utmost scope of its great investigations, is comprised in the time which is included in the first and second verses of the history. This is the undefined period with which alone it is concerned: and if the time be truly here indefinite, the difficulty is solved. The historian has left the interval between the creation of the universe and that of light indefinite, as he is silent on what may have occurred: and here science is free to pursue the investigation by its own rules†."

Dr. Macculloch mentions the two following items of evidence in favor of this interpretation, which we have not noticed because we are in doubt whether they are of much, if of any, weight.

"That the original creation and the subsequent arrangement were viewed as different by the historian himself, seems also to follow from the expressions used; confirming the opinion, that he is speaking indefinitely in the first verses, and that, in the subsequent account, he has commenced the history of our present earth. The word first used is ברא which means, literally, to create, or to call from non-existence into existence. This verb is again used when man and when whales are created, as this was a real creation; but the term עשה‡ is applied to other cases. It is another proof that the period of the original creation is intended to be indefinite, when we find ברא used in the absolute past, while all the verbs which follow are in the present or future form: confirming the opinion of the complete separation, in the historian's mind, of those two periods; and of

* Sedgwick's Discourse on the Studies of the University, pp. 25, and 149, and 154.

† System of Geology, Vol. I. pp. 62, 63. London, 1831.

‡ See the opinions on the word ברא in the last No. of Chr. Ob. p. 405. The moot point of the ו conversive enters into the force of the argument, from the tenses here noticed.—*Ed. Cal. Chr. Ob.*

the creation of the six days as entirely distinct from the original creation of the world*."

We shall now briefly consider those objections to the method of interpretation under consideration, which appear to us of the most importance.

1. It is thought by some that this theory is insufficient to reconcile the Mosaic and the geological records. "This theory," says Professor Silliman, "is satisfactory as far as it goes;—and it would be quite sufficient to reconcile geology and the Mosaic history, as usually understood, did not the latter assign particular events to each of the successive periods called days; the most important of these events are, the first emergence of the mountains, and the creation of organized beings. It seems necessary therefore to embrace the days in the series of geological periods, and the difficulties of our subject will not be removed, unless we can show that there is time enough included in those periods called days, to cover the organic creation, and the formation of rocks, in which the remains of these bodies are contained†."

We confess we do not feel the force of this objection. Suppose we admit that certain events are assigned to each of the demiurgic days; and that the organic remains are found arranged in the strata precisely in the order in which Moses declares organic beings to have been created. What improbability is there in supposing, that there may have been several repetitions of certain demiurgic processes since the earth began to exist? Does not the constancy of nature's operations render such a repetition probable? But if we mistake not, we have shown in another place, that if Moses' account includes the creation of those organized beings now found in a fossil state, it cannot include existing species; and if it include the latter, it must exclude the former. The only way of avoiding one of the horns of this dilemma that is at all plausible, is to say, that Moses describes only the first example of each class of organized beings that was created, and that numerous other creations of similar animals and plants took place at successive and perhaps long intervals afterwards, of which he has left no record. That is to say, Moses describes the creation of those animals and plants which are buried deepest in the rocks, and not existing races; except perhaps man and some of the quadrupeds. Now the supposition that Moses does not mean the present races of organized beings as created during the six days, is so unnatural that we can hardly imagine any reasonable man would adopt the opinion. Besides, he represents these very animals which had been created as subject to the dominion of *man*, and the plants as meat for the animals. Does he mean plants and animals that would be created some 50 or 100,000 years afterwards? *Credat Judæus Appella, non ego.* The fact is, we are beset with insuperable difficulties until we admit that Moses does not describe fossil species. This being granted, most of our difficulties vanish.

For the sake of argument we have here admitted that the order of the creation as described in Genesis, corresponds with the order in which organic remains are deposited in the rocks. But in another place we have shown, we think, that no such coincidence exists; and this we regard as additional evidence that the fossil species are not described by Moses. But if there be no such coincidence, then the objection to the theory under consideration, derived from this source, falls to the ground.

2. If fossil species were created before the six days of creation, then, they must have flourished before the existence of light: for the produc-

* System of Geology, Vol. I. p. 64.
† Bakewell's Geology, p. 439. New Haven, 1833.

tion of this was certainly a part of the first days' work; and that light was in existence when these fossil animals lived, is evident from the fact that some of them at least were provided with organs of vision.

From the facts which modern science has developed as to the existence of light and heat in all bodies, we can hardly imagine that these were not created in the beginning, along with matter. But these facts show us that they might have existed without being visible, or that after having been visible during ages, they might have been re-absorbed into matter, and that it required the power of Almighty God to develope them to such an extent as was necessary for the new state of the earth. That is to say, it was rather a re-creation than an original production of light that is described in the third verse. It is very analogous to the case of the sun and moon, which most critics suppose were created on the first day, but developed and placed in their present spheres not until the fourth day.

3. The fact, however, that our translation represents the work of the fourth day to be the creation of the sun, moon, and stars, is urged as an objection against the theory of interpretation under consideration. And if we must admit that these bodies did not exist till the fourth day, it furnishes, indeed, a strong argument against the position maintained in this theory. For the mind at once perceives the improbability, "that the earth should have been created and stocked with inhabitants thousands of ages before the existence of the heavens," or any of those worlds which form the present system of the universe.

The reply to this objection is, that the heavenly bodies were created before the fourth day: for Moses expressly declares that the "heavens" as well as the earth were created *in the beginning*: and who can doubt but that by *heavens and earth*, he means the universe? It is true that our common English translation conveys the idea that the sun, moon, and stars were brought into existence on the fourth demiurgic day: but we very much doubt whether the original implies any thing more than that on that day these bodies had their offices and stations assigned them: in other words, that the present arrangement of things in the heavens was then first completely established.

On another page we have quoted a passage that shows the Hebrews to have adopted this view of the subject; although, according to Vatablus, most of the Greek and Latin writers maintained a contrary opinion. Origen, however, was an exception*. Some of the ablest modern philologists adopt the view taken by the Hebrews.

"Hitherto," says Hensler, "the only way of distinguishing day from night was, that in the day time it was lighter and in the night darker. Through a perfectly visible rising and setting of the sun a more perfect boundary of day and night resulted. In the language of the original, not indeed expressed with mathematical accuracy, it is said, "God said, now let the lights in the firmament of the heavens distinguish between day and night, and they shall mark appointed times, days and years: they shall lighten the firmament of the heavens to shine upon the earth, and it was so. Of the two great lights, God placed the greater to rule the day, and the smaller, together with the stars, to rule the night†."

Granville Penn thinks the following to be a correct interpretation of the fourth day's work. "Let it be, that the lights in the firmament of heaven for dividing between the day and the night be for signs, and for seasons, and for days, and for years‡."

"If any one," says Rosenmüller, "who is conversant with the genius of the Hebrew, and free from any previous bias of his judgment, will read

* Philosophical Magazine, Vol. XLVII. p. 262. † Bemerkungen über stellen, &c.
‡ Comparative Estimate, Vol. I. p. 228.

the words of this article (Gen. i. 14, 15, 16, 17, 18, 19) in their natural connection, he will immediately perceive, that they import the direction, or determination of the heavenly bodies to certain uses which they were to render to the earth. The words מאורת יהי are not to be separated from the rest, or to be rendered *fiant luminaria*, let there be lights; i. e. *let lights be made;* but rather, *let lights be*, that is, *serve in the expanse of heaven for distinguishing between day and night; and let them be, or serve, for signs, &c.* For we are to observe, that the verb היה *to be*, in construction with the prefix *for*, is generally employed to express the direction or determination of a thing to an end; and not the production of the thing."—"The historian speaks of the determination of the stars to certain uses which they were to render to the earth, and not of their first formation*."

We might multiply authorities in favour of this interpretation, but it is unnecessary. Suffice it to say, that there is a decided preponderance among the ablest commentators in favor of this view of the subject.

4. The language of the fourth commandment is thought to be decisive against the opinion, that a long period preceded the demiurgic days. This expressly declares that *in six days the Lord made heaven, and earth, the sea and all that in them is, &c.*† Now on what principle of interpretation shall we introduce a period thousands of ages long before the six days commenced, when Moses expressly embraces all the creative processes in those days?

We confess that such is not the natural meaning of the words of this passage: that is, it does seem to teach the creation of the whole universe in six literal days: And it is certainly an objection to the proposed mode of interpreting the Mosaic account of the creation, which deserves a very serious consideration. For it must demand quite decisive proof before we can admit, that the natural and obvious meaning of a writer is not the true meaning. There is, however, a principle of interpretation applicable in this case, which may perhaps satisfy every mind, that the supposed existence of a long period anterior to the Mosaic days is perfectly consistent with the fourth commandment. We refer to the principle, that when a writer describes the same event in more than one place, *the briefer statement is to be interpreted in accordance with the more extended one.* We can refer to an illustrative example in Genesis relating to the subject of creation. In chapter ii. v. 4, it is said, *These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens.* Now if this were the only account in the Bible of the work of creation, who would have suspected that more than a single day was occupied by it? But the statement in the first chapter of Genesis compels us to attach a meaning to the words just quoted different from the natural and obvious one: nor does any one acquainted with the laws of exegesis, imagine that there is any real discrepancy between the two statements. On the same principle, is it not reasonable to explain the fourth commandment by comparing it with the more extended account of the creation, in the first chapter of Genesis? It is not, indeed, as clear from the statement in Genesis that a long period intervened between the creation and the Mosiac days, as that six days were employed in the demiurgic processes. But still we can hardly conceive how any candid man can deny that the first four verses do naturally admit such a period. We cannot, therefore, allow that the fourth commandment is insuperably opposed to the interpretation under consideration.

* Quoted in Penn's Comparative Estimate, Vol. I. pp. 225 and 229.

† If after all this objection should not be deemed adequately met, we may have recourse to the admissible supposition of a reconstruction of the celestial bodies (in the system at least of *this* earth) as well as of the globe we inhabit.—*Ed. Cal. Ch. Ob.*

The conclusion then to which we come respecting this theory of reconcilation is, that though not entirely free from difficulty, it is the most probable that has been proposed, and it is accordingly adopted by more able geologists and philologists at the present day than any other.

14. *But finally, even if none of the modes of reconciling the two records that have been examined are satisfactory, we still maintain that it would be premature in the present state of geology and of sacred philology, to infer any real discrepancy between them.*

1. In the first place. the great mass of evidence by which the truth of the Bible is sustained*, independent of geology, furnishes a strong presumption of its veracity in every case. For we are slow to believe a man guilty of falsehood, when the testimony to his veracity is strong from almost every quarter: and why should we not act on the same principle in relation to Moses? So strong is the proof of the authenticity and inspiration of the sacred record, that even if a *point blank* inconsistency could be made out between it and geology, the latter must yield, because it is not sustained by proof so strong as Revelation. Nothing, however, but the direct necessity ought to lead us to resort to such a mode of vindicating the sacred record: for, in sceptical minds at least, it would destroy all the practical influence of Christianity. But it is reasonable when an apparent discrepancy is seen between Revelation and geology, to wait till we are sure we understand the subject fully before we pronounce the former to be erroneous. And who is there that will pretend that no new light can possibly be thrown upon the connection between the two subjects?

2. The recent origin and rapid progress of geology shows us the unreasonableness of hasty judgment against revelation. A few years since, Humboldt said, that "to boast of stability of opinion in geology, is to boast of an extreme indolence of mind: it is to remain stationary amidst those who go forward." And another lecturer on this science has more recently said, that "geology is as yet only in its cradle, and its nurses have scarcely recognized the features of its countenance†." These statements we regard as too sweeping, and as inapplicable to their full extent to geology. For within a few years the great fundamental principles of the science have been settled beyond all dispute: and thus fixed, do we regard the fact that this world has existed through a very long period of time anterior to the creation of our present animals and plants. But there are some things in geology yet unsettled, and it would be unreasonable to infer that future discoveries in that science will not throw any real light upon the connection between the revealed and the observed cosmogonies. Hence every candid man will be disposed to wait for a time, before pronouncing the existence of real discrepancies.

3. The great number of remarkable coincidences between the two records, as pointed out by us in a former number of this work, is another reason for delaying a decision against revelation‡. For these coincidences relate to numerous points where the two subjects come in contact; whereas the discrepancy relates to a single point: viz. the age of the world. The presumption then, even from geology alone, is decidedly in favor of Revelation: and, therefore, a decision against it, in the present state of the question, would be absurd in the highest degree.

4. We ought also to recollect that within a few years past several apparent discrepancies between geology and Revelation have disappeared

* We would particularly draw the attention of our young Native readers to this incontestible position, as suggesting to them a reasonable caution in allowing themselves to be influenced by geological or other still less forcible objections found in European sceptical writers in deciding against Revelation.—*Ed. Cal. Ch. Ob.*

† Higgins' Mosaical and Mineral Geologies, p. 2.

‡ See Cal. Ch. Ob. for July, 1836, p. 329.

with the progress of discovery. The unavoidable inference is, that the only remaining one may ere long vanish before the fast increasing light.

5. Finally, the exegesis of the first chapter of Genesis cannot be considered as by any means settled. And several of the points yet unsettled are precisely those that bear upon the geological difficulty. Can we believe that criticism has reached its *ne plus ultra* in eking out the meaning? Nay, may not geology itself put into the interpreter's hands the clue that will disentangle all difficulties? Philology, then, as well as sound philosophy, cries out in favor of delaying to decide against Moses until further developments have been made.

The conclusions, then, at which we arrive on this subject are these: In the first place, we maintain that between geology and Revelation there are several unexpected and remarkable coincidences, such as could have resulted only from veracity on the part of the sacred historian; and that the points of agreement are far more numerous than the points of apparent collision; and, therefore, even geology alone furnishes a strong presumptive evidence in favor of the truth of the Mosaic history. We maintain, secondly, that the first chapter of Genesis is a portion of Scripture that has always occasioned much difficulty in its interpretation, apart from geology, and that those portions of it about which commentators have differed most, are the very ones with which geology is supposed to come into collision; so that, in fact, scarcely any new interpretation has been proposed to meet the geological difficulty. We admit, thirdly, that the geological difficulty is real; that is, the established facts of geology do teach us that the earth has existed through a vastly longer period, anterior to the creation of man, than the common interpretation of Genesis allows. We maintain, fourthly, that most of the methods that have been proposed to avoid or reconcile the geological difficulty are entirely inadequate, and irreconcilably at variance either with geology or Revelation. We maintain, fifthly, that at least one or two of these proposed modes of reconciling geology and Scripture, although not free from objections, are yet so probable, that without any auxiliary considerations, they would be sufficient, in the view of every reasonable man, to vindicate the Mosaic history from the charge of collision with the principles of geology. And finally, we maintain, that though all these modes of reconciliation should be unsatisfactory, it would be premature and unreasonable to infer that there exists any real discrepancy: first, because we are by no means certain that we fully understand every part of the Mosaic account of the creation: secondly, because geology is so recent a science, and is making so rapid advances, that we may expect from its future discoveries that some more light will be thrown upon cosmogony: and thirdly, because as geology has been more and more thoroughly understood, the apparent discrepancies between it and Revelation have become less numerous.

We now appeal to every reasonable man, whether we have not given at least a fair and candid examination of this subject. We appeal first to the theologian and the philologist; and inquire, not whether such an interpretation of Genesis as admits the duration of our globe through an unknown period previous to man is wholly free from difficulties, but whether it has not so much plausibility, that it might be at least provisionally adopted, if demanded by the undoubted facts of science? What doctrine or precept of Revelation, except merely the chronology of the globe, but not of *man*, is at all affected by such an interpretation; unless it be, that it enlarges our views of the plans and the benevolence of the Deity? We have seen that several of the most distinguished theologians and commentators of the age have adopted this exposition; and we cannot but believe that all, whose views are enlarged and liberalized, and who are acquainted with the facts of geological science, will acquiesce in the sentiment of

Bishop Sumner. "No rational theologian," says he, "will direct his hostility against any theory, which, acknowledging the agency of the Creator, only attempts to point out the secondary instruments he has employed*." Equally reasonable are the views of Doederlein: "It was allowable," says he, "for Whiston to maintain that the earth was originally a comet: or for Leibnitz to maintain that our world was an extinguished sun: for Buffon to suspect that our earth was a fragment struck off from the sun by the stroke of a comet: for Wideburgh to exhibit and illustrate the hypothesis that one of the sun's spots, being forced from its place and moving once as a comet over an eccentric orbit, was fixed in its present place, prepared and adorned for new races of animals: or for others to propose different theories of the earth, provided they agree in this, that this world, which we admire, received its present form and inhabitants about 5,600 years ago†."

We appeal, also, to any who are sceptical in respect to the truth of the Bible; and inquire of them, whether we have not given as much weight to the geological objections against Revelation as they deserve? We apprehend that we shall generally be thought to have yielded more than the rules of moral evidence demand, or prudence approves. Nevertheless, have we not shown that there is far more in geology to corroborate than to invalidate the testimony of Moses? that every remaining discrepancy admits of a probable, if not a demonstrable explanation; and that, therefore, it is premature and unreasonable to believe that there exists any real opposition between the two records. What more can a logical philosopher in search of truth demand? Who would hesitate to pronounce the veracity of an uninspired writer fairly vindicated by such an array of evidence? And why should a severer test be demanded, because a writer lays claims to a divine inspiration?

It is a matter of thankfulness for the friends of Revelation that those objections which have been derived from the science, to the truth of the Scriptures, have one after another vanished away just so soon as patient investigation had thrown the clear light of truth upon the subject. "It is now thirty-five years," says Sharon Turner, "since my attention was first directed to these considerations. It was then the fashion for science, and for a large part of the educated and inquisitive world, to rush into a disbelief of all written Revelation; and several geological speculations were directed against it. But I have lived to see the most hostile of these destroyed by as hostile successors, and to observe that nothing which was of this character, however plausible at the moment of its appearance, has had any duration in human estimation, not even among the most sceptical‡." Along the whole outskirts of science infidelity has from time to time erected her imposing ramparts, and opened a fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon these ramparts, they melted away, mere airy castles as they were, magnified and made formidable only because they were seen through the mists of ignorance. Is it strange, that in fields so wide as geology discloses, and so recently thrown open to the daylight of truth, there should still be seen here and there a spot yet enveloped in mist? Is it strange, that scepticism, driven from every other field of contest, should hold on to this last retreat with a death struggle? But the last cloud of ignorance is passing away, and the thunders of infidelity are dying upon the ear. On the retiring darkness the bow of Christianity appears blending its colors with the bow of science: a sure token that the flood of unbelief and ignorance shall never more go over the world!"

* Records of Creation. † Licuit Guil. Whistono, &c.
‡ Sacred History of the World, (Family Library,) p. 37.

III.—*On the impropriety of Christians attending the Festivals connected with the Durgá Púját.*

In the course of our reading we have met with a narrative of which the following is the substance. The lord of some vast domain in feudal days, invited his tenants to the "banquet and dance." Amongst the assembled multitude was one of the fair sex, whose manners and beauty attracted the attention and excited the admiration of all. One, too, there was of "the lords of the creation," whose mien and movements elicited universal praise; but he was unknown. With the utmost courtesy he solicited for his partner in the sportive dance the belle of the night, who, with equal modesty and promptness, acquiesced, and tremblingly gave herself up to the guidance of the fascinating stranger. The evening was spent in the interchange of those sentiments which inspire affection. At length the lamps waxed dim, and the light of day warned the wearied ones to depart: then the stranger, unfolding his vest, threw off his disguise, and appeared in his real character—that of Death! when, embracing his surprised and fainting victim, he bore her away a resistless captive, from the presence of the astonished assembly. Whether "this olden tale" be the offspring of a superstitious age, or really based in truth, is nought to the purpose; it conveys a moral, which might well be applied in the busy scenes of life. It is, that we are often cherishing feelings, sanctioning persons and encouraging practices, which, were they to assume their real character, would be the objects of our merited abhorrence: persons who, like the betrayer of his Lord, would consign us into the custody of our most malignant enemies with a kiss; and practices which, if merely sanctioned, may lead some to look on vice with a less jealous eye, or to be more confirmed in deeds which lead to present and future misery.

This, too, it is to be feared, is sometimes done with the means of more accurate knowledge in possession, without even making a single effort to become acquainted with the merits of the case:—a culpable criminality—a criminality which cannot be indulged without the fear of receiving that merited censure from the lips of the great Master, which he passed upon the unjust steward in the days of his ministration—"Thou wicked servant, thou knewest, &c." It is with a desire to leave any and all without excuse, that we address you, fellow Christians, on the present occasion, with the hope that we may induce you to forsake that sanction which some of you have given to the

"DURGA' PU'JA' FESTIVAL."

This Púját, described in another paper of the *Observer*, takes place during this month. It has been the habit

hitherto of some respectable Europeans and members of other communities, to attend the *nautches* and other festivities practised on the occasion. This we have long felt to be an evil of no small magnitude, but have been equally perplexed how to prevent its recurrence. We have at length determined to appeal to the reason, good sense, Christian feeling, and character of our fellow countrymen and countrywomen, and of all that bear the name of the sinless Friend of man; and we do hope, that if we can succeed in shewing the deity worshipped to be as hideous as she actually is, the practices indulged in as obscene as they really are—if we can succeed in displaying to you the train of evils which must flow from the sanction you give to this festival, we do not merely hope, but feel convinced, if you possess a remnant of the feeling common to all that bear the name of Christian and of Englishman, that you will at once discontinue your patronage, though it should be at the expence of an ardent curiosity prompted by the assiduous civilities of Hindoo nobility. If not, we shall but mourn for the individual who, professing to have the feelings of a man, much more of a Christian, can be a witness to such scenes unmoved; and shall blush for the character of that sex which, in a civilized land, has smiled virtue into favour and frowned vice into the shade, if any of its number should here be found to look even with veiled faces on the most polished abominations of the Durgá.

The character of the goddess worshipped on this occasion is cruel, vindictive, lewd, and mischievous. Though classed in the female order of beings, she possesses all the attributes and acts of a monster; and though ranged among the gods, she ought more fitly to be classed with demons. She is represented with ten arms; her hands are filled with implements of war, which she is pourtrayed as using with great success in the "destruction of many worlds." She has a large retinue of worshippers scattered over the face of India, who are not less libidinous and vicious than the followers of other heathen deities. The sacrifices offered, the homage rendered, and the practices indulged in, are just such as might be anticipated from such a deity with such worshippers. The mere recital of them would defeat our purpose, as they would stain the pages of a periodical devoted to the promotion of piety, and fill otherwise pure minds with ideas that could through no other medium find access to the seat of thought. This we think should be a sufficient reason to a reflecting mind, in the absence of every other, for an entire abstinence from the very appearance of sanction to these abominations.

Lest we may appear to feel and write too warmly on such a subject, we give the impression received by the venerable Mr. Ward on witnessing the festival. We quote his words:—

"The whole scene produced on my mind sensations of the greatest horror. The dress of the singers—their indecent gestures—the abominable nature of the songs—the horrid din of their miserable drum—the lateness of the hour—the darkness of the place—with the reflection that I was standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of superior joys, were, in the very act of worship perpetrating a crime of high treason against the God of heaven, while they themselves believed they were performing an act of merit,—excited ideas and feelings in my mind which time can never obliterate.

"I would have given, in this place, a specimen of the songs sung before the image, but found them so full of broad obscenity that I could not copy a single line. All those actions which a sense of decency keeps out of the most indecent English songs, are here detailed, sung, and laughed at, without the least sense of shame. A poor ballad-singer in England would be sent to the house of correction and flogged for performing the *meritorious actions* of these wretched idolaters."—*Ward, vol. II. pp. 94-95.*

This is the testimony of a man whose authority the Hindus themselves are not prepared to dispute,—a man who was not willing to believe what all hoped might be a libel on a nation's character,—who, to ascertain the truth or untruth of the reports, did violence to the best feelings of a humane mind and the holiest dictates of a renewed heart; and this was the issue. We do not ask, whether after reading this statement, Christians blush for their past patronage; but whether there be an intelligent educated Hindu who does not feel ashamed of a system which, whatever *might* be its merits, should be obliged to have recourse to such vicious púji fications to enlist and maintain the homage of its votaries?

It may be replied—Well, if you burn with indignation at these evils, we are not less indignant; we do not sanction them; we merely attend at the nautch; we do not even see the things to which you refer; and if we did, we should retire in disgust. In answer to this we can assure you,—and we have the best opportunities of hearing and knowing the use made of your attendance at the nautches,—*that it is looked upon by Hindus as a full sanction to the whole of the worship offered to the god or goddess. It confirms them in their idolatrous practices, and makes them more opposed to every effort to raise them in the social, moral, or religious scale of beings.* Satis est, we imagine, is the language of every honorable mind on reading such a statement. But on recovering from the first impression, he may say, *If* it be true, "is thy servant a dog to do this thing?" For the truth of the statement we appeal to every Hindu who has been emancipated from the thraldom of idolatry, whatever be his creed; and if there be a spark of honorable feeling in his mind we are not afraid of his reply. We appeal to the laymen of the European community who have made the moral character of the natives their study,

and are acquainted with their habits of thought—we know what will be their testimony. Ask the whole body of Missionaries—there will not be a dissentient voice. Let the sceptical attend the missionary in his preaching visitations, and hear from the lips alike of bráhman and sudra, idolatry defended on the ground that *Christians attend the nautches.* Let these be told that it is merely to witness the customs of their country; you will see by their looks, as well as be *convinced* by their words, that they consider it both as a gratification of bad appetites and a direct sanction to the whole range of idolatry. In the absence of such we may adduce one witness which must speak and cannot be misunderstood—the evidence of your own senses. In attending the púja, you must have seen in most instances the idol prominently placed before you, and have observed that the dance and song were addressed to it, not either to you or the host. Whatever may be the result of other testimonies, this is one which must speak and will be heard.

If the position we have assumed be correct, then by attending the approaching púja, *you will give a direct sanction to idolatry.* We acquit you of a wilful intention of being abettors in an act so fraught with evil to man and dishonor to God; but you cannot alter the impression which your attendance will make on the native mind. We not only acquit you of actual design to do evil, but we hope that there is not either a stated or occasional peruser of our pages, that is not a friend to India's mental, moral, and religious regeneration. If this be your character, we believe we shall enlist your sympathies and insure your influence, when we *assure* you that idolatry is the most potent foe with which the friends of humanity, education and religion have to cope. It debases the mind, darkens the understanding, and engenders opposition to those efforts which its supporters well know would sap to its very foundation the natural, philosophical and theological basis on which the whole superstructure of superstition rests. If you are a real friend to the native community, though you may have heard much of their amiability, we strongly suspect you would desire to see them shorn of some of these seeming virtues, and clothed with the energy and candour of men. You would rejoice to see them more humane, ingenuous, patriotic, philanthropic, and virtuous: in a word, you could wish to see them stand erect, and perform from right motives, the duties which they owe to God and man. And what is the chief obstacle to the accomplishment of this desirable object?—that which you would sanction, Idolatry!—for it is the parent of ignorance, inhumanity and immorality. We may say in truth, that under its dominion—

" Man's inhumanity to man,
Makes countless thousands mourn;"

it shuts up all the humanities of the heart; nor will it give them freedom even when you appeal to *pride*, (the most dominant feeling of a Hindu's mind,) though combined with the gratifying duty of blessing the poor with a home, and the sick with a refuge. Let the history of the Fever Hospital be an evidence of what idolatry should permit its votaries to do for the wretched. Is it possible, after such statements, that this púját or any other should receive the countenance of one humane or rational being? Can it be necessary that we should use further arguments to induce your compliance with our request? Though this may appear unnecessary, we will, because we can and ought, take even higher ground. We refer you to the Scriptures, which ought to be the rule of our life, as they will be the test of our actions in the judgment. We shall quote but one passage from its awful pages,—a passage communicated to man under the most solemn and affecting circumstances from the very mouth of God—"Thou shalt have no other gods before me. Thou shalt not make unto thyself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." This, the direct injunction of Heaven, these unhappy people violate, and you confirm them in that violation. They may plead *ignorance* in excuse. Not so you; for the passage we have quoted, has not been selected because it is alone, but because its announcement must be identified by many with their first dawnings of reason and their earliest religious associations, "when the delegate of heaven, the minister of life, announced the decalogue of God."

The Hindus may reply—We do not render this homage to the god; it is a national and festive custom similar to your own; though, of course, not so pure and elevated as British manners must induce.

We admit, Christians, that in your presence some of "the better sort" may forbid the abominable practices referred to, and others in part diminish their hideousness; but in almost every instance, when you have *retired*, orgies equally obscene and boisterous with those of Bacchus, commence. We admit more than this. Perhaps some of those who have exchanged idolatry for infidelity—who have cast off the tramınels of their religion, to be not only free-thinkers but libertines in practice;—we admit that these characters may not pay more than a nominal reverence to their Penates: but what they have lost in superstition they have gained in immorality: for it is asserted by those who have the best opportunity of ascertain-

ing it, that in the instances where idolatries have been discontinued, the festivities are still kept up to foster bad appetites and lewd desires; so that when you are not sanctioning idolatry in connection with immorality, you are patronizing immorality without even the semblance of Hindu devotion,—a position in society which, we suspect, you are neither desirous of assuming or continuing.

We would call your attention to another fact arising out of the position we have laid down. By your attendance at the pújá *you do dishonor to that Lord unto whom you have been baptized, and by whose name you are called.* Did the Hindus disconnect their social convivialities with their religious rites, this would not be so much the case: yet even then we should entreat your non-attendance on the ground of common decency; but they do so identify the worship of the idol with the gaieties of this season, that you lead them to suppose by your attendance that Jehovah and their deities are essentially the same in the elements of their character and the exhibition of their attributes; or that you are what they, even with all their immorality, never can be,—indifferent to the honor of that God whom you profess to love and obey. But mark the contrast. Are not their gods represented by their own writers as vindictive, cruel, lascivious, and wanton; while the attributes of Him whom we love and fear, are mercy, loving-kindness, long-suffering, goodness, and truth. Their gods can only be pacified by foolish, cruel, and expensive sacrifices; while our Lord is reconciled to sinners by his Son's mediation. Their objects of worship are difficult of approach; nor can they be propitiated by the poor and miserable without the infliction of tortures: while the Lord of the Bible is a refuge for the destitute, the sinner's friend, and the home of the weary; He offers salvation to all without money and without price. By the act we reprobate, you place these two characters, as opposed in their nature as light and darkness, on an equality. You offer an insult to the Almighty which you would not offer to your most remote friend; you place him on an equality with the meanest and basest things which the depraved imaginations of the most depraved of men have conceived. Let us remind you on this point that our Lord is a jealous God, and has declared, "I will not give my glory to another." Nor would we be unmindful ourselves of a Biblical fact, or the less refresh your recollections with it, that it was for this sin of patronizing and afterwards practising idolatry, that the most favored people in the world are "a nation scattered and peeled." May their history not read a lesson to us in vain! But we are admonished to desist—not that the field in which we range is wanting in fertility; would that it were! "Ill weeds grow apace;" and here we find them so rank-

ly luxuriant that we have with difficulty found an avenue by which to display the density and disorder of the jungle. We have done our best, though it be feebly done, to expose the folly and evil of these practices, and not less the culpability that attaches to the sanction given to idolatrous feasts by any section of the great family which has been happily raised by Christianity above the degradations of idolatry.

It may be inquired, why do you spend the arrows of your quiver against this púja? Our answer is, Because it is one of the most specious in appearance, the most likely to arrest the attention of the respectable; and the parts you will be permitted to witness, though bad enough, will still be the most decent, and hence give you a false idea both of their religious actions and social habits on this occasion. But we the more earnestly entreat you, because this is the púja of pújás, at which the largest sums of money are foolishly expended, the largest portions of time improvidently squandered, many cruelties practised, and the worst immoralities indulged in; and not less because of the use which the Hindus make of your sanction, in defending their customs and confirming them in all the errors of idolatry and superstition.

In bringing our remarks to a close, we appeal to you as the friends of HUMANITY. During the few days that will be occupied by the follies of the Durgá púja, many thousands of rupees will be foolishly squandered in feasting bráhmans, paying dancing girls, and rewarding buffoonery; not to mention the darker scenes of the drama, which will and must be supplied with that which moves the springs of Hindu amusement and cruelty alike,—money. It is, too, an acknowledged fact, that there are in this city alone thousands of poor, languishing under all "the ills that flesh is heir to." It is an equally well known fact, that in vain has British humanity, both by precept and example, endeavoured to move the hearts and unclench the hands of Hindu Rájás and Bábús. It is now in your power by discountenancing this lavish expenditure on follies and vice, and by teaching them that the high-road to your favor and that of all the good, is by "doing unto others as they would others should do unto them"—it is in your power, by adopting this line of conduct, to turn the tide of their thoughts, energies and wealth into a channel of the greatest public usefulness.

We appeal to you as the friends of EDUCATION. One of the methods by which the natives must be raised in their political and social condition, is the extension of education. We know that an impulse has been given to that cause which cannot be repressed; and it must be equally evident to all, that if ever it prosper and be permanently supported, it must be by the cordial co-operation and voluntary support (even though un-

der the auspices of the Government), of the natives themselves. The Government may do much to aid the cause, yet it cannot compel them to attend, even though it should make the support of a uniform order of instruction compulsory. How much more pleasant would it be to witness the founding of schools and colleges as the result of an enlightened understanding, in no small measure led to its conviction by the refusal of intelligent and pious individuals to comply with heathen usages, though under the garb of amusement? How much more refreshing would it be to witness immortal beings striving after mental elevation, than to see them still indulging in follies only fit for the children of savages, and in vices appropriate only to the inmates of a brothel? How many schools and colleges would the immense sums that will be lavished, in this and other parts of India in the coming month, found and establish? and how many youth would it educate and qualify for stations of honorable and industrious employment, constituting them the primary elements in a new order of Indian society, and creating a new era in India's history?

We appeal to you as the friends of DECENCY and MORALITY. The girls that exhibit are all prostitutes!! the songs they sing are most obscene; their jesticulations are such as would shock you if displayed by the lowest European—this even in your presence; but when the restraint of that presence is removed, we can confidently affirm, that there is nothing left untried that can minister to the grossest sensual gratification. If on no other ground, we shall reprobate your attendance on this—that these abominations are witnessed by their own unhappy and debased females, and form perhaps their only subject of conversation for many weeks;—that they are seen by their rising race, whose minds, through this medium, become degraded and contaminated, at the earliest stage of reason, with objects and themes that would make a wreck of intellects much more powerful, matured and more strongly fortified by moral principle; we *plead with you for them.* But we ask, can it be possible that British females, characterised over the whole earth for their modesty and virtue, lend their sanction to such things? We can only say, that we blush for the past, (for it has been done,) nor should we hail the arrival of one more British female with other feelings than of deep regret, if she were to be drawn, by whatever influence, to witness and sanction such abominations. If it is to rob them of that sense of modesty and love of virtue which has been the distinguishing characteristic of the women of the land we love, rather let them remain at their father's hearths, though poverty only should await them; and let the women of other lands, more accustomed to such exhibitions, be the companions of *Christians* who *will* associate

with those natives of this country, whose glory it appears to be to set at defiance all the decencies and moralities of life. But a word to the wise is enough.

We cannot, Christian females, do more than point out to you the influence which what we deprecate will have on your own sense of propriety, and the influence which that again will exert upon your families and friendly circles.

"One sickly sheep infects the flock,
And poisons all the rest."

Lastly, we present our entreaty to you as the friends of that RELIGION which you believe to be the "more excellent way," the only way by which men can be saved, the world regenerated and blessed. We ask you, is it compatible with its holy principles and precepts, with its pure commands, with the requirements of its law and gospel, with the bright example of Him in whose footsteps we should endeavour to tread,—is it compatible with either or all of these to be present at any such "deeds of darkness, except to reprove them?" We ask, does it add to your religious comfort *now?* Will it induce pleasurable reflections in the retrospect of life? Will it render your dying couch more pleasant, to remember not only that you did not aid to pull down the temple of error, but that you sanctioned those whose every energy was devoted to strengthen its foundations, to rear and beautify its walls? May we not with propriety address to you the language which the Almighty directed to Christians similarly situated—"Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing: and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

φιλος.

IV.—*Sequel to the Essay on the Invisible World.*

[For the Calcutta Christian Observer.]

"It is appointed unto men once to die, but after this the judgment."—Hebrews ix. 27.

Man has always possessed a strong apprehension of existence after death; and besides many natural reasons for such an apprehension, this very universal and, as it were, instinctive persuasion of it, has justly formed one of the ordinary arguments in its favour. For, if our instinctive and spontaneous feelings in other affairs of mankind, be reckoned an indication of the divine will respecting us—if other tendencies, desires, and natural notions be apparently implanted for the very purpose of leading to the objects to be accomplished by them—how should it be otherwise in one of the clearest and strongest and most important of all our ideas and presentiments? The internal feeling of our own freedom of action is not more evidently designed to influence the morality of our actions, nor the power of conscience to establish and guard the distinc-

tions of right and wrong, than the apprehension of future existence and future retribution, to support both, and to excite at once a salutary fear of judgment and an encouraging hope of final happiness.

And, as it is with all other well-founded views and feelings, direct revelation sanctions, purifies and elevates the inferences of natural reason, the impulse of natural instincts in this matter. In a peculiarly emphatic sense and degree too, the doctrine of our Saviour Christ 'hath brought life and immortality to light'—hath placed the continued existence of the soul and the future resurrection and subsequently immortal endurance of the body, in the clear light of undoubted truths and positive realities; illustrating both by every varied view of the nature and will of the Almighty, of the condition and intention of man as a moral and religious being.

In the No. of the *Christian Observer* for last month, was given a distinct illustration, confirmed by many scripture passages, of the sundry but closely connected meanings of the term *Hell*. It was seen that that word is the translation of the Hebrew word *Sheol*, the *insatiate*, and of the Greek term *Hades*, the *invisible*—both applied to denote sometimes the *insatiate grave*, where the body lies *concealed* till the resurrection,—sometimes the *unseen* place of separate *spirits*, where disembodied souls are stationed till the day of judgment and reunion with their former bodies—that both words indifferently, when bearing the second meaning, refer to the place of spirits generally, whether one of punishment or of reward, of suffering or of bliss; both of which are but distinct divisions of one *Sheol* or *Hades*. But, as the fears of men are ever more vigorous than their hopes on these great matters, so in English usage the word *Hell* is most commonly referred to the place of punishment and pain; so much so, that many have almost forgotten that there is the *hell* of the *blest* as well as the *hell* of the *damned*. We have seen that the former was called by the Heathen, Elysium—by the Jews, Paradise or Abraham's bosom: the latter Tartarus and Gehenna by each respectively;—and that though *Hell* be the English word used to mean either the *grave*, the place of *all spirits* generally, or the prison of the *damned*, in particular—yet the only word used in the Gospel to express the last, is *Gehenna*, or "*the Gehenna of fire.*" How this last word,—originally signifying the valley of Hinnom, a spot first devoted to abominable and cruel sacrifices of unoffending children to false gods; then defiled by good King Josiah in being made a receptacle for all the filth and refuse of Jerusalem, with constant fires burning to consume it; and lastly, the scene of a dreadful slaughter, the desecrated spot where the carcases of such as were refused decent burial were left to putrify, fed on by the worm and consumed by the smouldering fire—was thence, from its accumulated horrors and abominations, made a fit and striking emblem and representation of that more awful reality, the miseries and sufferings of the unholy and impenitent in a future world, we have seen. And with this recapitulation may be introduced a personal and practical application to ourselves of the solemn truth implied in those several terms and asserted in the passage now quoted —"It is appointed unto men once to die, and after death the judgment."

1. Death is a subject as universally interesting, as it is deeply impressive —and that whether we regard it as delivering the body to dissolution and corruption, and the spirit to a separate existence, or to be followed in both by a final retribution.

1. Let us then regard it in the first point of view, and ask, Who of us shall be exempt from dissolution? or, as Ethan asks, "What man is he that liveth and shall not see death?" (Ps. lxxxix. 48,) i. e. as he proceeds by a parallelism to explain himself, "shall deliver his frame from the power of the grave?"

Must we not all say with Job (xxx. 23,) "I know that thou wilt bring me to death, to the house appointed for all living,"—for "it *is* appointed unto *all* men once to die." "None can by any means," adds the Psalmist, "redeem his brother, or give to God a ransom for him, that he should still live for ever and not see corruption." "Wise men die, likewise the fool and the brutish person perish;—like sheep they are laid in the *Hell* (or tomb);—death shall feed on them, and their beauty shall consume away in the grave;"—"when one dieth, he shall carry nothing away." Ps. xlix. 7—10. Solomon too in Ecclesiastes ix. 5, thus expresses himself—"The living know that they shall die: also their love and their hatred and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun. There is no work nor device, nor knowledge, nor wisdom in the *grave* whither thou goest. One generation passeth away and another generation cometh, but the earth abideth for ever." These are most affecting representations. These active limbs, these busy members shall stiffen into a mass of lifeless clay without use, as without beauty. The restless senses, that now are employed on such a vast variety of objects, shall no longer be vehicles of enjoyment or delight—strength shall become weakness, and beauty a putrifying horror—the glancing eye be fixed and glazed, the pliant fingers stiff and cold—the voice of music be unheard by the dull ears of our corpses; nor will the sweetest odours affect the nostrils of the dead! The busiest labours, must cease—the most valued pleasures come to an end—the objects of our fondest love be no more seen, heard or enjoyed; or laid beside us in the dull cold earth as insensible as ourselves, they shall own no relationship to us, but shall "say to corruption, Thou art my father,—*to* the worm, Thou art my mother and my sister." Job xvii. 14. Who can dwell steadily on these things and not *feel* that death is a solemn thing, and involves much that is most painful and afflicting? Who can think of his own death without an anxious heart, or reflect on the loss of all he loves, enjoys and is engaged with, without a shudder and a pang? To have these things *always* before us, would unfit us for active exertion, for calm reflexion and comfortable enjoyment; but to put away entirely the thought of what *must* be, can never be the part of a wise or of a good man. The end of all things here should be thought of not with the agitation of terror, but with the seriousness of prudence—not with the indifference of insensibility, but with the energy of an intelligent and feeling nature. On the one hand, with Solomon, it should urge us "whatsoever our hand findeth to do, to do it with our might;" since the period is inevitably and rapidly approaching when what has been in life neglected can no longer be accomplished:—it should teach us to refuse no real good of present existence, to neglect no opportunity of usefulness, no means of solid happiness;—but, on the other, we should learn from it to measure the value of earthly things by their duration; to reflect on the future results to the world and to ourselves of an unwise, deceptive and dangerous choice in our pursuits and course of action; and to be alive to the second overwhelming consideration, viz.—

2. That when we have thrown off the body, the naked spirit shall yet have its existence eternally continued. Were the time of our sojourn on earth the limit of our whole being,—and when we had done with this world, had we no other scene of future duration to look forward to—we might rationally be excused, perhaps, for confining our thoughts and wishes, our anxieties and cares, our pleasures and enjoyments within the range of the only things by which we then could ever be affected. "Let us eat and drink, for to-morrow we die," would be the *wise* man's motto—and to extract as much as possible of gratification to every sense and appetite and faculty, from every object around him, at

whatever cost, his rational and proper course of procedure. Let him then feed his avarice to the full, if he find satisfaction in adding heap to heap; let him indulge freely every propensity and appetite of his fleshly nature, regardless of honor, conscience, affection or duty; dreadless of futurity and retribution; of all consequences in short, but such as would weaken his own positive and present pleasure; and, like the other pensioners of nature, the beasts of the field and of the forest, let him glut himself with enjoyment—let him immerse himself in sensuality—let him have a merry life if a short one—and yield himself to death at length, replete from the feast of life, like the intemperate carnalist who ceases to eat and to drink and enjoy himself, only with the power to do so;—and who, on that account, should then severely blame him? or, rather, who would not act in the same manner himself, and with as constant an eagerness?—where would be the check to intemperance, the motive to self-restraint, the claims of mercy, justice or morality?—or, rather, these would no longer be in existence, nor bear any relation to an animal whose pleasures were only carnal, sensual, and momentary. Not so, however, when the animal frame is but the dwelling of a superior soul, that dies not with it; but is the kernel of the enclosing shell, which may drop off without affecting its proper existence, its quality or its value—the jewel lodged in a casket that may be lost or broken or rejected, while itself continues ever to possess its own intrinsic excellence and worth.

All nature is in a constant circle of change, an incessant series of production and decay—and after we have extracted from the gifts of creation their uses and their sweets, we see them perish without regret—they have accomplished their purposes, and with that their value ceases. The dregs are useless to us, and we reject them with indifference. But is it so with the chief object in nature,—with man, the lord of the world? Does he die and cease to be? is he forgotten and therefore extinct? Oh ye sensualists, who feed and glut and pamper your bodies of corruption—ye beautiful women, who expend so much of toil and anxiety and artifice and cost on cherishing and improving the tints and the freshness of youth and of beauty—ye men of business, who labour for the meat that perisheth, as if it endured for ever; for honor and advancement, as if they would rescue you from the grave; for pleasure and delight, as if they would descend with you into the tomb—awake, "all the sort of you," to reason, to righteousness and to truth; for he or she "that liveth in pleasure only, is dead even while yet alive"—dead as certainly to safety and to real happiness, as to every pure design and holy purpose. Ye suffer not the winds of heaven to breathe too roughly upon your cherished frames—but can ye shelter yourselves from the blast of death? Ye pamper your perishable bodies and deny them not any gratification—what, when they themselves shall be made the feast of worms? See some short-lived mortal borne to the long home in the church-yard enclosure—friends may weep and mourn to see the form so loved no more; but by the multitude, the departed individual is unmissed even for a day—another fills up the vacancy, occupies his dwelling, performs his duties, and he is "as though he had never been:" and truly when he has thus ceased to exist to this world and no longer appears among men, did nought of him remain, did no continued being elsewhere call for inquiry, his death were of as little moment as that of any other animal, oftentimes far less to be regretted than that of his horse or his dog. But no—"there is a spirit in man," and he knows it: *that spirit never dies*—it is gone indeed from here, with the body that held it; but it is not lost, nor yet is it in a state of sleep or insensibility—it is alive and active, sensible to pain or to pleasure; it is in the world of spirits, in that *invisible Hades* where are assembled the souls of the disembodied millions of those who have lived their day and

died. We pass from the newly opened grave where we have left a mass of decaying flesh—to *it* all is now over—nor will either sorrow agitate or pleasure soothe it—the voice of affection and friendship is unheeded, nor has it longer "any part in what is done under the sun"—its "purposes are broken off," its pursuits are at an end. But while *it* lies there still, cold, silent—where is the living soul? This is the only matter *now* of moment—this the only question *now* worthy to be considered. What are that spirit's present feelings, views and sensations? what its enjoyments or its sufferings, its torture or its repose? by what power is its condition fixed, by what rules is that power applied?

II. Here then, it is manifest, our passage comes in with most solemn force—"it is appointed unto all men once to die, but after death *the judgment.*" The grave has the body—the invisible world, the spirit of the deceased; but in what division of that world has its lot been cast? The answer is as short as it is weighty,—that which *judgment* has assigned it. Now, all true judgment—and that of the Eternal God, "the Maker of all things and Judge of all men," must be such—all true judgment is made up of intelligence and justice.

1. Judgment is not either a blind fatality or a careless investigation—it is the decision of an intelligent sovereign upon intelligent creatures—of Him who superintends the world, assigns it laws conducive to wise and good and righteous purposes; who surveys the whole, who takes cognizance of all, who sees every minutest portion of his works, and is acquainted, perfectly acquainted, with every action of every creature—"to whom all hearts are open, all desires known, and from whom no secrets are or can be hidden"—of wisdom co-extensive with his knowledge, to detect the greatest complication of motives, the greatest subtlety of self-deception or hypocrisy; to separate acts and motives the most mixed and confused; to give to every portion of good its proper value, and attach to every mixture of evil its due demerit—to pass, in short, a judgment as perfect as his own perfection, free from every shade of error, ignorance, oversight, or inattention.

2. But, secondly, the judgment of God must needs be as just as it is intelligent—for, "shall not the Judge of all the earth do right?" Is he not as incapable of a violation of justice as of an error in understanding? Let us be assured that, as St. Paul says, "the judgment of God is according to truth;" in agreement with the verity of what he knows; and that knowledge is perfect, as we have seen. Wherefore, in "the day of revelation of the *righteous* judgment of God, he will render to every man according to his deeds—tribulation and anguish upon every soul of man that doeth evil, but glory, honor and peace to every man that worketh good—(for there is *no* respect of persons with God")—so shall it be "in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel," declares the Apostle, Rom. ii. 5. So that, as the Psalmist asserts, "justice and judgment are the habitation of his throne." To this judgment, then, all the souls of men shall be subjected—"we must *all* stand before the judgment seat of Christ," his commissioned Son—all abide the searching of his knowledge, the impartial decision of his justice; a justice as incorruptible as his intelligence is unerring. In the intermediate state of disembodied spirits, it is the judgment of God that shuts us up in Tartarus or places us among the happy souls in Elysium—that consigns the disobedient, the unholy, the impenitent, "the lovers of pleasure more than lovers of God," "the friends of the world, and therefore the enemies of God," to the awful retributions of Gehenna, the *hell of torment*, "which is the second death"—Oh! how far, far worse than the first,—a living, eternally living death of misery and remorse—or which haply opens the doors of an intermediate Paradise, a second Eden, to the "souls of his righteous servants;" to the humble, the devout, the

gratefully obedient; to the just, the merciful, the good—the good in all respects: Not those who compound for some sins, by a forced abstinence from others—who weigh the evil omitted because less inclined to it, against the evil greedily committed because agreeable to a sinful palate—who balance a few acts of charity or justice to the creature, against enmity to the Creator and an unjust refusal of subjection and obedience to his authority—or who, in the sophistical language of one of themselves, outrage the Almighty's laws in ten thousand varied instances, yet vainly think "to expunge them from the registers of his remembrance by the scalding tear" of mere remorse, unfollowed by an effective repentance; or by a parting cry for mercy, after the hand of mercy has been pertinaciously put aside during a whole life of irreligion, and when the arm of reluctant justice is already outstretched to smite them for it;—not those who would stifle the outcries of conscience by the performance of a few cold, heartless duties of an external religion, drawing nigh to the Holy and All-seeing "with the lip and honoring him with the lying mouth;" with a humiliation unfelt, a praise as hollow as it is impure; while the *heart*, which only *he* can value or will accept, "is far from him!" Not such are they—decent formalists, "whited sepulchres, graves that do not appear,"—"who shall ascend into the hill of the Lord or dwell in his holy place"—but "they that have clean hands and a pure heart, and have not given up their souls unto earthly vanity:"—not they that have "tithed mint and anise and cummin," or made "broad their philacteries" while neglecting "the weightier matters of the law, faith, mercy, judgment and the love of God;"—but those that have loved and practised these while not neglecting those;—not they that have "fasted to be seen of men and for a pretence of sanctity made long prayers," while yet "full of hypocrisy and unrighteousness,"—but those whose bodies have been the undefiled and consecrated temples of God, their hearts his altar, and their souls and bodies a constant "living sacrifice, holy and therefore acceptable to God," as it is also *their* "reasonable service"—"*These* shall receive the blessing from the Lord, and righteous acceptance from the God of their salvation." "He will not always leave *their* souls in even a paradisiacal *hell*, nor suffer the bodies of his holy ones to see a perpetual corruption." No—they too shall awake from the sleep of death, and with their happy spirits enter for ever "into the joy of their Lord, the kingdom of their God," to mingle with those of angels and archangels their eternal songs of praise and adoration; and "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things shall have past away;" and they be for ever with him "in whose presence is fulness of joy, and at whose right hand are pleasures for evermore." Glorious and happy state! for surely "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him."

But while such will be the happy result of a judgment according to knowledge and truth, to those who "know and obey the truth," how awful must be its award on those who "obey *not* the truth, but obey unrighteousness!" And let no man deceive himself—it is not the outrageously corrupt, the openly profane, the extortioner, the intemperate, the wine-bibber, the unchaste, the filthy and abominable only, that shall be shut out from the future Paradise of God—but all who have lived and died destitute of actual, positive, living, heart-felt religion, averse from God, negligent of divine worship, omitting to cultivate personal purity of heart, temper and conduct; all who have not been known as sacrificing willingly convenience to duty, gain to godliness, pleasure to divine communion; subduing the body to the spirit, and purifying the spirit through an unremitting exercise of faith, love, hope, and every other religious virtue; pre-

ferring the praise of God to the blind and heartless applause of man, the testimony of conscience to the sweets of sin, and the supporting hopes of heavenly bliss to the intoxicating and corrupting cup of worldly indulgence—"using the world" in accordance with its true intention, and extracting from it its real blessings, by associating them with courageous virtue and with cheerful piety; "not abusing it" by a misapplication of its resources to purposes of selfishness and sin.

These are the views, then, that render judgment so momentous—and is it not now the time for every reader to ask himself, *how he* shall abide it? You are dying, my fellow mortals, you are dying—the grave is possibly ready to open for some of you—and who shall secure any against the sudden approach of death? The invisible Hades will shortly enclose us all. In what division of it shall we be? Here, in God's temple, or in the haunts of men, we often meet together—shall we be together there? Is it not probable there will there be a separation of some of us from others, who now are undistinguished? and when the throne of a final judgment is set, and Christ summons all of us to his bar, to pass formally before the world the sentence whose effect will have been already in part experienced even in the intermediate state, where shall we each appear? who then shall take the right and who the left hand of the Redeemer? shall we defer to inquire or postpone the answer? Alas! death will not for that delay his approach, nor "judgment linger" till *we* "have a more convenient season." "Behold *now* is the accepted time—behold now is the day of salvation: to-day, this hour, if you will hear his voice who speaks from heaven, harden not your hearts," but give them up freely, fully and for ever to his love and to his fear; then "happy shall ye be, yea, blessed are the people that are in such a case!"

CISURENSIS.

V.—*The Roman Character and the English Language in India.*

To the Editor of the Calcutta Christian Observer.

MY DEAR SIR,

I am somewhat surprised and concerned to observe, from the last number of your *Observer* received here, that there is still one man left among your correspondents so far blinded as to uphold the Roman character as the best means by which the people of India are to be educated. My own opinion may be of little value, and I should not have deemed it worth registering, were it not supported by that of almost all the most intelligent well-wishers of India, in this and other parts of the country, with whom I have the honor of being acquainted. It is, that the Roman character can never become general or popular: that the attempt to introduce it will only tend to add to the variety of characters in actual use, and proving futile will still increase the already too great confusion. With ten thousand teachers of the Roman character and a crore of rupees to boot, I still feel assured that the attempt to uproot the now universally used characters would utterly fail. How can we ever expect that the bráhmans, the astronomers and astrologers, rájás, díwáns, saukárs, patels, patwáris, and zamíndárs

will abandon what they have been used to from childhood and found sufficient for every purpose, or what they revere and believe to have come from heaven, for characters that cannot express with the same precision the required sounds and are therefore, in their estimation, inferior to their own? Shall we condemn the policy of the Emperor Nicholas, and still follow his example? I fully admit the goodness of motive, and also the value of the object aimed at: but we cannot hold ourselves excused, in making an attempt with our eyes open to eradicate the Hindí and other characters from a nation, whose bigotry and superstitious reverence for all ancient things we have hourly occasions of noticing, and for which wise and prudent men should make every allowance.

Some progress has been made in teaching this character—but I ask to whom? In some places, to the half-starved children of Bundelcund emigrants, rescued from famine by public charity; in other places to the children of our sepoys at the stations and of our other dependents: but these are not the nation, or a fair specimen of the nation, and will never be included in the literary class of the people.

I have fancied that Beta has begun to see the false step made by himself and his friends: that they are sensible of their error in not having taken the sense of the native public upon the question, and consulted its wishes: and that they now allow that a scheme not suited to the taste and reasonable wishes and prejudices of the people, and not commanding their concurrence and support, cannot prosper, or be productive of any permanent good. If I am right in my suspicion, I hope we may soon see them candidly acknowledging their error and retracing their steps; such a course cannot but redound to their credit. It will, moreover, have the further advantage of restoring greater union amongst the friends of India, and in no work is this more required than in the important object of regenerating India.

The idle scheme has been peculiarly grateful to men wholly ignorant of the native languages and of the native character and prejudices: but these are not the men that will ever effect much, or triumphantly establish in native estimation the vast superiority of European science and European literature.

With regard to the adoption of the English language as a means of educating the people of India, I cannot but regard this as an equally irrational and impracticable scheme; as betraying a want of good philosophy, and of a sound knowledge of mankind and of the human mind, wholly unworthy of the high body whence it emanated. I strongly advocate the study of English for all who have time, talent, and fortune really to acquire it and to use it. But for the education of the

body of the people, nothing—nothing but the vernaculars can ever be generally useful. Both the people and their spiritual teachers must have abandoned their faith, before they will consent to abandon those books and the languages in which they conceive the road to salvation lies, and by which, it must be recollected, they gain their bread.

By confining our saukárs to the study of English, we should only be calling upon them to abandon their intercourse with all their commercial correspondents in the cities of foreign states.

No, no, my dear Mr. Editor; neither the Hindí in the Roman character, nor the English language, will ever enable their advocates, though they were one hundred-fold more numerous, and had one hundred-fold greater resources than they now have at command, to educate the people. That work can be effected only through the aid of the languages and characters in actual use among the people.

Some men have inveighed in fine speeches, and with all the fervor, and also with all the thoughtless inexperience of youth, against the waste of time and money in printing correct editions of the Persian, Arabic and Sanscrit classics. But though I admit that the labours of Dr. Wilson, Dr. Tytler and other linguists, were by no means directed to sufficiently popular objects, still I must avow my opinion that it is the super-eminent accomplishments of these gentlemen, and of their predecessors and compeers, and their highly popular and admired labors, which have raised up for us a character for liberality and toleration, that is now shielding us from the odium and other ill effects of the violent and oppressive and unpopular course recently adopted by the ruling faction in the Education Committee. With what genuine delight do the ministers and chiefs and wakíls of this part of India dwell on the thorough acquaintance shewn by the author of the works on Hindu and Muhammadan Law (who accompanied the late Governor General in his tour) with their language, laws and religion! With what admiration do the maulavís and pandits who have served under or otherwise become acquainted with Dr. Wilson, and whom I have met here and elsewhere, dwell upon the varied accomplishments and distinguished labours of that gentleman!

Still, as I have above observed, that gentleman's public labours, highly as I value them, do not meet my entire approbation. They might have been made much more useful to a much greater number. He had the talent and other means at command by which he might have given all that was valuable in the learned languages of India, in a popular form, with the addition of such improvements and such new truths in morals

and the abstract sciences, as had been established in the West within the last few centuries.

To illustrate the vast superiority of the vernacular languages as a means of conveying knowledge to the people, and the wisdom of availing ourselves of what is good and useful in their own systems, in order to recommend and support what further improvements and discoveries we have to give, I must inform you, and through you your many readers, as to the result of the experiment made here. A work written by Unkar Bhat in Hindí, and in the Hindí character, entitled "An Elementary Treatise on Geography and Astronomy in question and answer, being a comparison of the Paurânic and Siddhântic systems of the world with that of Copernicus," was recently received here. The author, after much patient inquiry and much deliberation and discussion, had given up first the Paurânic system for that of the Siddhânts, and then that of the Siddhânts for that of Copernicus. In writing his scientific dialogues, he gives all the doubts which had presented themselves to himself. He answers them by such arguments and by quoting such authorities as had carried conviction to his own mind. Well acquainted with this subject and with all the notions and false impressions to be removed, he addresses himself to his task in a mode which no European gentleman could do. He puts forth a work idiomatically written with all the scientific terms in use amongst the Joshis of India, and in every respect exactly adapted to the tastes and state of knowledge among the people.

Mark the result. As I had many more copies than were required for the school, I authorized the sale of 100 of them. In less than five days they were, every one, sold, and the demand for more reported to be still urgent! Brâhmans, joshis, banyâs, patwâris, mutasaddis and thâkurs, all shewed themselves equally anxious to possess themselves of the learned Bhatjee Mahârâjâ's work. Though full of typographical errors, which equally disappointed the author and the purchasers, still nothing can exceed the popularity of this little book. The teachers of the school and the scholars all wanted copies of this work to send to their friends; whilst other works on the same subject, had few or no recommendations for them. They said that the Bhatjee's work was the only one that their ignorant friends would be able to understand. It contained arguments, proofs and quotations, they said, that no joshi or even brâhman could gainsay.

A similar but a much superior and a much more learned work by Soobajee Bapoo on the same subject, was lately printed at Bombay. He brings all the weight of his great learning to the support of the many valuable truths, and the exposure

of all the vulgar errors connected with his subject. He derides the folly of astrological predictions, of belief in lucky and unlucky days: he advocates the advantages of travel; he points out the advantages of commerce in linking men of all countries in the firm bonds of an interested connexion and friendship. The work is written in Marhatta, but with a liberal use of all the Sanskrit writers, moral as well as astronomical, who have advocated any truth under discussion. Here the work has not had an extensive sale—it was not expected, the families of Marhattas here being but few. But it has arrested in a most signal manner the attention of the learned Marhatta pandits and Shástrís of Oujain, Ságar, Bhilsá and elsewhere. Krishna Ráo, the superintendent of the schools at Ságar, was quite delighted, but no less surprised than delighted, at finding that a system which his English studies and predilections had disposed him to regard as true, could be so well and so admirably supported by their own learned authors. The joshis of the place highly approved of the work: a learned shástrí was not convinced. One of the best linguists in Bombay, well acquainted with the people, their literature and wishes, in a letter recently received from him, observes—"Your book has caused much interest here—I mean that of Soobajee Bapoo: it has been sent to all the jágírdárs, and the díwán of Angria speaks highly of it: the quotations are much admired. One of the shástrís of the Hindu College (at Poona) is, I am told, going to publish a reply to it, making out that the earth is flat, and shewing that the authorities have been perverted."

Here you have proof of what may be effected by addressing your doctrines in a language, style and form adapted to native taste. These works are gradually finding their way, and will soon find their way into the hands of all who can read, of all the learned in Malwa and the Deckan. They are understood as they are read. They will carry conviction, or raise a spirit of discussion and inquiry that will tend to elicit the truth. Now I ask of you, when will an equal effect ever be produced by means of any English books? how can the same number of new facts and new ideas ever be conveyed in the English language or the Roman character to a whole people, at so small a cost—nay, at no expense at all?

Let the friends of English Education not be deceived by the interested reports of those men now hired to teach our language, who, afraid of losing their bread, will vaunt the success of their anti-national and suspected labours. Let them take a common-sense view of the case, take the opinion of the native public, of the Reformer, of Junius, of the Friend of India, (who seems to me to represent the public feeling most truly on this subject,) and,

acknowledging their error, join with those learned and wise friends of the people, in giving to them all the knowledge of Europe in a popular shape, and further recommended to their adoption by all the arguments, proofs and authorities afforded by the best native classical writers.

The present system—(how strange that it should have originated with one whose love for the people ever led him in every other question to uphold what was popular and national!) is neither popular nor national. It not only does not command the votes and support of the people, but in its operation is working a vast deal of collateral mischief. The very zeal and talent and assiduity and cost, with which the study of English is forced on the people, have only magnified our future difficulties in imparting it. An ulterior object is suspected, and the real leaders of the people hold aloof. The zeal of those natives and students who support the new system is certainly well sustained by the promise of service and the like; but it will not do. The time has not yet come. If you want proof of what I say, let me call your attention to the Muhammadan petition, which, I observe in this day's paper, is supported by the almost unparalleled number of 18,171 signatures. If the Romanizers and the Education Committee, can observe in this no sign of the times, no manifestation of the real wishes of the people, then God only knows how it will ever be made manifest to them. Let them shut their eyes and stop their ears. But the Right Honorable the Governor General in Council to whom the petition is addressed will, I fervently pray, manifest neither equal blindness nor equal deafness. May wisdom guide his steps! is the prayer, Mr. Editor, of your well-wisher,

Malwa, August, 1836. L. W.

The questions discussed in the preceding paper are both of great importance, and demand the best attention of our readers. They are particularly deserving of full examination, now that national education, as we hope, is about to be seriously prosecuted by the Supreme Government. Our pages are now, as they have ever been, fully open to papers on both sides of the question.—Ed.]

VI.—*Notices regarding Hindu Festivals occurring in different months. No.* 10, *October.*

October 15, 16, 17, 18, 19.—*Durgá Pújá.*

This festival, which is the most popular of all the annual festivals held in Bengal, has been so often described that a very brief notice of it only will be given. Should any readers of the "Observer" be desirous of seeing a more detailed account of it, they are referred to the late Mr. Ward's excellent work on the Hindus.

The *Durgá Púját* is celebrated in honor of the great goddess *Bhagabatí* the wife of *Shib*, who is here called *Durgá* on account of her having destroyed a terrible giant named *Durga*, who had subdued the three worlds, and compelled the very gods to worship him. She also destroyed another famous giant named *Mahiṣha*, who likewise had overcome the gods in war, and reduced them to such a state of indigence that they were wandering about the earth like common beggars. The wars and exploits of this goddess are described at length in a book called *Chaṇḍí*, which is in great repute among the natives, and read by them more perhaps than any other of their writings.

The *Durgá* festival, which was instituted by king *Surat*, was originally held in the spring; but *Rám* having in the Tretá Yug celebrated it in autumn, it has ever since continued to be kept at the latter season of the year.

The image of the goddess is usually made of clay, in the shape of a female with ten arms. In one of her right hands is a spear with which she is piercing the giant *Mahiṣha;* with one of the left, she holds the tail of a serpent and the hair of the giant, whose breast the serpent is biting. Her other hands are all filled with different instruments of war. Against her right leg leans a lion, and against her left the above giant. Her sons, *Kártik* and *Ganesh*, with several goddesses, are often placed by the side of the image.

The festival, this year, commences on the 6th day of the increase of the moon, which falls on the 15th of October, and lasts till the 19th.

On the 15th, a ceremony called *Bodhan (awakening)* is performed for the purpose of awaking the goddess, who, as well as the other inhabitants of the celestial regions, are supposed to be asleep since the festival called *Shayan Ekádashí*, described in the July number of the *Observer*.

On the following day the ceremony called *Sankalpa (vowing)* takes place. The officiating priest offers to the goddess, represented on this occasion by a pan of water, flowers, fruits, sweetmeats, &c., pronouncing divers formulas, and makes a solemn promise that on the succeeding days, such a person will perform the worship of *Durgá*.

On the 17th, in the morning, the *Práṇpratiṣhṭhá* or giving of life to the idol, follows. This is done by the priest repeating several incantations and touching the eyes, forehead, cheeks and breast of the image with his two forefingers, whilst at the same time he utters this prayer—"Let the soul of *Durgá* long continue in happiness in this image." The image having now become a proper object of worship, quantities of fruits, sweetmeats, rice, wearing apparel, &c. are presented to it, and crowds of people come to pay their adoration at the shrine and

to admire the tinsel and gaudy ornaments with which the goddess is adorned.

The 18th is the day appointed for the bloody sacrifices. It is a most revolting sight. The beheading of the bleating victims—the blood flowing on every side—the frantic dances of the worshippers besmeared with gore—the horrid din of the tom-toms and the deafening shouts of the multitude—make the spectator fancy that he is in the company of demons rather than of human beings. Buffaloes, goats, and sheep are the only animals offered in sacrifice on these occasions. The head alone is presented to the goddess, with some of the blood put upon a plantain leaf. The bodies of the sheep and goats are used for food by the worshippers, and those of the buffaloes are given to the shoemakers and other persons of low caste, who deem the flesh of these animals a great dainty. The Hindus who are worshippers of *Vishnu*, not being permitted by the rules of their sect to shed blood, offer as substitutes for living animals, pumpkins and sugar-canes, which are cut in two with the sacrificial knife before the goddess.

On the 19th, the *Bisarjan*, or *casting* the image into the river, takes place. The priest first dismisses the goddess with these words: "O goddess, I have to the best of my ability worshipped thee; now go to thy residence, leaving this blessing, that thou wilt return next year." After this, the image is taken out and placed on a bambu stage, and carried on men's shoulders to the river, where it is put into a boat filled with people, who after rowing for a while up and down, and exhibiting the most disgusting gestures, let down the idol with all its tinsel and decorations into the stream. The people then return home to partake of an inebriating beverage made with hemp leaves; and thus the festival closes with scenes, in too many instances, of the most shameful intoxication.

Immense sums are expended at this púját; and many natives, who but too often are deaf to the most pressing calls of charity, will squander thousands and tens of thousands of rupees on this occasion alone.

Few Europeans are aware of the excesses of all kinds committed, especially at night, during this festival, of which the singing of the most obscene songs and the performing of the most indecent dances, form only a part. It certainly is an imperative duty on every Christian to discountenace to the utmost of his power, idolatry and all the revelries and demoralizing practices to which it gives rise. But, alas! what a matter for regret is it, that instead of doing this, many even among the most respectable and influential Europeans, by their attendance at the *nautches* given at this time, do actually *sanction* idolatry, and contribute in a great measure to the continuance

of all the abominations connected with the *Durgá Púját*; for it is well known, that several of the most enlightened natives would long ago have ceased celebrating it, were it not that their vanity is flattered by the presence of the distinguished guests who honor them with their company.

October 24.—*Kojágar Lakhymi Pújá.*

This festival is celebrated at the full moon in honor of *Lakhymi* the goddess of wealth and prosperity. The worship is generally performed before a corn-basket painted red, and surrounded by four plantain trees. Sometimes, however, an image is made in the shape of a handsome female sitting on the water-lily, holding a necklace in her left hand, and spreading out the right to bestow her blessing. The Hindus are very particular in worshipping *Lakhymi*, scarcely ever omitting to pay her due homage; and her favor, as being the giver of *temporal* prosperity, is sought more eagerly by them than that of such gods or goddesses as reward their votaries only in the next world.

The worshippers invariably drink cocoanut water at this festival, and generally spend the whole night in listening to filthy songs and the sound of the noisy instruments used by the Hindu musicians.

The public offices will be closed this year at the *Durgá Púját* from the 15th October to the 22nd. L.

VII.—*An Alphabet of Scripture Passages for the Young.*

A soft answer turneth away wrath.
B elieve in the Lord Jesus Christ and thou shalt be saved.
C hrist hath redeemed us from the curse of the Law.
D epart from evil and do good: seek peace and ensue it.
E vil communications corrupt good manners.
F aith without works is dead, being alone.
G od is light, and in him is no darkness at all.
H appy is the man whom God correcteth.
I n patience possess ye your souls.
J ust and true are thy ways, thou King of Saints.
K eep not company with the wicked.
L ove worketh no ill to his neighbour.
M ercy and truth shall be to them that devise good.
N one of them that trust in God shall be desolate.
O ut of the abundance of the heart the mouth speaketh.
P repare to meet thy God.
Q uench not the Spirit, despise not prophesyings.
R emember thy Creator in the days of thy youth.
S ee that ye walk circumspectly, not as fools but as wise.
T ake heed and beware of covetousness.
U nderstanding is a well-spring of life to him that hath it.
V engeance is mine, I will repay, saith the Lord.
W ait on the Lord and keep his way.
X cept ye repent, ye shall all likewise periah.
Y oung men and maidens, praise the Lord.
Z ion shall be redeemed with judgment.

REVIEW.

RAMASEEANA; *or a Vocabulary of the peculiar language used by the Thugs; with an Introduction and Appendix, descriptive of the system pursued by that Fraternity, and of the measures which have been adopted by the Supreme Government of India for its suppression.* Calcutta: G. H. Huttmann, Military Orphan Press. 1836.

This work appears, from the Preface, to have been compiled by Captain W. H. Sleeman, General Superintendant of the establishment for the suppression of Thuggee; and exhibiting, as it does, to the life, a system of murder and rapine the most diabolical and unrelenting to be found in the whole history of fallen man, will be found deserving of the close examination of every one interested in the civilization, enlightenment and evangelization of India. The horrors of Thuggee are, we are persuaded, beyond the utmost conception previously formed of it, almost exceeding belief, and such as to awaken every mingled sentiment of indignation and commiseration—a commiseration extended as well to the perpetrators as to the victims of this awful trade of blood, for which argument enough will present itself in its place.

In the endeavour to place before the readers of the *Christian Observer* a succinct view of the system, now for the first time exhibited in all its characters of darkness and cruelty, we feel ourselves at a loss where to begin and what to select. Many will not, it is probable, have the opportunity of seeing the work itself, and therefore we cannot satisfy ourselves with a slight notice of it. On the other hand, our space will not permit us to do much more than present the outlines of the information collected by Captain Sleeman. Our difficulty is the greater, as, unfortunately, the work itself is ill digested:—the same cases are referred to in several different parts of the work far separated by intervening matter; official documents are intermingled with the most interesting details of occurrences; and the thread of history is sadly broken by much that is immediately irrelevant. For instance, we sat down to note, from page to page, the cases of actual murder successively enumerated; but after much labour were compelled to desist, from finding the same instances recurring in different places, and many so indefinitely stated that we were unable to decide whether they were really new cases or old ones re-stated. We are strongly of opinion, that a compendious digest of this large volume, which consists of not fewer than 785 octavo pages, arranged under distinct heads so as to put the public in pos-

session of a clear view of the history, character, and acts of the Thugs—of the means employed for the suppression of the system, and the degree in which those means have as yet been found effectual, would be purchased largely, read with avidity, and awaken the whole sense and heart of India, of the Government and the nation at home, to an atrocious system by which thousands on thousands annually of the unhappy natives of our own dominions, have been immolated to the demons of murder and cupidity, and that for ages. We throw this hint out, in the hope that either Captain Sleeman himself or some other individual having the requisite leisure and information, may be induced to supply the desideratum.

We shall put our remarks in the following order, arranging our extracts accordingly: viz.—

1 §. The nature and character of the system here exposed —what is Thuggee—and who are the Thugs whose trade it denotes?

The word *Thag* (ঠগ in Bengáli) signifies a cheat, a rogue, a deceiver, sharper; one who deals with cunning for purposes of gain. The Thag, then, is one who lives by deceit and murder, artfully inveigling his victims, whom he first deprives of life and then rifles. So strictly is this the case, that we are assured they never plunder any whom they have not first murdered! They are called also *Phánsigárs*; i. e. those who practise the use of the *Phánsi* or noose, from the usual mode of depriving their hapless victims of life, which is by strangling them, mostly with a cloth in the manner of a noose or slip-knot. The Trade is accordingly called indifferently Thagí or Phánsigirí, though the terms prevail severally in different regions where this practice exists.

The origin of Thuggee is not clearly ascertained: it is by Captain Sleeman thought to have commenced with certain vagrant bands of Mahammadan marauders, who are stated by Thevenot, in the sixteenth century, to have infested the roads between Delhi and Agra. It found a genial soil in the debased and superstitious Hindus, and has extended itself over nearly the whole of India!

"The practice all over India of sending remittances in the precious metals and jewels, whenever the rate of exchange makes it in the smallest degree profitable to do so, by men on foot and in disguise, without any guard or arms to defend themselves,—the necessity of drawing recruits for our armies from distant provinces, and of granting a certain portion leave to revisit their homes every year during the hot season, when they set out every morning before daylight in order to avoid the heat of the sun during the day;—the mode of travelling on foot or on small ponies, almost universal among those who have occasion to make long journeys, of whatever rank or condition;—their mode of providing and dressing their own food under the shade of trees by the way side, without that communication with the people of the towns through which they pass, which could enable their friends to

trace them when they disappear;—the long tracts of grass and wood jungle through which all the roads pass;—the little appearance of road that is any where to be found, and the consequent facility with which they are led aside by bye-paths into places chosen for murder;—the number of such places in wood and grass jungles, rivers, ravines and water-courses by which every road is intersected or bordered;—the unreserved manner in which travellers of the same caste mix and communicate, and the facility with which men can feign different castes;—the right of search every where assumed by custom-house officers, which obliges travellers to display the nature and value of the property they carry;—the paucity of commercial intercourse between towns along any of the great lines of road leading from and to the great seats of our civil and military establishments, in a country where every village produces what its population demands, and consumes almost all that it produces save its raw agricultural produce;—the slow rate of the transit where all produce is carried upon bullocks, and, consequently, the little chance the assassin has of being overtaken and interrupted in his operations;—all these and many other circumstances peculiar to the country, favored the growth of this system, and caused it to spread from one end of India to the other."

* * * * * * * * * * *

That it is a *system*, in the strictest sense of the term, is established; for,

1. The Thugs form a fraternity enjoined to secrecy and mutual fidelity by oaths and *religious* (!) formalities.

2. They use a peculiar dialect or *slang*, by which, with occasional variations, all their bands throughout all parts of India, are enabled to communicate one with another without being understood by any not members of the body.

3. Like the Freemasons, they have certain secret signs in use among them, by which, without speaking, they may discover a brother, or communicate information.

4. Their invariable mode of procedure is to inveigle travellers into solitary spots apt for their terrific purposes, and there to murder and rob them.

5. They are divided into separate bands under distinct leaders, and each band is formed into classes or orders of duty, honor and emolument. These are, 1st, the jamádár; 2ndly, the strangler; 3dly, the assistant, who holds the feet and hands of the victims; 4thly, the bulk of the party, who aid, when necessary, in the bloody work, or who explore and bring intelligence, inveigle travellers, keep watch against discovery, &c.

6. They observe certain superstitious forms of worship. *Káli* or *Devi* or *Bhawáni*—all names of the same hideous deity—is the goddess they adore, a goddess worthy of such cruel and murderous votaries. They are exceedingly superstitious, being greatly addicted to seek for omens, of which they have classified a great many, and arranged their good or evil significancy: these are chiefly the movements and calls of certain animals, as jackals, tigers, vultures, cats, &c.; and they never

set out upon any expedition of *Thuggee* without performing their horrible and senseless demon-worship, in which a sacred pick-axe for grave-digging, duly consecrated, acts a distinguished part:—they deem it endued by *Káli* with prophetic movements, by which it changes the direction of its point, swims on water, obeys the call of the leader, &c., and points out the road to be taken with a prospect of success.

7. Thugs never prey upon each other—but if any one among them betray the secrets of the body or give information leading to the detection of a gang, he is pursued to death most unrelentingly and most surely.

8. They except certain castes or classes of persons from among the objects of their prey—of whom are women, washermen, musicians, dancers, oilmen, bards, a man with a cow, maimed or leprous persons, &c.: these the rules of the Fraternity prohibit the Thugs from victimizing; and to the occasional disregard of the prohibition of late years, i. e. as they themselves express it, to their declension from the strictness of their religious obligations (!) they attribute the disasters that have befallen them in the detection and punishment of so many of them by the system the Supreme Government have put in movement.

9. Though they never *murder* but for booty, and pursue only such as they are led to believe carry about them money or money's worth, yet the smallest trifle is sufficient to sanction the strangling of any unhappy traveller whom they may fall in with. "Eight annas," they say, "is a very good remuneration for murdering a man. We often strangle a victim who is suspected of having two pice!!"

10. "It is a maxim with these assassins, (observes Captain Sleeman,) that 'dead men tell no tales;' and upon this maxim they invariably act. They permit no living witness to their crimes to escape, and therefore never attempt the murder of any party until they can feel secure of being able to murder the whole. They will travel with a party of unsuspecting travellers for days, and even weeks together, eat with them, sleep with them, attend divine worship with them at the holy shrines on the road, and live with them on the closest terms of intimacy, till they find time and place suitable for the murder of the whole!"

Can imagination conceive aught more appalling than the fact, that a race of hereditary assassins, murderers and robbers not by profession merely, but under the supposed sanction of religion, guided and encouraged by a hideous superstition, formed into a fraternity bound to each other by solemn vows, using a secret language and employing significant actions for communicating intelligence, have been for ages pursuing their

dreadful trade over almost the whole surface of India, infesting the public roads, alluring, by the most consummate art, confiding travellers into their snares, not singly only but by tens and thirties, and often even in much greater numbers, following them for days and weeks together till a suitable time and place for the diabolical consummation be found, insinuating themselves meanwhile into not only the confidence but the good-will of their unsuspecting victims—travelling, eating, conversing, sleeping,—nay, performing religious worship with them, only the more securely to destroy by lulling them into unsuspiciousness and security!

2 §. The numbers of this horrid fraternity cannot be ascertained. By Captain Sleeman's "tables of the results of the judicial trials which have taken place at different places since the operations for the suppression of Thuggee commenced," it appears that from 1826 to 1835, *i. e.* in 11 years, not fewer than 1562 prisoners were committed as Thugs—of whom 382 have suffered death, 909 have been transported, 77 imprisoned for life, 21 on security, 71 imprisoned for various terms,—making a total of 1450 convicted and punished; while 21 have been acquitted, 11 escaped before sentence, 31 died before sentence, and 49 turned approvers, *i. e.* king's evidence. He says—

"The extent of good above described has been effected by the arrest of above two thousand Thugs, who have been tried at Indore, Hydrabad, Saugor, and Jubulpore. One hundred and fifty have been tried and convicted at Indore, eighty-four at Hydrabad; and at Saugor and Jubulpore above twelve hundred have been convicted, in one hundred and sixty-seven trials, of the murder of nine hundred and forty-seven persons; while about two hundred and fifty have, in all these trials at Indore, Hydrabad, Saugor and Jubulpore, been admitted as king's evidences on the condition of exemption from the punishment of death and transportation beyond seas for all past offences, provided they placed all those offences on record when required to do so, and assisted in the arrest of their associates in crime."

An estimate may be formed of their probable number over the whole country by their ascertained number in one spot. In p. 153 of the Appendix is given "the number of Thug families" of *one* distinct class or caste, called Sindous Thugs, who were taxed by the Gwalior State, amounting to no fewer than 318! The real number, however, was 440 houses.

"In each of these three hundred and eighteen houses we may allow an average of three men capable of going on Thuggee. Thus the Sindous Thugs may be fairly estimated at nine hundred and fifty-four, particularly as the tax was levied on the houses and not on the persons."

So that if 440, the actual number of villages, be multiplied by 3, the estimated average of men in a family capable of going on Thuggee, we have no fewer than 1320 persons (besides their families) living in one single spot—living by secret murder, and able to pay a *tax* to the Gwalior State of Rs. 8000 yearly!

8 §. The amount of murders committed, doubtless, greatly exceeds those that have been clearly ascertained: yet of these we read—

"These men are commonly tried for one particular case of murder, perpetrated on one expedition, in which case all the gang may have participated, and in which the evidence is the most complete. On an average, more than ten of these cases have been found to occur on every expedition; and every man has, on an average, been on more than ten of these expeditions. The murders for which they are tried, are not, therefore, commonly more than a hundredth part of the murders they have perpetrated in the course of their career of crime. In the last Sessions held at Jubulpore by Mr. Smith for 1834-35, thirty-six cases from Hydrabad, committed by Captain Reynolds, and forty-two cases from other parts, committed by myself, were tried, and two hundred and six prisoners convicted of the murder of four hundred and forty persons. Of these persons the bodies of three hundred and ninety had been disinterred and inquests held upon them, leaving only fifty-five unaccounted for."

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"In one of his reports, the Magistrate of Chittur observes—'I believe that some of the Phánsigars have been concerned in above two hundred murders; nor will this estimate appear extravagant, if it be remembered, that murder was their profession, frequently their only means of gaining a subsistence: every man of fifty years of age, has probably been actively engaged during twenty-five years of his life in murder, and on the most moderate computation, it may be reckoned, that he has made one excursion a year, and met each time with ten victims !!!'"

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"It is not possible to conjecture with any degree of accuracy what number of persons have annually fallen victims, in the Company's territories (in the Madras Presidency) to the barbarous practices of Phánsigars. That for the last four or five years (to 1811) they have amounted to several hundred each year, I have no doubt; but it is certain that formerly a much greater number of persons were annually killed by Phánsigars. This account will not perhaps appear exaggerated, if it be admitted (and the fact has been proved) that there are many considerable gangs of these people who live by murder and robbery; if it should be objected that we seldom hear of persons being murdered or missing, it must be recollected that it is only in cases of large sums of money being lost (as when Lieutenant Blackstone's people, seven in number, were murdered and a thousand Pagodas taken) that inquiry is excited respecting missing people. It is travellers only who are murdered, and many of them poor people, whose disappearance is probably never mentioned out of their own families, who may not attribute their death to the true cause. They murder even coolies, palanqueen boys, fakirs, and bairágis: no one escapes whom they have an opportunity of murdering: the chance is, that every man has a rupee or two about him in money or clothes, and with them the most trifling sum is a sufficient inducement to commit murder. The property of the eleven persons lately murdered by the gang apprehended in the zamindári of Calastry, did not exceed in value thirty pagodas; and though several of the bodies were found, none of their friends have been discovered."

So that we have above the astounding fact, established by actual cases of convicted murderers, that 1200 Thugs had, in the space of 11 years, taken the lives of 94,700 individuals. In the two years of 1834-35, 206 prisoners were convicted of 440 mur-

ders, which would in the same proportion of 10 murders to a conviction, give the additional number of 44,000 murders; a total in the same short period of 11 years of 1,38,700 individuals deprived of life through this atrocious system, and under our own eyes! Human imagination cannot exceed the horrors of such a detail of positive fact judicially ascertained; nature shudders at the recital, and would fain believe the amount of crime and misery unspeakably exaggerated: yet there it stands incapable of being doubted, open to the senses—how frightful is the conviction! Good God! have these awful occurrences taken place under a Christian government, and was it even unsuspected almost, because the whispers of the existence of such a system were heard with an incredulity most natural indeed, but most fatal! Sipahis travelling on furlough appear to form a large portion of the victims to this diabolical system, and not a year has past in which numbers have not disappeared.

If Lord William Bentinck, in addition to the abolition of Satí, had set on foot the operations for the suppression of Thuggee alone,—nay, though it should be shewn, that he had committed errors in judgment far more serious even than have been attributed to his administration, he would seem as an angel from heaven to succour and comfort suffering humanity, and would have entitled himself to everlasting honor among men, to the gratitude of all India and of the world, to the profoundest admiration and respect of philanthropists and legislators, and to the affectionate esteem of every sincere Christian who loves his fellow man, of every shade and nation and condition.

It is among the most inscrutable of the mysteries of Providence, that such crimes and sufferings should be permitted: yet are they no ground for impeaching the rectitude, the wisdom, or the benevolence of his divine rule, until, at least, we have first determined the question of the origin, existence, and permission of all evil, natural and moral, under the eye and government of an omniscient, all-powerful and all-gracious Being, the maker, ruler, and judge of all intelligent and moral creatures.

But while there is here a fresh call upon Christians for adoring humility and for a believing confidence, the only comfort under what we cannot understand yet feel to be so afflictive, that the "Judge of all the earth will do right"—the whole body of Christians everywhere is equally called upon by a voice as from heaven, and with an energy that no words can embody, to hold out the helping hand of mercy and to succour "the souls *appointed else to die*"—to arrest the hand of the secret assassin that skulks in every path, and to rescue his hapless prey—to send the gospel of Christ into every district and town and

village, that heaven-given and sovereign moral panacea, the true and only remedy for the miseries of man, effectively corrective of his vices by putting an end to the miserable infatuations of a blinded and superstitious people, whose very deities are positive identifications of all wickedness, and their worship essential impurity, cruelty, and unrighteousness. Awake thee, Christian, to the call of God, of conscience, of charity, of mercy, and deliver the souls and bodies of your fellow men "from going down to the pit"—losing at once the life that now is and, must we not awfully apprehend, of that which is to come? since the murderers and the murdered are, without doubt, alike the slaves of sin, the willing servants of unholy and malicious demons, "without God, without Christ," and, to an immeasurable extent, "without hope in the world!"

4 §. One of the worst parts of the system is that of River-Thuggee, which appears to be practised from Calcutta to Patna almost daily, and under our own eyes! The River Thugs of Bengal are said to be chiefly found in the districts of Bankúra and Burdwán. This mode of plying the bloody trade, is to purchase or hire boats, which are always kept particularly clean and inviting. In these the mangie and boatmen are all disguised Thugs;—others of the gang act the part of land-travellers, who fall in as it were with wayfarers, and entering into conversation with them, induce them eventually to propose themselves or accede to a proposition from the decoyers to pursue their journey by water. The thug-boat, of course, is recommended, and with much art the victims are allured to enter it: once entered, they never escape! The thug-boat is like those caverns of the damned, over the gates of which the Italian poet imagines to be inscribed the terrific sentence—

Lasciate ogni speranza voi che entrate—

'Leave hope behind, all ye who enter.' The usual mode is to push out at once into the stream, to occupy the attention of the travellers by singing or conversation, and watching an opportunity when no other boats are near, hastily to strangle the poor wretches. To make sure of the work, their backs are also broken, and the most sensible parts of the body bruised by kicks, and then from a door in the side the bodies are pushed into the stream. No blood is shed, because the water would thereby be discoloured and murder evident—while, by the course pursued, each floating body is passed by without heed or suspicion as the carcass of some poor mortal who died naturally, that was, from want of means or concern, only nominally burnt and sent into the stream to find its last home in dissolution! The heart sickens at such recitals; and but for the necessity of exhibiting the evil that it may be corrected, the reader must positively desist from the very excess of horror. There are ascertained to be 222 River

Thugs plying their trade of blood in eighteen boats, who pass up and down the Ganges during the period from November to February annually.

5 §. Nothing serves so much to exhibit the deep-rooted evil of the system as the facts following:—

1st. That the miserable murderers have no conscience of the enormity of their sin; rather, that it is with them the regular course of their allotted mode of life, prescribed, encouraged, and favoured by the deity they serve. "The Thug associations," (observes Captain Sleeman,) "which we are now engaged in suppressing, have been taught by those whom they revere as the expounders of the will of their deity, that the murders they perpetrate are pleasing to her, provided they are perpetrated under certain restrictions, attended by certain observances, and preceded and followed by certain rites, sacrifices, and offerings. The deity who, according to their belief, guides and protects them, is ever manifesting her will by signs; and as long as they understand and observe these signs, they all consider themselves as acting in conformity to her will; and, consequently, fulfilling her wishes and designs. On all occasions and in all situations they believe these signs to be available, if sought after in a pure spirit of faith, and with the prescribed observances; and as long as they are satisfied that they are truly interpreted and faithfully obeyed, they never feel any dread of punishment either in this world or the next."

"There are Thugs at Jubulpore from all quarters of India; from Lodheeana to the Carnatic, and from the Indus to the Ganges. Some of them have been in the habit of holding, what I may fairly call unreserved communication with European gentlemen for more than twelve years; and yet there is not among them one who doubts *the divine origin of the system of Thuggee*—not one who doubts, that he and all who have followed the trade of murder with the prescribed rites and observances, were acting under the immediate orders and auspices of the goddess Devi, Durgá, Káli, or Bhawáni, as she is indifferently called, and consequently there is not one who feels the slightest remorse for the murders which he may, in the course of his vocation, have perpetrated or assisted in perpetrating. A Thug considers the persons murdered precisely in the light of victims offered up to the goddess; and he remembers them, as a priest of Jupiter remembered the oxen, and a priest of Saturn the children sacrificed upon their altars. He meditates his murders without any misgivings,—he perpetrates them without any emotions of pity, and he remembers them without any feelings of remorse. They trouble not his dreams, nor does their recollection ever cause him inquietude in darkness, in solitude, or in the hour of death."

In conversations held with Thugs, Captain Sleeman elicited their own actual notions and feelings on these and other points.

"*Q.*—Do you ever recollect any misfortune arising from going on when a hare crossed the road before you?

"*Nasir, of Singhapore.*—Yes; when General Doveton commanded the troops at Jhalna we were advancing towards his camp; a hare crossed the

road; we disregarded the omen, though the hare actually screamed in crossing, and went on. The very next day I, with seventeen of our gang, were seized; and it was with great difficulty and delay that we got our release. We had killed some people belonging to the troops, but fortunately none of their property was found upon us.

"*Q.*—And you think these signs are all mandates from the deity, and if properly attended to, no harm can befall you?

"*Nasir.*—Certainly; no one doubts it; ask any body. How could Thugs have otherwise prospered? Have they not everywhere been protected as long as they have attended religiously to their rules?"

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"*Q.*—But if there was such a deity as *Bhawáni*, and she were your patroness, how could she allow me and others to seize and punish so many Thugs?"

"*Nasir.*—I have a hundred times heard my father and other old and wise men say, when we had killed a sweeper and otherwise infringed their rules, that we should be some day punished for it; that the European rulers would be made the instruments to chastise us for our disregard of omens, and neglect of the rules laid down for our guidance."

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"*Sahib.*—There have been several gurdies (inroads) upon Thuggee, but they have ended in nothing but the punishment of a few; and, as *Nasir* says, we have heard our fathers and sages predict these things as punishments for our transgression of prescribed rules; but none of them ever said that Thuggee would be done away with.

"*Q.*—But tell me freely; do you think *we* shall annihilate it?

"*Sahib.*—How can the hand of man do away with the works of God?"

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"*Q.*—And you believe that if you were to murder without the observance of the omens and regulations, you would be punished both in this world and the next, like other men?

"*Sahib.*—Certainly; no man's family ever survives a murder: it becomes extinct. A Thug who murders in this way, loses the children he has, and is never blessed with more.

"*Q.*—In the same manner as if a Thug had murdered a Thug?

"*Sahib.*—Precisely; he cannot escape punishment.

"*Q.*—And when you observe the omens and rules, you neither feel a dread of punishment here nor hereafter?

"*Sahib.*—Never.

"*Q.*—And do you never feel sympathy for the persons murdered,—never pity or compunction?

"*Sahib.*—Never.

"*Q.*—How can you murder old men and young children without some emotions of pity—calmly and deliberately as they sit with you and converse with you,—and tell you of their private affairs,—of their hopes and fears,—and of the wives and children they are going to meet after years of absence, toil and suffering?

"*A.*—From the time that the omens have been favorable, we consider them as victims thrown into our hands by the deity to be killed; and that we are the mere instrument in her hands to destroy them: that if we do not kill them, she will never be again propitious to us, and we and our families will be involved in misery and want.

"*Q.*—And you can sleep as soundly by the bodies or over the graves of those you have murdered, and eat your meals with as much appetite as ever?

"*Sahib.*—Just the same; we sleep and eat just the same, unless we are afraid of being discovered.

"*Q.*—And when you see or hear a bad omen, you think it is the order of the deity not to kill the travellers you have with you or are in pursuit of?

"*Sahib.*—Yes; it is the order not to kill them, and we dare not disobey."

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"*Q.*—That is, you think an institution formed by *Devi*, the goddess, cannot be suppressed by the hand of man?

"*Nasir.*—Certainly I think so.

"*Q.*—But you think that no man is killed by man's killing, "*admee ke márne se koee murta nuheen;*" that all who are strangled, are strangled, in effect, by God.

"*Nasir.*—Certainly.

"*Q.*—Then by whose killing have all the Thugs who have been hung at Saugor and Jubulpore been killed?

"*Nasir*—God's of course.

"*Q.*—You think that we could never have caught and executed them but by the aid of God?

"*Nasir.*—Certainly not.

"*Q.*—Then you think that so far we have been assisted by God in what we have done?

"*Nasir.*—Yes.

"*Q.*—And you are satisfied that we should not have ventured to do what we have done, unless we were assured that our God was working with us, or rather that we were the mere instruments in his hands?

"*Nasir.*—Yes, I am.

"*Q.*—Then do you not think that we may go on with the same assurance till the work we have in hand is done; till, in short, the system of Thuggee is suppressed?

"*Nasir.*—God is Almighty!

"*Q.*—And there is but one God?

"*Nasir.*—One God above all gods.

"*Q.*—And if that God above all gods supports us, we shall succeed?

"*Nasir.*—Certainly.

"*Q.*—Then we are all satisfied that he is assisting us, and therefore hope to succeed even in the Duckun?

"*Nasir.*—God only knows!"

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"*Q.*—Are you never afraid of the spirits of the persons you murder?

"*Nasir.*—Never; they cannot trouble us.

"*Q.*—Why? Do they not trouble other men when they commit murder?

"*Nasir.*—Of course they do. The man who commits a murder is always haunted by spirits. He has sometimes fifty at a time upon him, and they drive him mad.

"*Q.*—And how do they not trouble you?

"*Nasir.*—Are not the people we kill, killed by the orders of *Devi*?

"*Kuleean.*—Yes, it is by the blessing of *Devi* that we escape that evil.

"*Dorgha.*—Do not all whom we kill go to Paradise, and why should their spirits stay to trouble us?

"*Inaent.*—A good deal of our security from spirits is to be attributed to the *roomal* (handkerchief) with which we strangle.

"*Q.*—I did not know that there was any virtue in the roomal.

"*Inaent.*—Is it not our *sikka*, (ensign) as the pick-axe is our *nishan*, (standard)?

"*Feringeea.*—More is attributable to the pick-axe. Do we not worship it every seventh day? Is it not our standard? Is its sound ever heard

when digging the grave by any but a Thug? And can any man even swear to a falsehood upon it?

"*Q.*—And no other instrument would answer, you think, for making the graves?

"*Nasir.*—How could we dig graves with any other instruments? This is the one appointed by *Devi* and consecrated, and we should never have survived the attempt to use any other."

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"*Q.*—When you have a poor traveller with you, or a party of travellers who appear to have little property about them, and you hear or see a very good omen, do you not let them go, in the hope that the virtue of the omen will guide you to better prey?

"*Dorgha,* (Musulman.)—Let them go—never, never!—*kubhee nuheen, kubhee nuheen.*

"*Nasir,* (Musulman, of Telingana.)—How could we let them go? Is not the good omen the order from heaven to kill them, and would it not be disobedience to let them go? If we did not kill them, should we ever get any more travellers?"

2nd. That it has been and is connived at and encouraged by native powers, zemindars, policemen in our service (!) and others benefitting by it in the shape of presents or taxes. The work of Captain Sleeman abounds in proofs and examples of this appalling fact:—

"There can be no doubt that such persons are allowed to reside in Jugumunpore; as in April last, when in camp near to that place, the Umlah of my court visited the place, and the houses of the Thugs situated close under the Rájá's fort were pointed out to them among the other curiosities. Nothing like concealment was attempted, they being told 'there are so many of this cast, and so many of that, and there you see *one hundred houses of Thugs.*'"

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"The sum collected from Thugs at Sindouse was five thousand rupees per annum, making the number of *houses two hundred;* but most of these houses, in order to evade the tax, contained three or four Thugs, besides their women and children. The probable number of Thugs might at a low rate be considered 400!!! Merchants came from Benares to purchase their spoils at a cheap rate."

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"I knew the inhabitants of the Thannahs through which it passes, to bear, rather a bad character for plunder, particularly of boats, as is stated above and was convinced that the men had been murdered, and that many others must have shared the same fate:—as it was impossible that such crimes would have been committed, and never heard of, without the connivance and gross negligence of the Police Officers of Gooltingunge and Cusmer."

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"Native Hindoo Princes hardly ever punished these people unless they had by some accident murdered some priest or public officer of the court, in whom they felt particularly interested. While their grief or resentment lasted, they were seized and punished, but no longer.

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The Magistrate of Sarun says—"It was impossible that such crimes could have been committed and never heard of, without the connivance and gross negligence of the Police officers. I suspended them all."

Of some who were seized, Captain Sleeman observes:—

"They alleged that they were servants of Rughoo Jee, Rájá of Nágpore; and that they paid tribute to that sovereign on account of and from the proceeds of Thuggee. Two months subsequently they all escaped from their confinement in the house of the above Beehar!"

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"The want of sympathy between men of different castes or different places of abode is, unhappily, the grand characteristic of Indian society; and as long as these assassins forbear to murder in and about the places where they reside, and conciliate or keep in ignorance the local police authorities, they are sure of being cherished as among the dearest members of society."

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"Mr. Wilson writes to me on the 3rd December, 1834—'It is painful to observe that wherever the Thugs go they are invariably protected by the zamindárs, and the premises of the Thákurs or principal landholders are the certain spots to find them in.' This observation, so just with regard to the districts east of the Jumna, has been, unhappily, found equally applicable to every other part of India to which our operations have extended. The zamindárs or landholders of every description have every where been found ready to receive these people under their protection from the desire to share in the fruits of their expeditions, and without the slightest feeling of religious or moral responsibility for the murders which they know must be perpetrated to secure these fruits. All that they require from them is a promise that they will not commit murders within their estates, and thereby involve them in trouble."

3rd. That it is the belief of the Thugs, that only their violation of the rules of their *religion* and their victimizing forbidden persons, as women, &c. has occasioned their calamities and the seizure and execution of so many of their number.

"We see God is assisting you, and that *Devi* has withdrawn her protection on account of our transgressions. We have sadly neglected her worship. God knows in what it will all end."

"*Q.*—True, God only knows; but we hope it will end in the entire suppression of this wicked and foolish system; and in the conviction on your part that *Devi* has really had nothing to do with it.

"*Nasir.*—That *Devi* instituted Thuggee, and supported it as long as we attended to her omens and observed the rules framed by the wisdom of our ancestors, nothing in the world can ever make us doubt."

One of the approvers (men who had turned king's evidence) exclaimed to another, speaking of past success—

"*Nasir.*—Ah! *Devi* took care of you then; and why? Was it not because you were more attentive to her orders?

"*Zolfukar.*—Yes; we had then some regard for *religion*. (!) We have lost it since. All kinds of men have been made Thugs, and all classes of people murdered without distinction, and little attention has been paid to omens. How after this could we expect to escape?

"*Nasir.*—Be assured that *Devi* never forsook us till we neglected her."

4th. That the strict forms of English or Mahammadan judicial inquiry, adapted to a state of society and natural character far in advance of anything to be found in India, as well as the incredulity of individual magistrates and judges, operate as *positive evils*, in rendering conviction difficult or in precluding

it altogether, and in actually encouraging the system in many places. It might be thought invidious to specify names; but truth, mercy and justice are above all personal considerations, and they cannot, therefore, be sacrificed to a mistaken courtesy and tenderness, to a blindness that, if its motive be somewhat excusable, cannot yet be defended in reason or religion.

"Unfortunately few of the numerous Phánsigars that have at different times been apprehended, could be convicted in accordance with the evidence required by the Mahammadan criminal law; which admitting not the testimony of accomplices, and rarely the sufficiency of strong circumstantial evidence, unless confirmed by the confession of the culprits, their adherence to protestations of innocence has alone, but too frequently, exempted them from punishment. Those that have been tried and released becoming greater adepts in deceit, have, together with their old propensities, carried with them a knowledge of the form of trial and of the nature of the evidence requisite to their conviction."

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"I hope you will excuse me when I start a doubt regarding the plan you have at present in view, of sending the persons to Cawnpore from this zillah, to be there tried for the respective cases. You will, I am sure, excuse my fearing the result, when I mention that Mr. Wright apprehended seventy-six, of whom seventeen made confessions which strongly criminated the remaining fifty-nine who denied. Amongst these denials are several suspicious circumstances, and once or twice the property was produced from their houses and recognized. Those who denied and those who confessed were alike released by one sweeping order of the Nizamut Adawlut, without security or any thing else."—Letter of G. Stockwell, Esq.

"My operations against them," says Mr. W. A. Pringle, Sessions Judge, Zillah Sarun, writing to Lieut. Ramsay, Assist. General Superintendent, "which at that time promised so well, were subsequently baffled by Mr. Elliot, the Circuit Judge; for the Thugs were acquitted by him, and the man I deputed, and who was so active in apprehending them, was not only imprisoned but sentenced to exposure on an ass and corporal punishment! My own conduct was visited with the severest censure; and both the Government and Nizámut Adawlut were led into a belief, that there was no such gang of Thugs, and that the crime, if it existed at all, was very limited in its extent."

"For myself it is quite enough to know, that all I then brought to light has proved to be true, and much more; though it is melancholy to reflect on the loss of human life, which might have been prevented, had I obtained credit for my assertions, and been allowed to prosecute the researches which I had so successfully commenced more than eight years ago; and which must have speedily led to an exposure of the extensive existence of the crime of Thuggee, and to the apprehension of many of the Thugs themselves."

Now these things should not be. The bare suspicion that such evils exist, should be deemed to authorize—nay, to urge to the most wakeful attention to the slightest appearance of the dreaded evil, and to the utmost alertness in bringing the facts of the matter to light. Captain Sleeman observes in the note, p. 22,—

"It has been every where found dangerous for a magistrate to make it appear to his native police officers, that he believes or wishes to believe that the crime of Thuggee has entirely ceased within his jurisdiction; for

they will always be found ready to avail themselves of such an impression to misrepresent cases that might otherwise lead to discoveries of great importance. Bodies of travellers that have been strangled by Thugs have, in numerous instances, been either concealed or represented by the police as those of men who had died of disease, or been killed by tigers, and have been burned without further inquiry, when a careful inquest by impartial persons would have shown the marks of strangulation upon their necks. Landholders of all descriptions, whether ostensibly intrusted with the police duties of their estates or not, will, in the same manner, always endeavour to conceal the discovery of murders perpetrated within them by these people, under a magistrate anxious to believe that the crime does not exist within his division. In some part of India heavy penalties are injudiciously imposed upon landholders and police officers within whose estates or jurisdictions bodies of murdered men may be found, unless they can produce the perpetrators, which is, in effect, to encourage the crime by discouraging the report of those discoveries that might lead to the arrest and conviction of the murderers."

5th. That there exists an awful absence of all sympathy with their fellows in the national mind.

"Unhappily there are in India few native chiefs who have any great feelings of sympathy even with the inhabitants of their own territories beyond their own family or clan, or any particular desire to protect them from the robber or the assassin; and no instance can, I believe, be found of one extending his sympathies or his charities to the people of any other territory. They have, however, all a feeling of strong pride in claiming for their own territory the privilege of a sanctuary for the robbers and assassins of all other territories; while their public officers of every description and landholders of every degree convert this privilege, when conceded to their chiefs, into a source for themselves."

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"They all know that this system of merciless and indiscriminate assassination was still more general than that of the Pindaries, that it was the growth of ages, extended all over India, and being founded in the faith of religious *ordinance* and *dispensation*, had become so deeply rooted in the soil, that nothing but the interposition, under Providence, of the Supreme Government, and the acquiescence, support and co-operation of all its dependent chiefs, could possibly extirpate it. But, as in the case of the Pindaries, many of these native chiefs or their officers and landholders, nevertheless sacrificed with reluctance the revenues they were in the habit of deriving from these people, and with still more the pride of being thought able to afford to them that asylum which others were obliged to deny, and, consequently, the *reputation* of being able to refuse with impunity an acquiescence which others were obliged to concede to the Supreme Government; and such men availed themselves with avidity of the indolence or indifference of the European functionaries by whom our Government happened to be represented."

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"But it must be admitted that this evil has prevailed in our own provinces as much as in Native States; and if I were called upon to state any single cause which has operated more than any other to promote its extension, I should say it was the *illogical* application in practice of the maxim, 'that it is better ten guilty men should *escape* than that one innocent man should *suffer*.' It is no doubt better that ten guilty men should *escape* the *punishment of death*, and all the eternal consequences which may result from it, than that one innocent man should suffer *that punishment*; but it is not better that ten assassins by profes-

sion should escape, and be left freely and impudently to follow every where their murderous trade, than that one innocent man should *suffer the inconvenience of temporary restraint;* and wherever the maxim has been so understood and acted upon, the innocent have been necessarily punished for the guilty. In a country like India, abounding in associations of this kind, and with every facility they could desire to promote their success, and with little communion of thought or feeling between the governing and the governed, the necessity of prosecuting gang robbers and murderers, with such a maxim so understood and acted upon, is often found to be a greater source of evil to the families and village communities who have suffered, than the robbers and murderers themselves; for the probability is always in favor of the criminals being released, however notorious their character and guilt, to wreak their vengeance upon them at their leisure, after the innocent and the sufferers have been ruined by the loss of time and labour wasted in attendance upon the Courts to give unavailing evidence."

6th. That the Thugs themselves are as much the proper objects of commiseration as their crimes are of a just and irrepressible abhorrence and indignation, since they are from their very childhood trained to this diabolical trade, thus taught them by those whom nature urges and duty obliges them to reverence and obey.

"Phánsigars bring up all their male children to the profession, unless bodily defects prevent them from following it. The method observed in initiating a boy is very gradual. At the age of ten or twelve years, he is first permitted to accompany a party of Phánsigars. One of the gang, generally a near relation, becomes his *ustad* or tutor, whom the child is taught to regard with great respect, and whom he usually serves in a menial capacity, carrying a bundle, and dressing food for him. Frequently the father acts as the preceptor to his son. In the event of being questioned by travellers whom he may meet, the boy is enjoined to give no information further than that they are proceeding from some one place to another. He is instructed to consider his interest as opposed to that of society in general, and to deprive a human being of life is represented as an act merely analogous and equivalent to that of killing a fowl or a sheep. At first, while a murder is committing, the boy is sent to some distance from the scene, along with one of the watchers: then allowed to see only the dead body: afterwards more and more of the secret is imparted to him; and, at length, the whole is disclosed. In the mean time a share of the booty is usually assigned to him. He is allowed afterwards to assist in matters of minor importance, while the murder is perpetrating: but it is not until he has attained the age of 18, 20, or 22 years, according to the bodily strength he may have acquired, and the prudence and resolution he may have evinced, that he is deemed capable of applying the *Dhouti*, nor is he allowed to do so, until he has been formally presented with one by his *ustad*. For this purpose a fortunate day being fixed upon, and the time of the *Desserah* is deemed particularly auspicious, the preceptor takes his pupil apart and presents him with a *Dhouti*, which he tells him to use in the name of *Jayi;* he observes to him that on it he is to rely for the means of subsistence, and he exhorts him to be discreet and courageous. On the conclusion of this ceremony, his education is considered to be complete,—he is deemed qualified to act as a Phánsigar, and he applies the noose on the next occasion that offers.

"After his initiation, a Phánsigar continues to treat his preceptor with great respect. He occasionally makes him presents, and assists him

in his old age; and, on meeting him after a long absence, he touches his feet in token of reverence."

"Such is the effect of the course of education I have described, strengthened by habit, that Phánsigars become strongly attached to their detestable occupation. They rarely, if ever, abandon it*. Some, narrowly escaping the merited vengeance of the law and released from prison under security, could not refrain from resuming their old employment; and those who, bending under the weight of years and infirmities, are no longer able to bear an active or principal part, continue to aid the cause by keeping watch, procuring intelligence, or dressing the food of their younger confederates."

"Mr. Wilson, Sept. 1835, observes of Makeen Lodhee, one of the approvers, that 'He is one of the best men I have ever known!' and I believe that Makeen may be trusted in any relation of life save that between a Thug who has taken the *auspices* and a traveller with something worth taking upon him. They all look upon travellers as a sportsman looks upon hares and pheasants; and they recollect their favorite *Belas* or places for murder, as sportsmen recollect their best sporting grounds, and talk of them, when they can, with the same kind of glee!"

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"Bhunmee is a mild respectable kind of man, who would certainly not appear born for a gallows, and I hope you will let him remain with me.

"I feel interested, too, for the whole of Laek's family, among whom I do not think there is naturally any vice; and, shocking as their proceedings would appear at home, very many palliating circumstances evidently exist here, and we must be guided by what is expedient. To Laek the sentence of any of his brothers would be most disheartening. When he heard of their arrest, he repeated with great feeling a Hindustáni verse to this effect:—'I was a pearl once residing in comfort in the ocean. I surrendered myself, believing I should repose in peace in the bosom of some fair damsel—but, alas! they have pierced me, and passed a string through my body, and have left me to dangle in constant pain as an ornament to her nose.' I will have his narrative taken and sent to you."

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"What constitutes the most odious feature in the character of these murderers, is, that, prodigal as they are of human life, they can rarely claim the benefit of even the palliating circumstance of strong pecuniary temptation. They are equally strangers to compassion and remorse; they are never restrained from the commission of crimes by commiseration for the unfortunate traveller; and they are exempted from the compunctive visitings of conscience, which usually follow, sooner or later, the steps of guilt. 'Phansigari,' they observe with cold indifference, blended with a degree of surprize, when questioned on this subject, 'is their business,' which, with reference to the tenets of fatalism, they conceive themselves to have been pre-ordained to follow. By an application of the same doctrine, they have compared themselves, not inaptly, to tigers; maintaining, that as these ferocious beasts are impelled by irresistible necessity, and fulfil the designs of nature in preying on other

* Three are known to have engaged in the service of the Company as Sepoys. When closely pursued, Thugs often enter the Regiments of Native Chiefs, or engage in some other service till the danger is over. A great many of the most noted Thugs now in India, are in Scindheea's Regiments, at Gwalior, and in those of Oudepore, Joudpore, Jypore, &c., and it is almost impossible to get them, as they always make friends of the Commandants by their presents and their manners. Some are in the Baroda Rájá's service, others were in the King of Oude's service, but that is not now a safe one for them.

animals, so the appropriate victims of the Phánsigars are men, and that the destiny of those whom they kill 'was written on their foreheads*.'

"This state of moral insensibility and debasement is calculated to give birth to pity, while it aggravates the horror with which we contemplate their atrocities. It ought not to be forgotten that, unlike many who adopt criminal courses, the Phánsigars had not previously to divest themselves of upright principles, to oppose their practice to their feelings; but that, on the contrary, having been trained up from their childhood to the profession, they acquired habits unfitting them for honest and industrious exertion: that a detestable superstition lent its sanction to their enormities: and that they did but obey the instructions, and imitate the examples of their fathers."

"We all feel pity sometimes, says a Thug, but the *goor* of the Tuponee changes our nature. It would change the nature of a horse. Let any man once taste of that *goor* and he will be a Thug, though he know all the trades and have all the wealth in the world. I never wanted food; my mother's family was opulent, her relations high in office. I have been high in office myself, and became so great a favorite wherever I went that I was sure of promotion: yet I was always miserable while absent from my gang, and obliged to return to Thuggee. My father made me taste of that fatal *goor* when I was yet a mere boy; and if I were to live a thousand years I should never be able to follow any other trade."

The Ramaseeana, or Thug Slang Vocabulary, exhibits little else than a jargon of words of different languages, more or less corrupted, and tropical applications of known terms with perhaps some few new coinages for purposes of secrecy.

If it should seem extraordinary to any that such countless murders of natives should occur while not one is known of a European suffering, we refer them to Dr. Sherwood, who writes—

"I have heard of no instance in which a European was murdered by Phánsigars. The manner in which they are accustomed to travel in India, is, perhaps, generally sufficient to exempt them from danger; added to which, apprehension of the consequences of strict inquiry and search, should a European be missing, may be supposed to intimidate the Phánsigars,—at least in the dominions of the Company. Similar reasons influence them in sparing coolies and parties charged with the property of English gentlemen, combined with the consideration, that while such articles would generally be useless to the Phánsigars, they would find difficulty in disposing of them, and might incur imminent danger of detection in the attempt.

"That the disappearance of such numbers of natives should have excited so little interest and inquiry as not to have led to a general knowledge of those combinations of criminals, will naturally appear extraordinary. Such ignorance, certainly, could not have prevailed in England, where the absence, if unaccounted for, of even a single person, seldom fails to produce suspicion, with consecutive investigation and discovery."

Many deeply affecting relations are scattered throughout this horribly interesting work, which we recommend to universal perusal. We could only wish, as before stated, that the

* A Thug will never kill a tiger, and believes that no man who has violated this rule ever survived long. They believe that no tiger will ever kill a Thug, unless he has secreted some booty, or cheated some of the gang out of their just share. A mere tyro or under-strapper they think a tiger may kill, provided he be not of good Thug descent.

information it conveys were systematized, so that it could be both accurately remembered and advantageously referred to. Should not Captain Sleeman himself find leisure for the digest suggested, we shall certainly endeavour to see it taken in hand, deeming it of very great importance, as we are sure all our readers will acknowledge. May the God of all the families of the earth speedily send forth his blessed light and truth into all the dark places of the earth, which are full of the habitations of cruelty* !

CIVSURENSIS.

Poetry.

THE AGED PILGRIM.

[FOR THE CALCUTTA CHRISTIAN OBSERVER.]

'Tis twenty years since, said a solemn voice—
It was the voice of one, who long had trod
The narrow way. 'Tis twenty years since what?
Another voice was heard to ask. My son,
'Tis twenty years since a most sad event
Befel me; since a very bitter cup
Of woe was put into my hands to drink.
Not soon exhausted were its bitter dregs;
For months and years I drank that bitter cup.
Life was no longer sweet; my joys were gone;
I fainted oft under the chastening rod,
And thought that I should ne'er see peace again.
But twenty years are gone, and now I look
With calmness on that dark and trying scene.
That overwhelming grief now little seems—
That poignant sorrow now exists no more—
I see the good that bitter cup has done;
It was a medicine, nauseous indeed,
But salutary; and I now can say,
"'Twas good for me that I afflicted was.
Before affliction came I went astray;"
Forgot my God; indulged a carnal mind;
Loved this vain world too much; and thought
But little of a growth in holiness;
And felt but faint desires after that world
Of light, where all the saints are with the Lord.
But now I feel a change; now this vain world

* One passage we cannot forbear extracting from the note in p. 77, respecting the worship of *Durgá* at Káli Ghát, and which strongly supports the excellent address in another part of this month's OBSERVER, dissuading Christians from attending the *nautches* given by monied natives during the Durgá holidays.

"They have got a notion, that in Calcutta even the Christians attend her worship and make offerings to her temple; and I believe the priests have always actually made offerings to her image on great occasions in the name of the Hon'ble Company, out of the rents of the land with which Government has endowed the temple. European gentlemen and ladies frequently attend the nautches and feasts of her great days in the *Durgá Pújá;* and as these feasts are part of the religious ceremonies, this innocent curiosity is very liable to be misconstrued by people at a distance from the scene, and should not therefore be indulged."

Allures but little; and I feel a wish,
A growing wish, sometimes a strong desire,
To stand complete in all the will of God,
To join the perfect spirits of the just,
And see my blessed Saviour face to face.
And what will twenty years to come produce?
O what a change on me, and on my friends!
A change as great as man can undergo;
For little do I think that I and those
Of my own standing will be found on earth
After another twenty years are fled.
With interest deep do I anticipate
That most important change. O what is death!
But why afraid? Think of atoning blood;
Think of that sacrifice of highest worth
Which Jesus offered, and which God approved;
The blood of Jesus cleanses from all sin.
Think of His promise never to cast out,
For any reason, "those who come to Him."
Yes! there, my soul, thou hast a firm support;
On Jesus trust, and fear not the last hour!
It will be sweet to meet in paradise
The fellow travellers of my younger days,
And those companions of my toils and woes,
With whom I fought and travelled long on earth;
And those who are my fellow travellers still,
With whom I still associate and speak
Of better things, and of a better world.
Then we shall have no sins to mourn—no griefs
To tell—no sighs to heave—no fears t' express.
Oh what a change compared with earthly things!
Oh how delightful thus to meet the saints,
Beyond the reach of pain, and sin and death!
What inward joys! what glorious scenes around!
What lofty songs of grateful praise to Him
Who lov'd us, and redeem'd us with His blood!
Oh who can doubt that it is gain to die!

ON PROVIDENCE.

[FOR THE CALCUTTA CHRISTIAN OBSERVER.]

Even as a mother, o'er her children bending
Yearns with maternal love: her fond embraces
And gentle kiss to each in turn extending,
One at her feet, one on her knees she places,
And from their eyes and voice and speaking faces,
Their varying wants and wishes comprehending,
To one a look, to one a word addresses,
Even with her frowns a mother's fondness blending—
So o'er us watches Providence on high,
And hope to some, and help to others lends;
And yields alike to all an open ear;
And when she seems her favours to deny,
She for our prayers alone the boon suspends,
Or seeming to deny, she grants the prayer.

From Filicaja, by Stafford.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Aug. 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)
	Obsd. Heat of Barometer.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,654	82,3	87,3	85,2	W.	,642	82,2	82,3	82,3	calm.	,614	82,8	84,5	82,3	calm.	,592	83,3	86,5	83,0	S.	0,13	
2	,742	83,8	86,5	83,6	W.	,734	84,7	89,2	85,4	S. W.	,718	84,5	86,8	84,0	S. E.	,690	84,1	85,4	84,4	S. E.		
3	,766	85,0	89,2	86,3	S.	,746	86,5	92,2	87,5	W.	,696	87,1	93,5	88,4	WSW.	,688	87,5	92,2	87,5	WSW.		
4	,710	85,3	90,0	85,6	W.	,700	87,0	93,4	88,0	S.	,654	87,9	94,2	88,8	S.	,634	85,3	84,6	83,6	N.	0,51	
5	,680	84,4	87,0	85,5	E.	,662	85,8	90,7	88,3	N. E.	,598	87,1	93,1	89,0	N. E.	,566	87,2	93,8	89,4	N. E.		
6	,598	86,2	88,8	86,5	ENE.	,570	87,4	92,9	88,6	N. E.	,504	89,0	95,0	90,8	E.	,490	86,0	86,8	87,0	S. E.		
7	,522	84,6	89,0	87,0	E.	,500	85,7	93,4	89,5	E.	,456	84,0	83,8	83,8	E.	,446	84,0	83,5	83,8	E.	0,38	
8	,480	85,1	87,8	85,4	E.	,472	86,1	91,9	88,5	N. E.	,412	84,8	84,0	85,5	E.	,396	85,6	86,3	86,0	E.	0,45	
9	,488	85,0	88,0	85,5	E.	,490	86,8	87,4	87,2	E.	,480	84,5	84,8	84,5	E.	,460	84,6	84,8	84,0	E.		
10	,648	84,5	87,3	85,3	E.	,648	83,3	83,5	83,2	E.	,620	84,5	85,4	84,9	E.	,596	84,3	84,0	84,8	S.	0,23	
11	,686	84,3	88,0	84,5	S.	,672	86,2	91,0	85,8	S.	,624	85,3	87,3	85,0	S. W.	,598	85,5	89,0	86,0	S.		
12	,700	85,4	90,0	86,5	E.	,690	86,5	92,3	87,0	S. E.	,650	88,5	93,0	86,8	H. S.	,620	87,9	89,5	86,5	S. E.		
13	,732	84,5	85,0	83,6	E.	,728	84,2	83,5	84,1	S. E.	,678	84,7	85,5	84,5	calm.	,652	83,5	82,2	83,8	calm.	0,28	
14	,698	83,3	85,8	84,5	S.	,688	83,5	86,3	84,8	S.	,639	82,9	84,4	84,6	S.S.E.	,634	83,0	85,3	84,7	S.	0,52	
15	,656	84,3	87,0	84,8	W.	,638	84,7	87,3	85,2	S.	,586	85,4	87,4	85,7	S.	,550	85,0	87,0	85,7	S.		
16	,610	85,5	89,5	87,5	S. E.	,610	86,7	93,4	88,9	S.	,544	86,5	89,5	88,5	E.	,536	86,0	88,7	88,3	calm.		
17	,702	85,5	89,9	86,0	E.	,690	86,3	92,7	87,7	S. E	,648	83,5	82,5	82,1	calm.	,640	84,5	85,0	84,0	calm.	1,31	
18	,680	84,5	87,5	85,1	ENE.	,674	85,0	87,8	86,5	ENE.	,626	85,4	90,3	86,8	E.	,600	85,3	88,7	86,8	E.	0,32	
19	,620	83,8	87,5	85,0	N. E.	,596	85,0	89,5	86,8	N.	,536	86,5	92,0	89,5	E.NE.	,514	86,3	88,9	87,5	N.		
20	,568	84,6	89,5	85,0	E.	,552	86,4	93,0	87,2	E.	,482	87,5	93,0	88,2	N. E.	,462	87,9	92,3	88,8	N. E.		
21	,450	83,7	84,5	82,7	E.	,436	83,9	87,2	84,5	H. E	,376	82,6	81,8	81,5	S.SE.	,370	82,4	80,4	81,0	S.	1,13	
22	,534	82,2	83,2	81,5	S. W.	,534	83,3	86,0	83,5	S.	,524	85,0	87,4	85,5	S.	,518	84,9	86,8	85,0	S.	0,30	
23	,652	83,5	87,3	84,2	S. E.	,640	85,3	91,5	87,5	S.	,612	84,4	83,5	85,4	WSW.	,582	83,5	84,4	83,3	S. E.		
24	,674	85,3	89,0	86,2	E.	,650	84,9	87,5	86,7	E.	,598	84,0	84,0	84,5	calm.	,540	83,0	83,8	83,5	calm.	0,14	
25	,524	82,9	85,5	83,5	E.	,504	84,0	88,0	84,5	E.	,450	84,8	87,0	85,0	S.S.E.	,446	84,0	84,0	83,8	S. E.	0,33	
26	,650	80,0	80,0	79,8	S.	,642	80,0	79,9	78,5	S.	,628	80,2	80,0	79,0	S. E.	,628	81,0	81,5	80,3	S.	3,75	
27	,806	82,0	85,0	83,1	S.	,792	82,7	86,8	84,5	S.	,744	84,2	87,5	85,5	S. W.	,720	84,3	87,8	86,3	S.SW.		
28	,758	83,8	89,7	87,0	W.	,746	84,6	93,0	88,4	W.	,700	85,8	96,8	90,5	W.	,688	85,5	95,3	90,7	W.		
29	,698	83,5	89,0	85,8	W.	,678	85,0	89,5	87,7	W.	,612	85,5	94,0	88,8	N.	,596	85,3	86,9	86,0	N.		
30	,664	84,3	89,0	85,3	S.	,652	85,1	92,2	87,4	S. W	,600	83,6	83,9	83,4	calm.	,580	83,9	83,8	83,5	calm.		
31	,690	84,2	88,7	86,2	N. E.	,668	85,5	93,2	88,0	E.	,624	83,2	82,6	82,6	calm.	,598	83,2	83,2	82,2	calm.	0,22	

THE

CALCUTTA CHRISTIAN OBSERVER.

November, 1836.

I.—*Short Memoir of the Rev. J. T. Reichardt.*

[For the Calcutta Christian Observer.]

The Rev. John Theophilus Reichardt was born at Heidelberg, in Baden. His father held a respectable station in the service, first of the Grand Duke of Baden, afterwards of the king of Wirtemberg. He was one of several sons, and at one time was inclined to take up the profession of arms, to which he was moved by a mingled feeling of patriotism and love of action. Happily for himself, and, it is to be hoped, for many others, the military ardour gave place to a holier and far more powerful enthusiasm, and he devoted himself with a zeal which never subsided, to the service of God and the spiritual welfare of his fellow men. After the usual classical preparation at a school in Stuttgardt, he passed through the prescribed course of literary and theological study in the well known and admirably conducted Missionary Seminary at Basle, and came out to India in 1822, as a Lutheran Minister, under the auspices of the Church Missionary Society.

Friends yet surviving bear full and satisfactory testimony to the more even than ordinary zeal and spirituality of mind and temper, with which Mr. Reichardt entered on his Missionary labours in Calcutta. Naturally of an active and elastic temperament, animated with a most fervent devotion to God, filled with regard for the honor of the Saviour, and penetrated with pity for the blind and debased idolaters among whom his work was assigned him, he set himself at once and in earnest to the task of an evangelist. Without any very peculiar powers of mind or depth of erudition, he yet possessed a clear understanding and a good judgment, and had made a very respectable proficiency in general literature, as well as in classical, biblical, and theological learning. He at once commenced the study of the Bengáli language as an indispensable preliminary to future usefulness; and among other proofs of the earnestness and labour with which he did so, is especially to

be noted a MS. in 3 volumes, yet remaining, in which he ha caused the entire of Rám Chandra Sharmá's Abhidhán, School Dictionary, to be copied out in columns, to which h Pandit appended, under each word, one or more sentenc exhibiting its use and application. These sentences not bei selected from accredited native authors, but composed expres for the purpose by one individual, are of course less valuab both for illustration and authority, than had they been th product of known writers, to whose books they would hav served as an invaluable introduction, while they establishe the acceptation of the terms found in them. Still, they prove n ordinary tact and perseverance in Mr. Reichardt; and migh yet, if revised and improved, prove eminently serviceable t future students. For about six years this intelligent Mission ary laboured in connexion with the Church Missionary Society, with much zeal and assiduity in the superintendance of Bengáli schools as well as of the English school on the Mirzapore premises—in Bengáli preaching—in the composition of native tracts and the compilation of several useful works, both in English and Bengáli, for the use of schools. The principal of these were, in the latter, a Catechetical Summary of Christian faith and practice, bearing the title of দীপক or The Enlightener, and a collection of Hymns for the use of the Native Christians, in various metres, Native and European: in the former, a Summary of History and a compilation on Geography, exhibiting great labour and an extensive and accurate acquaintance with the science, the first volume only of which has been published at the Church Mission Press. A second revised and improved edition of the দীপক was published a year or two back, and is in use among the Christians and in the schools of the Church Missionary Society. Various judgments will be and are formed of these and all similar productions of different Missionaries by various individuals, according to the principles of translation and native style severally adopted by them. Mr. Reichardt's pronunciation was somewhat defective, as is that of, I believe, nearly all the continental nations of Europe when applied to eastern languages, above that of Englishmen generally—and he had not modelled his style of writing altogether upon native authority, as has been the case with many both before and since; who finding little that was in itself worth reading in the native writers, have paid too little attention to a line of study which, however irksome and unremunerative in some respects, is the only one certainly calculated to make one acquainted with the idiomatic propriety of native composition, in modes of thinking, and forms of expression; and it is to be apprehended that many works, of much labour and containing most excellent matter, are less useful than they might be, from the defect of

liom and freedom from foreign turns of thought and phrase-
logy, order and connexion of sentences, &c. which too unde-
served and incautious a neglect of native writings must occa-
sion.

Mr. R. had acquired considerable facility in colloquial and pulpit discourse, and left no opportunity of exercising his talents unimproved. Indeed no man laboured more simply or more perseveringly—he made the Missionary object the centre of his thoughts, and brought all his mental and physical ability to bear upon it: and it is surely to be hoped, that so much zeal and effort were not fruitless. How far, in regard to actual conversion of souls, success attended them, cannot now be ascertained—but thanks be to our gracious God and Father in Christ, to give success being out of the power of man, the degree obtained will not be made the measure of acceptance or result to the humble, faithful labourer—"A Paul may plant and an Apollos water, but it is God alone who giveth the increase"—neither the one nor the other among the "labourers together with God" is, as to final effect, "any thing"—yet "every man shall receive his own reward according to his own labour"—not to his success. No doubt, however, as in the natural so in the spiritual "husbandry"—though it be the warming sun and rains from heaven, and the first life-giving power of God alone, that cause the field of man's toil to bear the fruits whether of the earthly or the heavenly seed, for the bread of earthly or the bread of eternal life—yet neither the bestowment of a divine blessing nor the effect of that blessing is made altogether independently of the prudent, active, and watchful agency of man. To be wise as well as harmless, is essentially required of us in all relations—and the most successful Missionary will usually be the most humble, pious, laborious, and intelligent—he, in short, who exerts himself in the diligent use of all his mental and physical powers as though every thing depended on him; yet in faith and prayer, as well knowing he has not an iota of efficiency as to the moral and spiritual result; while equally aware too, that God has, in his wisdom, so connected man's labour with his own blessing, that ordinarily the one is given only in the measure and skilful application of the other. Thus Reichardt assuredly laboured, and both his work and his reward are with his God.

In the year 1829, I think, some unhappy differences of opinion between the Calcutta Missionaries and the Church Miss. Committee, occasioned our deceased brother to withdraw from the Society; and without passing a judgment—nay, in some points of view, without the means of forming a clear and final opinion on the merits of the disputes in question—which, however, lost to

the Missionary cause the services of such men as Isaac Wilson and Reichardt, both men, though in different kinds, of talent, character and zeal, and both of undoubted piety and devotion to the Saviour and to his cause—I will only assert from long personal intimacy with Mr. R. then, before and since, that whatever error of judgment may have cleaved to him in that unhappy affair, he felt throughout the comfort of a good conscience—he was actuated neither by pride nor covetousness—had neither grown lukewarm nor ambitious—he left the Mission with the deepest regret, and most reluctantly turned himself to tuition as the only mode either of support or usefulness then open to him. Yet did he not forego the character nor remit all the feasible exertions of a Missionary; but continued still in many ways, by his contributions, his pen and his voice, to make known "among the heathen the unsearchable riches of Christ."

In conjunction with his amiable and excellent wife, he entered upon the conduct of a seminary for the education of young ladies in this city, which was maintained in vigour and repute up to the period of his decease. There, too, the writer of this tribute to his memory, was often and often witness, at all times and seasons, to the ardour which he brought to his important and honorable task—he spared no toil, no pains, no watchfulness, to promote the improvement and comfort of his young charge—his personal attention to his responsible undertaking was unremitting, and many have not slightly benefitted by his instructions and his care, in which he was ever ably seconded by his pious and affectionate wife. Withal, Mr. Reichardt was unceasing in endeavours for the *moral and spiritual* benefit of his pupils, for whom he maintained not only morning and evening prayer, but a regular Sunday service—all of which, too, were never perfunctorily performed, but were always conducted with seriousness, solemnity and devoutness, in a manner intended and calculated to instruct and impress the young people committed to his training: and with what effect in many instances, all his friends well know.

Mr. Reichardt lost his faithful and beloved partner in April 1833, by a fit of apoplexy: the loss was to him most afflicting and desolating; he felt it severely, but submitted himself to God as to Him that doeth both wisely and graciously in all his providences. This most excellent lady had a heart so warm, and maintained a course of piety so consistent, as to gain, I may truly say, the universal esteem and regard of those who knew her, and she died as lamented as she had lived beloved and valued. That confidence reposed in Mr. Reichardt after the death of his wife, by which he was still enabled to carry on his establishment, was a well merited testimony to his character and worth: it was as just as it was unusual; and for a

year and a half that he continued a widower, his school suffered no diminution of numbers or repute. He saw it proper, however, to marry when prudently practicable, and did so in the month of August 1835.

Mr. R. had suffered frequently in health whilst on the Mission premises at Mirzapore, owing, it should seem, partly to frequent exposure in his daily duties of preaching and teaching—partly to the low situation of that spot and the dampness and confinement of his abode—partly, perhaps, to the absence of some of those physical comforts and conveniences which are so desirable in a climate like that of India, but which the slender funds of a Missionary do not often enable him fully to enjoy. After leaving the Mission, he certainly experienced almost uninterrupted health, to within a few months of his death. In June of this year he proceeded by medical advice up the river; but his disease, an abscess on the liver, finally removed him, at Bhagulpur on the 8th of August, from his family and the Church. He has left but one son by his first wife, who had been sent to Europe for education, only just previously to his dear mother's death. Mr. R.'s second wife survives, having been permitted but a short while to enjoy the privilege of his affection and society: that short period, however, was long enough to make her duly sensible of the irreparable loss she has sustained. May she seek for support and consolation to "the Father of the fatherless, the Husband of the widow!"

In taking a short review of the character of our deceased brother, among many points in it which have been already partially referred to, one of the chief, after his piety and missionary energy, was his disinterestedness and liberality. To all good causes, his aid was ever extended—he was generous in contribution to every laudable object—his was no stinted board at which his pupils fed sparingly—at every examination, too, he spent a large sum of his own money in purchasing reward books for the most meritorious, beyond what was perhaps called for, certainly far beyond what ought to have been expected. Many pupils have been retained, supported and educated with but trifling, some without any remuneration, when their natural protectors have ceased to be able to render it. And although for ten years at the head of a large establishment, averaging a very considerable income, and from which he might have made no small accumulation, he has, save in his choice and valuable library, second to few if to any *private* collection of books in the country, left little or nothing behind him, scarcely sufficient perhaps to educate his son. This intimation was due to his memory, proving as it does, how far from mercenary the motives by which he was actuated in exchanging missionary for tuitionary engagements.

It must be admitted that the diversified matters, many of a purely mechanical, pecuniary and worldly nature, demanding the attention of a man at the head of such an establishment as Reichardt's, are not without influence in deadening the fervour of a Christian's piety: and possibly some such effect might have insensibly appeared in our deceased friend—but not for one moment did he lose his hold of the best things—his heart was never taken from God and the Saviour; his efforts and his conversation, his prayers and his counsels, and the uprightness and general consistency of his whole conduct, sufficiently attested that his faith, his hope, and his supreme regard to heavenly objects were not shaken.

The peculiarity and rapidity of his disease, as well as his entire removal from among his brethren and friends, have deprived them of much acquaintance with the workings of his mind in the immediate prospect of death. What has been obtained, however, gives reason to believe, that although he certainly did not anticipate this "sickness was unto death," he was yet enabled to resign himself without murmuring to the somewhat sudden dispensation—and saw in it the hand of a heavenly Father. He expressed himself near the close in the words of that beautiful and affecting hymn which he requested might be sung—"God moves in a mysterious way, his wonders to perform." It is a consolation to know that the American Missionary Brethren who were concurrently on their way to Ludiana, were in company for some time with our sick friend, and as well by the medical advice of one of their number, as by their general kind and Christian attentions, one or other sitting up with him every night for some time, were enabled to sooth him on his bed of sickness, to pray with and comfort him with the exhortations and words of life, and greatly to relieve the toil and anxieties of Mrs. Reichardt. "When I thought him," writes one of them, "in the agonies of death the other evening, I asked him if the Saviour was precious to him; and if he found any consolation in trusting to him, to signify it by lifting up his hand: he lifted both his hands, and in broken accents exclaimed, 'Precious Saviour, my only hope and confidence now!' His bereaved widow has confirmed and strengthened the assurance that he "died in faith," as he had lived. We cannot doubt our deceased brother's spirit is at rest—while his earthly tenement reposes in the cemetery of Bhagulpur, awaiting the resurrection.

CINSURENSIS.

II.—*Papers on the Scriptural Doctrine of "Salvation by Faith."*

To the Editors of the Christian Observer.

GENTLEMEN,

I heard, not very long ago, a highly respectable Minister of the Gospel addressing a small but truly sincere and pious congregation, and telling them in plain words, that there was no other alternative but to reject the Bible as a spurious book, or to believe that every Hindu, Musalmán, &c. i. e. every man ignorant of Christianity, would be damned! Simple-minded and illiterate Christians are apt to consider every word of their pastor, (especially when he happens to be in every respect a good and worthy man,) almost as deserving of implicit belief, as is any clear passage of the sacred book; and in consequence of this disposition I am by no means certain that many in the little flock here alluded to, would not cry down as an *infidel** the man who would dare even to hint that their preacher's doctrine on this subject is neither *scriptural* nor *rational*, as I hope I shall be able to prove.

I should esteem myself happy indeed, if my letter might check ever so little such a spirit of intolerance and uncharitableness,—and especially if it should please Divine Providence to make me instrumental in confirming one single true Christian in his faith, shaken possibly by a doctrine so confidently stated as a *sine qua non* of Christianity, and still so repulsive to human feelings.

A LOVER OF TRUTH.

The doctrine of the sufficiency and *necessity* of faith for salvation is, in its consequences, so irreconcileable with several parts of the divine scriptures and with human reason, that, though certainly supported by some very positive texts of the same sacred book, it has not been fully admitted as scriptural save by comparatively few of the Christian sects. Roman Catholic Divines have, in general, considered unavoidable errors as an excuse for unbelief; and they admit that an infant, provided he has been christened, though he should not be of age to have any sort of spiritual belief, or a man who never heard of Christianity, but fulfilled in his life time all his moral duties, may be saved. Conscientious error (though it might not have been unavoidable) is considered in scripture as a ground for mercy even for the greatest crimes.

"...Then said Jesus: Father, forgive them, *for they know not what they do.*"—Luke xxiii. 34. "...I was a blasphemer and a persecutor and injurious; but I obtained mercy, because I *did it ignorantly in unbelief.*"—1 Timothy, 1—12.

* Infidel, Deist, Atheist, Socinian, are all synonimous terms with many of these good people, and they apply them without much ceremony. "Charity thinketh no evil," but unfortunately charity is a Christian virtue more frequently praised than practised. "And whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

I cite a few texts from the New Testament illustrative of the scriptural doctrine of "Salvation by faith."

1. "I am come a light into the world, that *whosoever* believeth in me should not abide in darkness."—John xii. 46.

2. "And it shall come to pass, that *whosoever* shall call on the name of the Lord shall be saved."—Acts ii. 21.

3. "Therefore we conclude that a man is *justified by faith* without the deeds of the law."—Romans iii. 4.

4. "Knowing that a man is *not justified* by the *works of the law*, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law: for by the *works of the law shall no flesh be justified.*"—Galatians ii. 16.

5. "He that believeth and is baptized shall be saved, but *he that believeth not* shall be damned."—Mark xvi. 16.

6. "*Not every one that saith unto me, Lord, Lord,* shall enter into the kingdom of heaven; *but he that doeth the will* of my Father which is in heaven."—Matthew vii. 21.

7. "But if *you do not forgive, neither* will your Father that is in heaven *forgive* your trespasses."—Matthew xi. 26.

8. "And though I have the gift of prophecy and understand all mysteries and all knowledge; and *though I have all faith*, so that I could remove mountains, *and have not charity, I am nothing.*"—1 Cor. xii. 2.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and *have not charity*, it profiteth me nothing."—1 Cor. xii. 3.

"And now abideth faith, hope, charity; but the *greatest of these is charity.*"—1 Cor. xiii 13.

9. "Thou believest that there is one God; thou doest well: the devils *also believe and tremble.*" *But wilt thou know, O vain man, that faith without works is dead?* Was not our father Abraham *justified by works*, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and *by works* was *faith* made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness*."—James ii. 19—23.

10. "And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother, and Thou shalt love thy neighbour as thyself. The young man saith unto him: &c. &c."—Matt. xx. 16—20.

11. "For the Son of Man shall come in the glory of his Father with his holy angels; and then he shall *reward every man according to his works.*"—Matthew xvi. 27.

12. "Now *to him that worketh, is the reward not reckoned of grace, but of debt.* But to him *that worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Romans iv. 4, 5.

* I may remark here, that in the New Testament the word *faith* is not unfrequently applied to belief in *God* without any especial mention of the Holy Trinity; though perhaps few Christians would allow that a man may *now* be saved *by faith* without believing in Christ; and such a doctrine would very probably be considered as a rejection of Christianity by those who profess the most implicit belief in the doctrine of "Salvation by faith."

13. "But glory, honour, and peace to *every man* that worketh good, to the Jew first, and *also to the Gentile.* For not the hearers of the law are just before God, but the *doers of the law shall be justified.* For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."—Romans ii. 10, 13, 14.

The literal meaning of the texts from 1 to 5 is plainly, that faith is both *necessary* and *sufficient* to salvation; those from 6 to 9 state no less positively, that faith is *necessary* but *not sufficient;* while the clear inference of the remaining quotations is, that faith is *not necessary!*

Among these three conflicting doctrines, which to our limited understandings appear so completely contradictory, which are we to adopt? How are we to reconcile them? Where is our authority to admit one and entirely disregard the others? No man, unless he lays claim to divine inspiration, can do such a thing. Perhaps the best, possibly the only, way to reconcile these different texts, which must of necessity be taken in conjunction, would be to suppose that there may be cases where faith is both *necessary* and *sufficient* for salvation; others, where it is *necessary* but *not sufficient;* and some cases where it is neither one nor the other. But this is probably too plain and obvious an interpretation to suit some men, who seem to delight in imposing on themselves and others the necessity of believing the greatest contradictions and absurdities as if they were part of Christianity, and as if it were the most sublime effort of true piety to interpret any (to us) obscure passages of Scripture in the most irrational way possible! Oh! what a heavy responsibility will lie upon them at the last day for every soul which their rash assertions may have kept away from its Saviour! How can weak fallible man presume to say, You have no other alternative; you must either give up Christianity or believe that *every unbeliever*, of whatever description, shall eternally perish! Dost thou not know, O my brother, that this doctrine has been a standing theme of discussion among Christians for eighteen centuries? Dost thou not know that our Saviour himself said, "And if any man hear *my words* and *believe not, I judge him not;* for I came not to judge the world, but to save the world."—John xii. 47.

Art *thou* then come to judge the world? Or dost thou pretend to decide *without appeal* a point which has divided the most eminent divines? Oh! let me entreat of thee to pause before thou offerest again to thy hearers the dreadful alternative which perhaps exists only in thy own fancy.

"Charity . . . . *hopeth all things* . . . . . Charity never faileth, but . . . . whether there be knowledge it shall vanish away."—1 Cor. 13.

Some enthusiasts, carried away by a zeal more true than enlightened, have avowed a sort of contempt for human reason, as if unworthy of commanding our belief, as if Revelation was a complete substitute for it. This absurdity surely deserves little notice. Revelation would be to us a mere unintelligible word, or a collection of unmeaning terms, if our reason did not enable us to understand it and them. The proofs, either internal or external, of the truth of Revelation, are chiefly, if not entirely, founded on reason. Prophecies, miracles, the sublimity of its doctrines, are appeals to human reason in favour of the genuineness of the Christian faith. God has spoken! Who would be so insane as not to believe his word? But in order to know that he *has* spoken, and to understand his commands, we cannot dispense with our reason.

Let it not be objected against the supreme authority of Reason, that men have been deluded by it into innumerable absurdities; as it would be easy to prove in any given case that it was not by following but by

disobeying the dictates of reason that men lost themselves in an unfathomable abyss of errors. Reason is a beam of divine light which can assist man up to a certain point; but if he chooses to venture beyond it without any additional assistance, let him not upbraid his reason for not proving a sure guide to him beyond the limits marked out to it by the Almighty.

Those who assert that we should *literally* and *implicitly* believe every word in the sacred book, however *contradictory* to our reason, assert what is impossible; and in making such an assertion, those pious but self-deluding men do not perceive that they are in fact setting up reason, (i. e. *merely their own*) as infallible, at the very same time that they pretend in terms to spurn its dictates and impugn its credibility. Their reasoning, of which perhaps they are not themselves aware, really comes to this: The Bible contains nothing but the word of God; God cannot deceive us, therefore we must at once believe every word to be found in the sacred book.—This is a logical argument, entirely founded on reason; but it must be observed with respect to the first proposition, that we cannot *believe* words unless or until we understand their meaning. Several parts of the Bible do not present any clear idea to our weak intelligence, and, with respect to us, stand in need of some explanation. Should any uninspired man, laying claim to greater knowledge and more extensive information than we are possessed of, give us *his* explanation of those words of Scripture which we cannot comprehend without assistance, and should we not admit that explanation, it would be the *word of man* and not the *word of God*, that we should disbelieve in such a case. Take, for instance, the three following Scriptural passages.

"Therefore we conclude that man is justified by faith, without the deeds of the law."

"Wilt thou know, O vain man, that faith without works is dead?"

"Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

These three different texts are *separately* very intelligible indeed, but it is by no means the case when they are taken *as a whole*; and yet so they should be. Very rash and presumptuous would be the man who, after having reconciled them to the best of his own fallible judgment, would threaten with eternal damnation all those who should not receive *his* interpretation with implicit belief.

Reason is, equally with Revelation, a divine gift. Revelation can properly be said to commence only when Reason finishes;—it is a kind of supplement to reason, and though generally *above* it, it can never be *against* it. These two guides, which the Almighty in his infinite goodness gave us to assist in leading us through the narrow path to eternal life, can never be *contradictory*. If they were, it would be impossible for us, as rational beings, to make a choice between them. Reason comes from God as surely as the most authentic Revelation. To suppose them *really contradictory*, is to suppose that God can be in contradiction with himself. Such a supposition is perfectly absurd. We should of course take care not to consider as *contradictory* to reason what is merely *above its reach*, but whenever we *clearly perceive* a *contradiction* between the literal meaning of a Scriptural passage and our reason, we may unhesitatingly believe that the passage in question has not been correctly translated, *or is not properly understood*. (Qu. by *our* reason?—Ed.)

I repeat it in all humbleness and submission, the doctrine of the *necessity* (I use this word in its strict philosophical meaning) of faith for Salvation, appears to me not only unreconcilable with several parts of Scripture, but *contradictory* to reason. The infinite goodness of God, as well as his omnipotence and justice, are written on the face of Nature in

characters not to be mistaken. Every one of his divine perfections is as clearly demonstrated to us as his sublime Revelation, and much more so than any infallible interpretation of those parts of Scripture relating to the doctrine here referred to. From this arises an insuperable objection to our belief in the *necessity* of faith for Salvation. Is there any thing more evidently unreconcileable with the notions of justice which the Almighty has implanted in our minds, than to believe that a man should *justly* be punished for not having done what it was *not in his power* to do? "Where there is no law there is no transgression." Where a man was not *commanded* to *believe*, how can he be made *guilty* of unbelief? His unbelief is, then, a misfortune, not a crime. If *faith* were *necessary* for Salvation, no infant who died before he could ever pronounce the name of God, would be saved. How can we for a moment suppose it to be consonant to the justice of an omnipotent merciful God, that so many millions of our fellow creatures, who have died in total ignorance of the Christian Revelation, should have been condemned to eternal undescribable misery, for having been unbelievers in what it was not in their power to know?

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Oh! horrid blasphemy! You, who on the faith of a fallible explanation of Scripture unreconcilable with other parts of the same sacred book, and with the noblest of our faculties, reason; you, I say, who believe the testimony of your own hearts so far as to utter such a calumny on the goodness and justice of your Maker, are you not horror-struck at the bare mention of the monstrous consequences of your repulsive doctrines? Oh! Thou just and merciful God, forgive these deluded but well-meaning men their blind and presumptuous confidence in their own interpretation of thy word; it is from a mistaken respect for the letter of thy book that they calumniate thy justice!

Observations on the preceding Paper.

To the Editor of the Calcutta Christian Observer.

SIR,

I beg to offer for your consideration the following observations on a paper signed "A Lover of Truth," submitted for my perusal. I regret to find I have written at so much length—but apprehensive that the positions assumed by the "Lover of Truth" might prove injurious to some if not fully answered, I have been necessitated not only to enter into the entire question of justification, but to consider the objections brought forward to it, and to explain the quotations made of supposed intercontradictory Scriptures. You will, I hope, excuse my length, in consideration of the vast importance of circulating correct views of this keystone of the arch of Christian doctrine, and I may hope some abler pen may follow up the effect with happier illustrations.

I am, &c.

CINSURENSIS.

The foregoing is written with considerable ability, and shews its author to be at least in the habit of "searching the Scriptures" for himself. One point of prime importance we think has escaped him; viz. that *reason*

in man, partakes of the evil incident generally to his lapsed condition—and being no longer (if it ever were) an infallible guide or absolutely free from the influence of passion, prejudice and pride, can never be held a *sure* criterion of moral truth. With this reservation we cordially agree with him in his position, that it is the province of man's understanding (a better term than reason, because it is more definite and less liable to be misapplied) is 1st, to examine into the *fact* of any professed revelation, in order to decide whether the proofs accompanying it are morally sufficient to support its pretensions; and, 2nd, philologically to inquire into the *meaning* of the terms of human language in which the revelation of God is conveyed. But this does by no means shew that thereafter *all* that any man's understanding apprehends, is therefore to be received as certain; for unless he be a *perfect* philologer, thoroughly versed in the ancient languages of the Bible, able to pierce through all its obscure allusions, obsolete phrases, historical difficulties—and, more than all, unless he join to a clear understanding an acute perception of the meaning of language amid all varieties of style and idiomatism, an unbiassed judgment, a pure heart,—unless he be absolutely set free from all danger of mistake or inadvertence, from all influence of education, previous notions, fondly cherished views, and, above all, of secret or allowed acts or inclinations of an earthly, sensual or unholy character—he must still be utterly incompetent to the task of becoming a certain guide to his fellow mortals. Now, as it is scarcely pretended that the wisest of mortals are without some degree of error, prejudice or feebleness, or the best of men altogether free from vicious taint, from passion and the influence of sense, so it is clear no mere man can ever be an infallible interpreter of Scripture, and, consequently *reason*, i. e. *his understanding*, in its best exercise, must ever still be defective and unassured. Some, indeed,—for man is ever prone to extremes, and to forsake the golden mean,—the limits 'quos intra citraque nequit consistere rectum'—some. I say, almost deify man's fallible reason, while others again lower it nearly to the class of mere instincts. The man, therefore, who would exercise his understanding piously, wisely and successfully upon either the evidences or the meaning of revelation, must proceed in doing so with a caution and humility as remote from resignation of all use of his personal powers of ratiocination on the one hand, as from a proud forgetfulness of his fallibility and imperfection on the other.

The "*Lover of Truth*" has all credit from us for being what he professes to be: we join with him in deprecating, especially in the pulpit, all unguarded and unwarranted assertions of sweeping and wholesale propositions of the kind in question;—unguarded, because he is himself an instance of the ill effect they produce in some minds; and unwarranted, because they cannot be supported either by a just human logic or by warrant of Holy Writ. To us they appear clearly opposed to both. Our Saviour declares positively of the Jews who rejected him—"If I had not done among them works which none other man did—if I had not spoken unto them, they had not had sin;" i. e. evidently, it was not simply their unbelief in him and his mission, and their insubmissiveness to his teaching, but their resistance to all the evidence of his many miracles as his divine warrant, and to all his holy and righteous, comforting and warning doctrines and precepts as the substance of his communications, that made them guilty of sin in rejecting him—a sin of which otherwise they would not, because they could not, have been guilty. And to the Romans, St. Paul undeniably announces, that 'those who sin without law (i. e. unacquainted with any specific written revelation, Jewish or Christian) shall also perish without law; while those who sin with (or having such a) law, shall be judged by that law'—clearly pointing out that the others shall *not* be judged by that standard with which they were unacquainted, but by a

totally different one, the law of natural conscience. Nay, more—he shews that obedience to a specific written revelation is *not* the only way in which men of Adam's race may be rendered acceptable before God—"For as not the *hearers* of the law are just before God, but the *doers* of the law shall be justified;" as not the mere enjoyment of a law, whether of works or of faith, can render any man who possesses it secure of Divine regard, (to render him an object of which it is clear *obedience* to his precepts or his commands or both, as the case may be, is indispensable;) so neither is the non-possession of an exterior revelation of either kind a ground of disfavour—plainly because "where there *is* no law there *can* be no transgression of it"—and all "sin is the transgression of *some* law;" and therefore he adds—"For when the Gentiles who have not the law, do by natural impulse the things contained in the law, these though not having the law, are a law unto themselves; who shew the work of the law, (its aim and spirit) written in their hearts (or natural understandings and feelings), their conscience also (the great faculty necessary to constitute moral vice or virtue in human actions) bearing witness, and their thoughts (reasonings and apprehensions) meanwhile accusing or else excusing one another." What is the *work* or object of all law, but to deter from evil and incite to good? The Almighty is not confined to one mode of answering this great end:—to some he has given a written or verbal law; others he has limited, so it pleased his all-righteous wisdom, to a *moral sense*, a perception and feeling of right and wrong graven by his forming finger in the tablets of the mind; and "there is no respect of *persons* with God," but of *characters* only—and those characters will be estimated by the measure of light and degree of moral aid and power given severally to all his creatures. And to remove all shade of doubt herein, St. Paul in plain terms asserts, that "what things the law (any law, be it of faith or works, written or unwritten,) saith, it saith to them that are under the law" (of one or the other respectively,) i. e. to the proper subjects of each, and to them only; and each will therefore be judged by that law under which Providence has placed him; and so judged, it will be found "that all have sinned, and so every mouth shall be stopped, and all the world become guilty before God." We must not be misapprehended: we do not place a heathen and one born within the influence of Revelation, on the same vantage-ground. Then were there no paramount necessity for preaching the Gospel unto all. Man's *salvability* abstractedly, by obedience to natural conscience, is quite distinct from the *relative* efficiency of natural conscience and revealed truth respectively. We labour to preach the Gospel to the heathen, not because they are absolutely damned if they hear it not, and because did they even render obedience to the inward law, they could yet not be saved without *faith*; but because the influence of irrational and abominable idolatries co-operating with the *nature* that inclineth to evil in *all*, is such as to neutralize, it is to be feared, almost universally the power of natural conscience; while the Gospel is at once the source of the clearest light and most operative motive in the article of moral and final salvation to man every where—and men are perishing without it, not because *abstractedly* they cannot be saved without it, but because they are *actually* at immense disadvantage in regard to the obtaining of moral renovation, of spiritual deliverance, and of eternal happiness, until brought to an acquaintance with Revelation, and an experience of the grace it directs to seek and promises shall be conferred on the penitent and believing.

The difficulties felt in the reconciliation of the texts which "*A Lover of Truth*" has collected, are those often experienced by persons sincere in their search, but little familiar with the sources of satisfactory explanation. We maintain both the "sufficiency and the necessity of faith for salva-

tion," or rather for justification, notwithstanding the supposed "irreconcilable" opposition between the several passages. But then the *subjects* of that justification are to be taken into the consideration. Not infants who can exercise neither reason nor faith—not idiots who are by the providence of God rendered though adult incapable of either, and so not morally accountable—not such as have not had any doctrine of faith proposed to them, for that would be to introduce the injustice and absurdity of an *ex post facto* law into the divine administration—not these, but persons arrived at an age in which moral accountability has commenced and to whom the law or object of faith has been made known, accompanied by an authority and interpretation sufficient, according to circumstances, to render either ignorance impossible or unbelief inexcusable—these, and only these, can be guilty of a sin which consists in rejecting a clearly revealed truth of God, shewn to *be his* by an adequate moral proof, and therefore commanding the submission of the understanding and the obedience of the will, life and affections of all intelligent and moral creatures to the wisdom and command of the universal Creator, Ruler and Judge.

But besides overlooking the consideration of the proper subjects of a law of faith, the "Lover of Truth" has also confounded two distinct exercises of that principle. Faith *generally*, is defined by the writer of the Epistle to the Hebrews to be "the substance of things hoped for, the evidence of things not seen;" *i. e.* a reliance upon the wisdom, power and mercy of God to ourselves and fellow-creatures directly, or an assured conviction concerning *his* acts and operations, past, present, or future. So *justifying* faith, in theological technics, is that exercise of faith or belief in and trust of God which adds to the persuasion "that he is," the equally assured reliance that "he is a rewarder of them that diligently seek him;" —and which, having embraced as his revelation what has approved itself to be such, and according to its discoveries having seen and acknowledged the personal guilt of man by sin, the mercy of God in devising and offering a means of pardon from, and reconciliation with, himself through the atonement (at-one-ment) made by the blood of Christ,—the medium of placing a just and holy God *at one* with rebellious and sinful men—acknowledges also, so compelled by painful experience, so guided by the divine exposition of every man's conscious physiological contradictions (or the phenomena of the opposition between his will and moral power, his conscience and his inclinations); acknowledges also, I say, his own impotence to good, while clearly satisfied, on every just estimate of things, that even a perfect and sinless obedience for the future (which yet he cannot render) would not on any ground of justice compensate and atone for past violations of duty and deviations from the submission he ever owes to God—justifying faith is that which, acting in this mode, leads a man to accept of mercy without desert, and to rely on God's gracious assurance that he *will* dispense it to all who, by an actual personal trust in and reliance upon the efficacy of Christ's propitiatory death and sacrifice for mankind, heartily embrace his offer: on this the man is "justified from all things from which he could not be justified by the law of Moses" or by any other law of *moral obedience*—he has peace with God, is accepted, and made an heir of eternal life and future blessedness.

But another exercise of faith, in its general acceptation, is that to which the performance of miraculous operations is attached—so our Lord said to his disciples, "if ye had *faith* as a grain of mustard seed, (for not the degree but the kind of faith is of consequence here,) ye should say unto this sycamore tree, Be thou removed and be thou cast into the depths of the sea, and it should obey you." They could trust God with their own souls for salvation, and embraced Christ truly as their guide and saviour —yet they had not that reliance upon [illegible] exercise of miracu-

lous works by their instrumentality, in attestation of *their* subsidiary commission, which was a necessary condition of the exhibition of them. So, too, St. Luke says of the man at Lystra "impotent in his feet, a cripple from his mother's womb," and who "heard Paul speak," that "seeing"—whether by the man's declaration and entreaty, or by the power of discerning spirits and reading the hearts of men on necessary occasions, which God had bestowed upon the first teachers of Christianity,—"seeing he had *faith* to be healed," i. e. a full reliance that their word would be effective through the power of God, "Paul said, Stand upright on thy feet; and he leaped and walked." In the first instance the faith required was in the instrument of operation—in the second it was in the subject of miraculous interposition. Of both, numerous instances are detailed in Scripture. These exercises of faith it is that the "Lover of Truth" confounds with justifying faith:—for instance, in one of the passages in his eighth quotation, where the "faith" is that by which its possessor "could remove mountains," and has nothing at all to do with the question of justification, or acquittal from the guilt and condemnation of sin, through a believing reliance on the atonement and mediation of Jesus Christ.

Again: He overlooks the moral character and real nature of justifying faith, or he would not suppose there existed any actual opposition between most of the passages he has adduced for the necessity of faith and of works severally. St. James shews this clearly enough, when he reminds his readers that it is not want of a *mere* abstract, dry, cold, dead, historical faith, the assent only of the understanding to an undeniable proposition, that holds the lost spirits in condemnation—for "the devils also believe (in this sort) and tremble." God's power is quite evident to them—his determinations well known—and they credit both, and therefore tremble before him. But the faith which justifies a sinner is far beyond this—it is a moral, spiritual, holy, reconciling, effectively operating principle, that *beginning* indeed in the understanding, passes thence into the affections, and leading a man to God by the Saviour, impels him as it enlightens him, to all grateful loving and holy obedience. This faith it is, declares St. Paul, "by which a man is justified *without* the deeds of the law"—not certainly without obedient deeds *following*, but without and irrespective of good deeds *preceding*—justification is acquittal of the *past*—and every day a Christian needs and entreats a fresh exercise of divine mercy—but "faith without works," i. e. absolutely void of moral power, and *unfollowed* by holy obedience, "is dead being alone"—just, he says, as "the body without the spirit is dead!" It has no spiritual vitality, no energy to future good, and therefore cannot justify from past evil. So the same St. Paul declares, "the unrighteous shall not inherit the kingdom of God"—nay more, "without holiness no man shall see the Lord." So that, interpreted in the way the "Lover of Truth" proposes, he would be not more at variance with St. James than with himself! Evidently his meaning in both cases is the same—"the doctrine of God that is according to holiness" as he states it, enjoins faith as the root of the tree of righteousness—and as no one will contend that the bare root is of value while it produces neither leaves nor fruit, shade nor sustenance; so is a dead inoperative faith *not* a justifying one—and works are as indispensable as faith, only "each in its own order," "first the blade, then the ear, then the full corn in the ear;" so first the principle of reliance on and belief in God's revelation, mercy and promises, then the consequent surrender of the affections and consecration of the life—and without these no man is justified. The faith that justifies, in its own moral nature and efficacy, leads to these—and any faith that does not, is not that exercise of faith to which the promises of the gospel are made—so that by "works a man is justified and not by faith only;" i. e. the two are inseparable, the

one the cause, the other the effect; and unless you may separate effect and cause, you cannot put the two asunder. St. James speaks of works the product and result of faith—St. Paul of works preceding and independent of faith. St. James teaches us that the moral *efficiency* of faith is an essential ingredient in its justifying *sufficiency*—St. Paul declares that the past of a man's life, however sinful, is no bar to his justification, if he only come to God through Christ with that faith which he elsewhere declares "worketh by love;" and "no other," he adds, "availeth any thing in Christ Jesus." If now, with this clear and reasonable view of Christianity, "*A Lover of Truth*" will review his own quotations, we doubt not but he will find all their supposed mutual contrariety to disappear.

But he has, while pressed by the difficulties he had raised in the absence of a clear guide to the Scriptural exegesis of his quotations, advanced a most heterodox and dangerous position indeed—at least as he has stated it—and quite subversive of "the truth as it is in Jesus;" viz. that "there are cases when faith is both *necessary* and *sufficient* for salvation; others, where it is *necessary* but not *sufficient*, and some cases where it is neither one nor the other." Now if there be, as he admits, "texts whose literal meaning is plainly that faith is both necessary and sufficient," is it not a strange mode of maintaining the verity of Scripture to add, that "there are others which no less positively assert that faith is necessary but *not* sufficient;" while again, "the clear inference from others is that faith is not *necessary!*" Is not this to admit a flat positive contradiction in Scripture? And as to his expedient for reconciling the contradictions, may it not be pertinently asked, who shall decide which are the cases in which faith is both necessary and sufficient, and when it is necessary but not sufficient, or sufficient but not necessary? Are we not involved in inextricable difficulties by such a solution? which, besides the gratuitous admission that the supposed opposition really exists, without a shadow of support from any one intimation to that effect in Scripture, would render necessary a visible infallible interpreter to decide upon every individual case! What large room, too, for human pride and self-will, to *elect* one's own method of salvation so to speak! Evidently the incongruity is inadmissible, which this supposition involves. The whole difficulty is readily removed by a just application of our positions respecting the subjects of a law of faith, the distinct operations of faith in general, and the moral nature of justifying faith in particular.

The Essayist's first five quotations do, as he says, clearly assert the necessity and sufficiency of faith, and that *universally*; i. e. to all the proper subjects of a law of faith, or to all those, in other words, to whom it is made known, having a capability of understanding and obeying it. This position, then, is impregnable. His next three quotations, which form his second predicament that "faith is necessary but not sufficient," in no wise oppose the preceding ones, but assert that *the* faith that is *necessary* (as he allows) is insufficient *only* when it is *incomplete*; i. e. when its moral character is wanting and only its historical one remains—for a moral faith will assuredly lead a man to do God's will, to forgive enemies, to exercise charity to all; and only by its issuing in this moral result, is it effectual—for as the end is of more value than the means, so is charity; i. e. love (χαριτας) to God and man, which is the aim and end of faith, more important than faith considered alone; just as charity is also greater than *hope*, not because this, any more than faith, is less necessary than charity, but because they are *both* but moral means to moral ends—yet who will therefore say that the means are of no estimation because the end is of greater? or that faith is not *sufficient* for justification, because, unless it leads to charity, the great end of all moral exercises, it is *inadequate* to its end? The passages in his 9th quotation are already disposed of—which teach what St. James well expresses

of Abraham's example, "Seest thou how faith wrought *with* or *in* his works, and by works was faith made *perfect*." An *imperfect* faith will not save. Of the 10th quotation it is enough to say that our Lord's answer was categorical to the question, "What *good* thing shall I *do*;" i. e. what must be my course of *moral* action in order to secure eternal life? "Keep the commandments," said Christ. Could he say less? As a Jew, the Jewish economy still standing, there can be no doubt at all that his instruction was sound. And I ask what Christian teacher will dare to promise eternal life to any *without* obedience to God's commandment? Here, I say again, the real question, in this reference, is overlooked by "*A Lover of Truth*;" which is not, How shall I be justified for the past; but, How shall I act for the future?—and a Christian's faith, if it lead him not to obey the commandments of God, will assuredly *not* be "found unto honor and praise and glory at the appearing of Jesus Christ." His 12th quotation falls under the same predicament with the first five; the 11th and 13th regard the future judgment. And, as St. Paul said to the Corinthians, that when "he came to them in person, he would know not the speech but the power" of the professors of faith—would judge not by what they boasted but by what they effected, of their pretensions to a divine call and supernatural gifts—so Christ "when he cometh to judge the world, will do so not by inquiring into a faith concealed within but exhibited without. The judgment will not be to enable *him* to arrive at the truth of every man's moral state —"for he knoweth what is in man, and needeth not that any man should declare unto him"—but for a moral conviction to individual consciousness and a moral witness to the assembled world—and therefore, as the fruit seen and tasted must be the test of the tree, so must the good works of men be, at the last day, the evidence of their real faith. Thus again as to future *rewards*, surely there can be no difficulty here—for if the nature of true faith be to produce all moral excellencies, the *measure* of the produce must be the measure of its efficiency: and all moral government supposes a correspondence between character and advancement, between virtue in the object and favour in the supreme ruler and judge. All Scripture does clearly teach, what reason approves, that not only will men's future condition *generally*, be according to their moral character here, but that the measure of their virtues or their vices *severally* will also be the measure of their rewards or punishments. But what has this to do with the *present* province of faith to justify from past sins, any more than with that of willing unbelief to condemn to future retribution? "He that knew his Lord's will and did it not, shall be beaten with many stripes;" "he that knew it not," so expressly, yet did consciously wrong, "shall be beaten with fewer stripes." Surely he that has spent a long life of eminent devotion in the service of God, conspicuous for charity, holiness and purity, must in the necessity of the case enjoy a higher felicity hereafter, than the culprit saved at the last hour by a true penitence and sincere faith (known to be so to God, although he had not the opportunity of proving it to man or to himself,) or than the half-hearted man who, while sincere in the main, has yet been at the same time indolent, negligent and inefficient? Nor, surely, will the malignant deliberate murderer or the practised seducer be found in the same precise position of retribution, with the covetous man, or with one guilty of a sudden act of violence, any more than they are in the same degree of present criminality and abhorrence. A *life* of sin must be much more heinous than any limited amount of individual sins—and as the shades of character and the gradations of virtue or vice, of piety or irreligion, are innumerable, so must be the proportional degrees of future happiness and misery in consequence. But this is, I say again, a question fundamentally distinct from that of faith as a justifying principle, and in no wise affects the measure either of its

necessity or its sufficiency, as such, to salvation—where it *is not*, there will be *no* salvation to an adult *who is made acquainted with a well authenticated law of faith*—where it *is*, it is entirely sufficient for its ends both of justification and of progressive sanctification.

I know but of one more question that may be brought forward in opposition; and that is, that if the office of faith is to justify from the past yet to form a principle of new obedience for the future, then where it fails in the latter even in part, it fails in the former. For what is he to do who sins after justification? Is he by continued acts of faith to receive continual justification—then what becomes of the efficiency of faith to obedience? and if this fail, what is the value of a justification which needs continual repetition? And is not the very position, that faith is necessary to justification in reference to past guilt only, set aside by the admission that it must continue to be the instrument in securing the remission of *future* offences? Now all these questions are evidently drawn from the same forgetfulness as before, of the real position of man as a sinner, in need at once of pardon for guilt already incurred and likely yet to be incurred, and of a renewal to moral life and goodness. "I write unto you," says St. John, "that you sin not: but *if* any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." Here he addresses justified believers yet "*little* children," as he so affectionately terms them—not yet either "young men or fathers" in Christ—not yet arrived at an adult and vigorous Christianity or state of moral proficiency. His command is plain—"sin not." This is your duty—this the end and operation of the faith by which you have been acquitted of what is past. Well, does he then forget that they were "not yet made perfect in love?" were yet in a state of trial, a world of temptation, still in the flesh, with passions and appetites still too dominant, and surrounded by occasions excitive of the dormant tendency to sin within? No. He knew what the "Lover of Truth" has overlooked, that the faith which justifies is not either invariable in degree or vigour, clearness or efficiency, nor yet necessarily perfective at once of the moral character of him in whom it resides. Its first operation is to turn the heart to God in reality as to *kind*, if not completely as to *degree*—to put a man into a *course* of progressive moralization and improvement, the rapidity and completeness of which depends on the exercise of prayer and circumspection, activity and self-denial, to all of which it draws, prompts and directs, but does not compel. We read of the "righteous man that turneth away from his righteousness and dieth in his iniquity," as we do of "the wicked man that turneth away from his wickedness and saveth his soul alive." And as true faith gives the first impulse, so to speak, to a course of piety and goodness, from which contrary forces operate to draw away, at the same time that divine aids and personal efforts, as well as that faith itself ever continuing its impulsion, tend to retain the believer within it—so the Gospel opens up a glorious "fountain opened and ever *kept* open for sin and for uncleanness." A faith that leads to *no* degree of virtue and holiness, cannot justify at all—and a faith which is truly of a virtuous and holy tendency, and *does* lead and enable a man, by God's help in the way of watchful prayer and effort, to all that to which it incites, is a justifying faith *sufficient* to its end, though it render not its possessor immediately sinless—it is a principle which, developed and improved, is adequate to its first purpose; which is not, I say again, to produce an instant perfect transformation, but, to form the *rudiments* of a new moral character—this it does; and if retained and exercised in its genuine power, it will *urge on* the work of sanctification, through the continued co-operation of the Spirit of God with the earnest and active Christian believer who "quenches not the Spirit," "exercises himself" with St.

Paul "to have a conscience void of offence towards God and man," and endeavours "to cleanse himself from all defilement both of flesh and spirit, and at length to *perfect* holiness in the fear of God." To such a man the provision of the Gospel is to *keep him* in a state of constant justification, because his *faith* is constantly genuine and constantly in operation—and his daily exercise of humility, penitence and prayer, while securing the acceptance of his faith, is tending also, under God's grace, to produce ultimately his entire sanctification. A man indeed who should fondly imagine his faith justified him, while yet it was not apparent in holy influence, would but deceive himself to destruction. Whilst the humble believer has no ground for fear and self-condemnation, that, having been justified, he still feels "sin in his members warring against" his faith, his gratitude and his main desire after holiness and God; for while *these* continue, he is *never* in an unjustified condition—and he shall at length, "if he hold fast his confidence steadfast unto the end," receive the object of his faith, even the salvation of his soul, and be conqueror over the world, the flesh, the devil, and death—yea, "more than conqueror, through Him that loved him."

In conclusion, we would only suggest a religious caution in the allowance of what are termed "unavoidable errors" as an excuse for unbelief. Doubtless "the Judge of all the earth will do right," and will make all those allowances for human infirmity which *can* be made—"mercy and truth will meet together," in *his* awards—but let *man* beware of placing himself on the judgment seat to decide in *his own cause*. It is to be feared most men are far too indulgent to themselves and too partial in their own cases, to be accurate calculators of what errors or sins may be avoidable or unavoidable—too apt to plead the strength of passion, or the force of temptation for a settled inclination, a willing neglect of that resistance to the devil on which he would flee from them: if we be bad judges of others, we are still worse of ourselves. At any rate, let us "search the Scriptures," comparing, as we have now done, "spiritual things (or truths) with spiritual"—"ask wisdom of Him, the Father of lights, who giveth to all men liberally, and upbraideth not" the asker with his blindness or his infirmity; and while we remember that "there is no other name under heaven given among men whereby we can be saved, but the name of Jesus Christ—and that "he that believeth in him is passed from death unto life, and shall not come unto condemnation," let us equally remember that "without holiness no man shall see the Lord."

CIN.

III.—*A Sketch of Chhoṭá Nágpur, by a Native correspondent.*

[Continued from page 439.]

Customs.

Since the Kols chose to be denominated Hindus, many of their customs have become somewhat like those of the Hindus, and are not like those of the Musalmáns, as, from their eating things prohibited in the Hindu shástras, has hitherto been supposed. I shall first treat of their birth rites, matrimonial rites, and funeral rites, and then proceed to notice several other minor customs.

Immediately after the birth of a child the mother is considered impure, so that, as if she were an infectious disease, she

is suffered to touch nothing, lest she should render it impure. Thus she continues for some five or six days, till on giving a grand feast to her friends and relations, as a termination of her impurity, she is held to be purged and enlarged from her state of seclusion. She has now nothing more to do than to proceed in training up the child till the age of eight or nine, when it becomes a young shepherd or cowherd by profession. This early age is considered a fit time for marrying; though this cannot be effected arbitrarily, for it depends solely upon the pecuniary capacity of the parents.

A ḍindá is thus betrothed: His father sends two or more of his friends as plenipotentiaries to the house of one whose daughter he thinks would be the choicest bride for his son. Thus vested with powers to settle a matrimonial treaty, these men march towards the future father-in-law's, and upon their arrival, after a reciprocation of civilities, explain the object of their message, and demand an answer either affirmative or negative. Then is his turn either to satisfy them, or send them away disappointed; if the former, the delegates return home without any formal civilities of eating and drinking, and give the father to understand that every thing is right; at least as well as he could have expected. Upon hearing this, the father, as is natural, becomes highly pleased; and with some ornaments, and a few rupees, and accompanied by a number of friends and relations, repairs to his *behái's;* who, after accepting the dowry, treats the party to the full extent of his power, and appoints a day (the sooner or later matters nothing) to give the happy couple up to hymeneal felicity.

The mode of marrying, that is, the ceremonial observed on the wedding day, is so much like that of the Hindus, that a separate mention of it here would, I am fully persuaded, be considered superfluous; since these things are well known to every one who has spent a twelve-month under the meridian of Calcutta.

After noticing the matrimonial ceremonies of the Kols, I next proceed to observe how their obsequies are performed; but previous to that, a word concerning the patient. During the indisposition, medical assistance is seldom sought; not because their poverty prevents them from obtaining assistance, nor because they themselves are better physicians; but solely because this is a peculiar custom amongst them; the patient is, in other words, left to the mercy of Gosainyá.

The diseases that haunt Chhoṭá Nágpur are seldom of greater severity than intermittent fever and ague; and this, too, does not frequently prove mortal. The patient is suffered to pay his debt to nature within the compound of his own house, and is not conveyed to the banks of any river, or to any other sanctified place, where the chance of dying is more certain,

not from the nature of the disease, at least from the nature of the place he is conveyed to. An infant under the age of one year is interred; whereas the body of a grown-up man is burned.

When the deceased is to be burned on the funeral pile, one thing strongly marks them out from the Hindus. The latter would add quantities of fuel to the pile, till the corpse was entirely reduced to ashes; but the former add not one single particle, the quantity previously prepared being generally sufficient for the occasion.

The Kols are able by a very simple process to tell us whether there will be a famine in the ensuing year! They fill up a new *gagrá* (earthen-pot) with water, and expose it to the open air, during a whole night. If the quantity of water be a little diminished, depend upon the success of the Kolhán experiment, there must be a famine! Again, when removing to a new house, they do not rashly enter it, but make an experiment whether their families will thrive under that unknown and untried shelter, which might else only contribute to the downfall and utter ruination of many, whom hurry and heedlessness should deprive of the advantage of pre-examining the auspiciousness of the building. A few grains being thrown on the floor, if ants or any other insects will not touch them, that is thought to prophesy well. If, on the contrary, they devour them (as they are usually sure to do), it puts the Kol out of humour; and anon he shuns the place and looks out for another cottage, which, though inconvenient and worse accommodated, may, at any rate, he hopes, prove safer and less destructive to the welfare of his family. Thus superstition not only deprives them of a comfort, but, as a matter of course, fills their minds with idle fears respecting improbable occurrences.

Religion.

"Deity," says William Guthrie, "is an awful object, and has ever roused the attention of mankind. But incapable of elevating their ideas to all the sublimity of his perfections, they have too often brought down his perfections to the level of their own ideas." This is perfectly applicable to the Kols. Groping in utter darkness and ignorance from their cradle to trembling old age, they are quite at a loss to make out what is meant by *abstraction*. They cannot rise so high as to the abstract notions of eternity, omnipresence, omniscience, omnipotence, or such other attributes; far less can they reconcile it to their mind, that these should be possessed by an *invisible* Being,—a Being who is beyond the sphere of our senses; *one*, whose attributes, aye, his very existence, can be traced only (of

course in the absence of a revelation) by a process of analogy unknown to vulgar minds.

A state of prosperity and affluence deprives us of all idea of our responsibility; of our being most probably in a state of probation; and of our probable appearance in a different world, and before an omnipotent and omniscient Judge, both now perfectly unknown to us, and where our duration, says Reason, will be indefinitely continued. It is a state of adversity, a state of indisposition, the loss of friends and relations, that arouses us from our lethargy, and makes us sensible of the existence of some unknown Being, who regulates the affairs of the universe, is the principal and first cause of all events, and makes one a king and another a beggar, one family to congratulate themselves upon the birth of an heir they were anxiously expecting, and another to mourn the loss of one who was the sole support of some twenty or thirty; phenomena which else strike us with feelings only of wonder and dumb amazement.

Vulgar minds, therefore, as well as great minds, when they witness such wondrous events, over which humanity can have no command, immediately recognize the existence of a superior Being; and since his transcendently noble qualifications and attributes, as I have already hinted, are above the reach of the comprehension of many, they have framed gods to their own liking, and endowed them with qualities according with their own notions of vice and virtue. Hence comes Polytheism, or "the doctrine of a plurality of gods."

The Hindus, candidly acknowledging their inability to bring the Deity himself within their comprehension, think it justifiable to carve out and form some representations which make nearer approaches to their senses, and may, day and night, be present before them. The mode of worshipping what generally pass under the name of *domestic idols*, moreover, discovers in a stronger light the ludicrous notions they have of divinity.

The religion of the Kols is similar to that of the Hindus; Ráma and Krishna are common as well to these as to the Hindus. But this is not all; this even would be too pure for them, just as the simple and spiritual notions of the Puranic Trinity, composed of Brahmá, Vishnu and Maheshwar, would be to my Hindu brethren. They have got a set of tutelary Gods,—a race of invisible and imaginary creatures, inhabiting an ideal world, commonly known by the name of *ghosts*. The adoration of these ghosts forms the sum and substance of the religion of the Kols. These they invoke in the time of danger; these they pray to when they undertake any thing uncommon; and these they sacrifice to on the final success of any great attempt; nay, they do not even plough the land or

cut the crops before they have sacrificed to them cocks and hogs, (for these are the ordinary offerings of this people,) and gulped in large quantities of háṇṛiyá* with dárú†, when a scene of unspeakable jollity and hilarity is generally the result.

Every hamlet (for the appellation of a village can be ill applied to a place which contains no more than five or six hovels), has a Páhán for itself, to whom some villages are assigned by the Rájá as *jáegír*, and whose duty is to perform all religious ceremonies. Though they do not adore the Hindu idols, as above alluded, they join with the Láls, their zemindárs, in celebrating the different pujás, the Dashará, the Deoáli, the Banas (Chaṛak), &c. I shall now enumerate some of their pujás and festivals, occurring in the different months of the year.

1. On the 4th day of the month of Mágh answering to January, they go to the forest in quest of a tree, by the name of *piár*, which they use as fuel for many days; but why and for what purpose they do so, is more than I can tell. Those that are employed under any one especially observe this ceremony; for then they are sure of a long vacation, which generally extends to many days, and sometimes even to months.

2. During the month of February, a universal spirit of hunting prevails, especially the day next to that of the Holí. It is not only grown up men that go a hunting, but even boys under sixteen join them. After returning therefrom, they are very warmly received by their wives, who wait with anxiety for their coming home; and as a token of congratulation upon their escape from the claws of tigers and bears that abound in the woods, the wives generally wash the feet of their respective husbands.

3. Sarhúl takes place in the month of March. Though a great festival amongst them, there is no particular day fixed

* Háṇṛiá is a sort of intoxicating liquor which is prepared as follows: They take a quantity of rice, or if poor, rice and meṛuá (a species of corn) or rice and gundlí, (another species of corn, both resembling mustard seeds,) and get the thing or things boiled, which they keep on the bare ground with a view to cool.

Some hundred species of roots, procured from the jungles, are all mixed up together, and then formed into small balls resembling large pills; which are then denominated *rannús*, and may be had in the bázárs. These they pound to dust, and keep in an earthen jar, and having filled it with the said boiled rice, close its mouth. After the expiration of four or five days in hot seasons, or ten or fifteen days in cold seasons, they take out the sediment, or the part subsiding at the bottom. And this is what is called háṇṛiá. This spirit is mixed with water, for otherwise it would be too strong; and though thus mixed, it is more powerful than the strongest brandy.

† Dárú is a Hindui term for wine. This is not so much in use as háṇṛiyá, simply from the emptiness of the purse.

for its observance; it depends solely upon their own choice and convenience. On this day, every one, according to his pecuniary capacity, pays something to the Páhán or priest. They worship and sacrifice to Bhagwán, to a host of ghosts, such as Chanrí, Darhá, Desaulí, Chállá, &c. and to the manes of their ancestors. They rub brick-dust on their backs and clothes, answering to the red powder (fág) of the Hindus, and in that state go round to the several Bábus and wealthy persons to beg something in order to defray the expence of their drinking! In a word, they regale themselves with feasting, dancing and singing, as far as lies within their means.

4. The next great *parab* is the *Karam*, which takes place in Bhádo or August. This day they are enjoined to fast, and worship with flowers, a piece of wood placed in a conspicuous spot such as the yard. Then the story of the two brothers Karam and Dharam is rehearsed by the Páhán, which they listen to in death-like silence and with uncommon reverence.

In fine, the religion of the Kols is a corrupted Hinduism; they acknowledge the divinity of Durgá, Kálí, &c.; they talk of Gosainyá himself, that is, the Almighty. But from ignorance and superstition their notions have become so degraded and debased, that, not satisfied with the Hindu idolatry,—an irrational system of worshipping the Creator—and fearing every phenomenon (which in the light of science seems to be only a natural consequence of some known causes), to be pregnant as they suppose with dreadful and hazardous consequences and to portend the wrath of God, they try to appease him through the medium of his vicegerents on earth—*devils* by name!!!

After thus briefly noticing the peculiarities in the manners, customs and religion of this barbarous and illiterate people, I shall for the present conclude this subject. In the mean time I beg to remark, that the information I have gathered may be perfectly relied on; since it is drawn not from the authority of the common mob, generally known by the name of *report* or *rumour*, but from my own experience of some eighteen months. I am also indebted to many others, influential persons of the district; so that, on the whole, I have not "told the tale as it has been told to me," but have weighed the matter as far as lay within the means of a non-influential man. If, however, my composition, and the matter it contains, may be found not unworthy of your approbation, I may handle the subject once more and try to communicate my humble opinion on "the best mode of educating the Kols."

IV.—*Chapter of Indian Correspondence.*

[We have great pleasure in calling the attention of our readers to the following communications of our esteemed correspondents. They contain suggestions of a highly useful and practicable nature, and on this account have our most cordial approbation.

With the wishes of "A Subscriber in the Western Provinces," we shall be most happy to comply, if our brethren will supply us with the materials. Of the usefulness of such a synopsis of Missionary labour there can be but one opinion. Raumer's work we have only seen in review: if any of our friends would kindly favor us with the volume referred to, we shall be happy to avail ourselves of its aid in furthering the great object so near our hearts—the regeneration of India.

The suggestion of "A Layman" is one which we have long wished to see carried into effect, and we trust it will meet with the attention it merits, from all the parties concerned. That union is strength, is more strictly true in religious enterprize than in any other; and that co-operative union is essential to give health and efficacy to the valuable institutions referred to by our correspondent, is not less evident to every enlightened mind. May they both be speedily compassed.

The subject of "A Soldier's" letter is one to which we seriously call the attention of all those of our readers who are blessed with the perishing riches. We candidly confess we are no very sanguine advocates for endowments, seeing they are so often turned from their legitimate objects; but if any persons should prefer this mode of exercising their benevolence, we think with our correspondent that the land in which they have amassed their wealth has a strong claim upon their sympathies, and should have a place in their last testaments.

"Selima's" proposal we think might be advantageously complied with by the Religious Tract Society. It is a sufficient recommendation that such a work will be useful, especially to those possessed of but a limited acquaintance with the language.

We trust that some of our friends will supply us with their sentiments on the important topic proposed for discussion in "A Subscriber's" communication. It is one which deserves a serious and scriptural consideration, though we think the merits of it are contained in a very small compass. We, however, reserve our opinion for our next. It affords us the sincerest pleasure to witness these efforts, flowing from every department of the community, to agitate the mind of the Church and the world on the subject of India's best and most permanent welfare. May the spirit of movement increase until it pervade the whole mass, and the benevolent objects contemplated receive their highest reward in a prosperous issue.—ED.]

1.—A VALUABLE SUGGESTION.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If you could give a statistical account of the annual progress of Missionary efforts in this Presidency from their commencement, comprising the number of Missionaries in each year of each denomination, the number of stations and of converts at each, it would, I conceive, be a very interesting document.

If inclined, you might quote from the third volume of Von Raumer's 'England in 1835,' chapter first, which is devoted to our Indian Empire, an enlightened foreigner's views of British obligations to this country; though in one place his views seem to be, as far as they are discernible, of an exceptionable character.

Your obedient servant,
A SUBSCRIBER IN THE WESTERN PROVINCES.

2.—UNION AND UNIVERSALITY OF EXERTION RECOMMENDED IN THE BIBLE AND TRACT SOCIETIES.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

1. The necessities of the Missionary cause at the present moment are indeed pressing. There is a sad deficiency both of Gospels (at least in some of the vernacular tongues) and of Religious Tracts, as the last Report of the Bible Society and the recent appeal of the Calcutta Tract

Society strikingly evince. This must be matter of grief to every reflecting person, as it evidently and more especially is to those who are the immediate labourers in the Divine cause of Native conversion. But how is the defect of funds, which is the root of the matter, to be supplied? At least, by what human means is a greater *universality* of contribution to be ensured? The subject has not, I conceive, been sufficiently considered in this point of view; or if it has, corresponding efforts cannot have been made to give effect to the conclusions to which it must have led.

2. Both the Bible Society and the Tract Society are perfectly Catholic and unsectarian in their objects. *All Christians*, therefore, who have any value for their religion, must be supposed to feel a greater or less degree of interest in their success, involving as it does, in a considerable degree, the extent of dissemination which the Christian religion shall have among the people of India. But many, perhaps the majority of persons who would contribute to support the objects of these institutions, are widely scattered over the country, and possessed of very limited means. They therefore hear little of what is going on in the way of Missionary effort, of the success attained, the difficulties experienced, and the wants requiring to be supplied;—and even supposing them to be fully informed on all these points, and to know where to remit any subscriptions they might be inclined to make; still, the necessity of writing a separate letter, and the smallness and, singly considered, the apparent insignificancy of the sums which in most instances they could afford to contribute, naturally operate to impress them with the idea that it is not worth while to make the exertion. What, then, is the remedy for all this? It seems to be a very simple one. Let but the Reverend the Chaplains, or the Missionaries where there are any, with such co-operation as they can command, endeavour to establish Bible and Tract Associations at all the principal stations, such as Agra, Kurnal, Meerut, Futtehgurh, Cawnpore, Allahabad, Dinapore, Dacca, Cuttack, &c. &c. and let each Association embrace all the neighbouring smaller stations; and if this were but actively commenced and vigorously continued, there can, I think, be little doubt that, with God's blessing, considerable additions would be made to the external means for spreading the Gospel among the teeming multitudes of the Indian continent. An occasional, say an annual, or half-yearly, sermon preached at each station in behalf of the same objects, would be another means of attracting attention, exciting interest, and obtaining assistance.

3. Such local associations have already been formed at some stations, auxiliary either to the Bible or some Missionary Society,—and afford an argument from experience, that a little effort and perseverance only are wanted to lead to similar results elsewhere.

4. As a plurality of station-Societies of this nature would not be likely to thrive side by side, it would be expedient probably to unite in one the objects both of the Bible and of the Religious Tract Societies,—the sums collected being bestowed in equal shares on both the metropolitan institutions, or each contributor declaring which of the two he wished to support.

Your obedient servant,

Western Provinces, Sept. 18, 1836. A Layman.

3.—Hint to Christians on the disposal of property amassed in India.

To the Editors of the Calcutta Christian Observer.

Gentlemen,

There lately was an excellent paper in the *Christian Observer* upon the subject of Christians settling in India, and devoting themselves to the

benefit of the Indian people, instead of filling their coffers from the labours of the natives, and after acquiring the languages and accumulating many "talents" which might be serviceable to the inhabitants—embarking for England, and depriving India of all these talents, for which an account will hereafter be required.

It is certainly very selfish and wrong, after acquiring a fortune in India, and filling our coffers with the gold wrung from the inhabitants, to carry off *the whole* and for ever to depart for Britain, leaving the people to their fate, without any provision or assistance, on our part, either for their sick or needy, or for their advancement in moral and religious enlightenment.

We should protest against the man who in time of famine should carry off provisions from the land, and for his own selfish purposes embark them for a foreign shore. Yet, are we not doing this daily? Fortune after fortune is drained from poor India—impoverishing the land—and rarely is a rupee left, even in a will, for India's benefit! whilst thousands and lakhs are willed away upon persons at home, who have never seen the soil from whence these treasures sprung.

The object in writing this letter is, that the advocacy of your columns may be given, to urge upon the consciences of all Christians the duty of setting apart, at least in their *wills*, if not during their *lives*, a portion of their fortunes accumulated in *India*, for the benefit of its inhabitants.

It may be surely expected, that at least a tithe, (a tenth,) or more of our fortunes should revert to meet the sad necessity of the land and people from whence it was derived. Might not a great blessing be expected, were each Christian to set apart a fair portion in his will, to bear the expences of those who are conveying to India the glad tidings of salvation, through the atonement made by an incarnate Saviour?

When we reflect, that we shall ere long appear before the judgment seat of Christ, how shall we appear *there*, if, of our *abundance* we left *nothing* to aid *His* cause—to *feed*, *clothe* and *support His* messengers, whom *He* is sending to proclaim *His* name to the heathen? or do nothing towards supplying the people now in ignorance with *books* conveying the knowledge of his salvation?

Were your pages to take up the subject, and press the duty upon the consciences of Christians, the *Missionary*, *Bible*, and *Tract Societies* might receive great aid from sums left in the *wills* of those who had passed that bourne from whence none return—who had gone to *judgment* to give an account of their *stewardship*.

Aug. 3, 1836. A Soldier.

4.—Vocabulary of Scriptural Terms, an aid to Usefulness.

To the Editors of the Calcutta Christian Observer.

Sirs,

On perusing the seventh article in your August number, more particularly the 4th paragraph of the Rev. B. Schmid's letter as therein quoted, I was forcibly reminded of a want I have often felt, and of the necessity of what I have as often considered to be an indispensable aid and assistant for the work proposed to be undertaken by "the many pious ladies and gentlemen" to whom he refers. What I mean, is a Vocabulary (Indo-English) of doctrinal and scriptural terms. Every Englishman, with such a book in his possession, might in his degree and sphere become a Missionary and an instructor, or, at the least, would have the opportunity and power, if he chose to exert it, of awakening in the minds of such natives as he should converse with, a desire to read the Holy Scriptures,

and "to search whether those things were so;" but, without some help of this kind, how can the mere English scholar, either comprehensively or satisfactorily converse with a native of the things of eternal life? I have known several clergymen, as well as "many pious ladies and gentlemen" who were effectually prevented from speaking of these things through inability to interpret their meaning. On the other hand, any one in possession of such a book, even though he could but speak the native languages as it were "with stammering lips and another tongue," might yet make known the words of truth, and awaken inquiry for the way of everlasting life! If the heading of such terms were extracted from Cruden's or any other good Concordance, and were alphabetically arranged and interpreted, whether the latter were done in the Roman or native character, or in both; and if a third column were added for the enumeration of texts upon which the doctrines, &c. might be proved; it would be all that would be necessary, and might easily be made with a two-fold view, so as to help the English tyro and the native catechist; and that such a book might with facility be compiled by many now amongst our worthy European Missionaries, Native catechists, and others also (e. g. Mr. P. S. D'Rozario, &c.) is very evident. I have frequently felt myself tongue-tied for want of a remedy of the above description, and believe there are many others of your readers and our countrymen generally, who have found themselves at a loss for words to explain themselves, and have experienced the pain and dread of committing themselves upon the serious and glorious subjects contained in the Bible, lest they should either occasion them to be ridiculed, or its holy truths to be perverted by their misinterpretation, however ready and willing they might be "to give an answer to every man that asketh them a reason of the hope that is in them," and however desirous to communicate to others the consolations and supports they had themselves derived from its most blessed contents. With such an index, however, as the work I allude to, and with an inquiring native capable of reading the text itself, what delightful and mutually instructive intercourse might not be held between them? and how easily might the Christian's experience be communicated to the other, under difficulties on his part, otherwise inexplicable, perhaps, and on the other hand of doubts and misconceptions sufficient to slacken if not to deter the further prosecution of inquiry? and this, too, at places far from the residence of any Missionary or other recognised and competent instructors.

Trusting that ere long a work of this nature may be available for those who experience the difficulties I have briefly referred to, and that every other impediment may be speedily removed from "the good way," and from the spread of the Gospel of life to the people among whom we sojourn, I beg to sign myself

Your very obedient servant,

1*st Sept.* 1836. SELIMA.

5.—IMPORTANT QUERY.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I should be glad to learn your own opinion,—as well as that of any one of your Correspondents who may be disposed to discuss the point,—on the question, *whether the Civil Officers of Government, exercising authority in the interior of the country, ought personally to instruct their native servants in the truths of the Christian religion, or procure such instruction for them?*

The obvious objection to such a course is, that it might excite among the native population subject to such authorities a general apprehension

of state-interference with their religion; and the difficulty to be resolved is, *whether or not the chance of creating such a feeling is to be considered a sufficient ground for the non-performance of what must otherwise be regarded as an undoubted duty.*

In the reply of the Government to a late petition from the Musalmáns of Calcutta, it is (if I remember right) promised that the Government would both practise themselves and enjoin upon all their officers the observance of a strict non-interference in regard to the religions of the natives. Can this letter apply to Government functionaries in their private relations as well as public capacity? If so, the Government should take care to let this be distinctly known to all their servants.

Your very obedient servant,

Sept. 1836. A Subscriber.

V.—*The Roman Character and the English Language in India.*

To the Editors of the Calcutta Christian Observer.

Gentlemen,

Oblige me by the insertion of the following excellent letter, originally published in the *Bengal Hurkaru*, but written in reply to a communication signed L. W. which appeared in the last No. of your valuable periodical.

Your obedient humble Servant,

A Friend to Improvement.

I have read L. W.'s lively attack upon what, I think, we may now call the prevailing system of native education, and upon the use of the Roman letters as applied to the Eastern languages.

The question regarding the Roman character is contained within a very small compass. The facility with which this character may be written quickly, yet legibly; the distinctness of the printed character; its capability of compression; its admitting of the freest use of italics, stops, marks of interrogation and admiration, and other guides to the reader; its superior cheapness, arising from the compactness of the type and the consequent diminished expenditure of paper and of the other materials of printing, are advantages, which need not be dwelt on, because they are now seldom denied. Neither can any body fail to observe the national benefit which must arise in the present incipient state of native literature, from all the languages of India being expressed by one common character, and that character the same which is used to express the literature of the most enlightened nations in other parts of the world. "If all the Indian dialects were presented in the same English character, it would be *seen* and *felt* that the natives are not divided into so many sections of foreigners to each other, that they have all fundamentally the same language, and that without much difficulty, a community

of interest and a beneficial reciprocation of thought, might be effected to an extent at present unknown, and, from the repulsive aspect of so many written characters, deemed utterly impracticable."

The question is, therefore, merely one of experiment. The advantages are obvious, but are they attainable in practice? This is the point at issue, and it is one which can only be decided by actual trial. If, in making the trial, the advocates of the plan used any unfair means, L. W. might in that case justly complain. But what is the fact? The Education Committee has never yet interfered in the matter. The School Book Society has only lately printed one interlinear translation in the Roman character, after its popularity had been proved by the rapid sale of a previous edition. The way in which the experiment has been tried, has been this: Private individuals began to print books from motives of benevolence, and others followed their example as a matter of speculation. They print, and the people purchase or receive the books in gifts. I ask, what ground of complaint L. W. has either with one or the other? If the public think these books cheaper and better than others, why should they not be allowed to have them? No degree of clamor will deter those who have commenced the work, from carrying it to the end. They look only to the decision of the public. Three presses are now employed in preparing Dictionaries, Grammars, and reading books. The prospect is more favourable than ever. The vernacular language has been adopted in all the Revenue offices in the Upper Provinces, and exactly the same causes which led to the Persian letters being applied to that language may now be expected to introduce the general use of the Roman letters. Persian was the language of education, and the vernacular language therefore naturally came to be expressed in the Persian character. Now English has taken the place of Persian as the language of education, and there seems to be no reason to doubt that it will produce corresponding effects on the popular language. Boys who have become familiarised to the use of the English letters, will not willingly have recourse either to the Nágarí or Persian, to say nothing of the intrinsic inferiority of those characters, and to the loss of time which must ensue from the use of three separate alphabets while one is sufficient. Viewed with reference to a whole nation in all its generations, such a waste of time and labour becomes worth consideration.

I heartily concur in the sentiments of respect which L. W. expresses for the oriental attainments of the gentlemen named by him, as well as in his regret that they have not been applied to more popular objects. I highly approve of correct editions

of the Sanskrit and Arabic classics being published. What I object to, is that they should be published by the Committee of Public Instruction, and be made the staple of native education.

L. W. next inveighs against the English language as a medium of Indian education, and recommends in preference some elementary controversial treatises in the native languages which have been lately published. It is needless now to prove what has been already fully demonstrated, both by argument and experience. A vernacular literature can be created only by slow degrees, but a nation may immediately avail itself of the existing literature of other countries which are in a more advanced state of improvement; and in this way their knowledge is increased, their taste improved, and the materials are collected for the formation of a national literature. This is the process which has been gone through in every instance in which any very decided change for the better has taken place from without. The Romans read the Grecian letters, and adopted Grecian models of taste. The Roman provincials cultivated the Roman literature, and became equal to their masters. The modern nations of Europe did the same, until they had raised on this foundation a literature for themselves. Two hundred years ago even ladies studied Latin, because they had then no books worth reading in their own languages; but in the present advanced state of our literature the study of the dead languages is confined to those who have leisure and inclination to add a knowledge of them to their other acquirements. The Russian empire is at the present day a striking example of the process of national regeneration of which I am speaking. French, English and German are extensively taught there, and the educated communicate to their own countrymen, in their own language, the superior knowledge which they themselves acquire through these foreign media. What the Russians are doing in the north, we are doing in the south of Asia. India is gradually becoming leavened by the introduction of European knowledge, and the lower classes are taught in their own, what the higher have learned in the English language. The English and the vernacular literatures are connected together as a river is with its fountain, as a tree is with its fruit. The one will be the result of the other. Those who discourage the study of English in order to encourage the vernacular literature, are manifestly labouring to defeat their own object.

I most highly approve of the elementary treatises in the vernacular language to which L. W. refers—so highly, that I have myself aided in the publication of some of them. I am also willing to admit, that in the distant province which is the scene of his labours, he could not at present adopt any more effectual mode of promoting a spirit of inquiry and raising European

learning in general estimation. All I object to, is his quarrelling with us for adopting more effectual means of instruction than such treatises as these afford, in parts of the country where the preparatory process has been already gone through, and the people are actually greedy for European learning. L. W. is so enamoured of his own plan, that he cannot imagine that it is not equally applicable to every part of India. If he reflects, however, he must perceive, that nobody can be expected to follow a round-about path any longer than while the direct road is not open to him. Where would be the wisdom of entering into controversial discussions to disprove the Paurânic system of astronomy, with persons who are ready to admit the truth of the Copernican system, and are anxiously seeking to be instructed in it? How can we confine our youth to such meagre information as treatises in the native languages contain, while they are ready to pursue the study of the sciences to the full extent to which they are developed in English books? I lately saw a crowd of students waiting for admission into the Hoogly College, many of whom had already some acquaintance with English. How surprised and disappointed they would have been, if, instead of being enabled to enter on a course of English reading, they had been told that they must content themselves with such crumbs of science as have fallen upon the native languages, and must begin by hearing lectures on the inconsistencies which exist between the Puráns and the Siddhánts, neither of which they have ever studied, or care in the least about!! Our business is to teach, and not to dispute; and as the youth of our own provinces are willing to learn all we choose to communicate to them, it is open to us to take the most effectual available means of teaching them. The vernacular language may become sufficient for the purposes of liberal education a century hence, but it certainly is not so now. At least the two next generations of the upper and middle classes must be educated by means of foreign languages, and it is to be hoped that from among them numerous authors will arise, to enrich their national language with works in every department of literature and science. L. W.'s plan of treating the study of English as an object of very secondary importance, would put back the progress of improvement many years. It would be equivalent to driving our youth away from the fountain, and telling them to content themselves with what they can collect from a scanty streamlet. I, for one, will always lift up my voice against this course. My desire is, that they should not only study to the full our medicine, our mathematics and our natural philosophy, but that they should also imbibe the spirit of our works of taste, imagination, history and morals, until they have a Shakspeare, a Hume, a Milton of their own.

L. W. recommends us not to be deceived by the interested reports of the English masters. If he intends this advice for the Education Committee, it is sufficient to explain that the reports of the masters are always commented on by the Local Committees, which include all the principal European officers, and in many cases, some of the leading native gentlemen at each station. He also advises us to be guided by the Reformer, the Friend of India, and Junius. I have a sincere respect for all these authorities, and am happy to be able to say that I entirely agree with the Friend of India and the Reformer. They both advocate the teaching of English conjointly with the vernacular languages;—the English to those who have leisure to cultivate it to good purpose, and the vernacular language to all, high and low, and rich and poor; and so do I. They also advocate the encouragement of every well-directed effort towards the construction of a vernacular literature; and so do I. With Junius, however, I only half agree. I agree with him as far as he recommends the encouragement of the vernacular literature, but I cannot agree with him in discouraging English literature. It appears to me that those who receive a liberal education through the medium of English, should also be taught to compose with ease and correctness in their own language; while every possible exertion should be made to prepare good books in the vernacular languages for the use of the body of the people, to whom, of course, English is not accessible.

L. W. next urges that the prevailing system of education is "neither popular nor national;" that it "does not command the votes and support of the people," although "well sustained by the promise of service and the like;" and he recommends that we should "take the opinion of the native public" on the subject. In replying to this, the first thing to be determined is, what is meant by the terms "popular and national." There was a time when Sanskrit itself was introduced by a race of conquerors, as is proved by the incongruity of that language with the languages of the south of India and of many hilly tracts in other quarters; yet Sanskrit is now incorporated in a greater or less degree with every Indian language. In much later times Arabic and Persian were extremely unpopular and anti-national, and they were introduced in a way which we should be sorry to see imitated; yet they also are studied by great numbers in every part of India, and have become to a great degree transfused into the vernacular dialects. In the same way English learning and English literature, which have hitherto been neither popular nor national, are daily becoming so in proportion as they are adopted by the people. To say that nothing ought to be admitted which is not national, that is which does not already form part of the national stock, is

the same thing as to say that there shall be no new acquisition, that there shall be no improvement. Nations, like individuals, can only enlarge their knowledge by adding to that which they possess, and the additions which are made from time to time, although at first unnational, become national by being generally adopted. L. W. would stare at any body who should say to him, on his taking up a new book, "Put down that book: you do not know it; therefore, you must not read it." Yet this is precisely what he is himself doing, when he is writing declamations to discourage the teaching of English, because it is not national.

The course which L. W. describes himself as pursuing towards the natives of his part of the country, is just as unnational as that which is followed by the Education Committee. What, indeed, can be more contrary to national prejudice and habits of thinking, than books which are written for the express purpose of controverting the authority of the shástras!! Yet the natives seem to be no more offended with his attacks upon the shástras, than they are with the English instruction which the Education Committee give without any reference to those sacred books. It is clear, therefore, that notwithstanding L. W.'s love for nationality, he is acting, like ourselves, in some degree on a different rule. If we did not, we might as well throw up the pursuit at once. By confining ourselves to teaching what is strictly national, we should have to teach many egregious errors, and should be debarred from all reference to the vast acquisitions which have been made since the Europeans passed the Hindus and Muhammadans in the race of knowledge. But if we lay it down as our rule only to teach what the natives *are willing to make national*, viz. *what they will freely learn*, we shall be able by degrees to teach them all we know ourselves, without any risk of offending their prejudices. This is the course which we have always pursued. "We *have* taken the opinion of the native public on the subject." We find that our plan does "command the votes and support of the people," without any "promise of service;" and that English learning, as taught by the system which we recommend, is popular, and is quickly becoming national.

The School-Book Society's operations furnish perhaps the best existing test of the real state of public feeling, in regard to the different systems of learning which are now simultaneously cultivated in India. Their books are sold to any body who chooses to purchase them, and the proportions in which they are disposed of show the relative demand which exists for the different kinds of learning. The statement of the sales which have been made during the last two years, extracted from the Society's recently published Report, is as follows:

English,...	31,649	books.
Anglo-Asiatic,...	4,525	,,
Bengáli,.....	5,754	,,
Hindui,.....	4,171	,,
Hindustáni,...	3,384	,,
Uriya,.....	834	,,
Persian,..	1,454	,,
Arabic,.....	36	,,
Sanskrit,.....	16	,,

This statement speaks for itself; and when we add to the above the numerous English books said by the Editors of the *Friend of India* to be sold by that establishment and others, and contrast with this the very limited demand of which they complain for works in the Native languages, we see distinctly the direction of native feeling as it regards the purchase of books. To this we may add, that for some time past upwards of 3000 youths have been receiving an English education in Calcutta alone, and that the taste for learning English there is daily on the increase. L. W. will probably reply, that Calcutta is not India, and that although one city may have become denationalized, the rest of India retains its primitive character. But Calcutta is the capital, and the capital must sooner or later make its influence felt through the whole country. One set after another of well educated youths, turned out from the Calcutta schools, must gradually leaven the adjoining provinces; to say nothing of the effect which must be produced upon casual visitors, and even upon those who only hear of it through report, by the example of what is going on. What has lately taken place at Hoogly is an instance in point. On the College there being opened, English students flocked to it in such numbers as to render the organization of them into classes a matter of difficulty. There are now about 1,400 boys learning English only, about 200 learning Arabic and Persian only, and upwards of a hundred who are learning both English and Arabic or Persian. Notwithstanding this unprecedented concourse, the applications for English instruction are still extremely numerous; and there seems to be no limit to the number of scholars, except the number of masters, whom the Education Committee is able to provide. In the same way, at Dacca there are 150 students, and it is stated that this number would be doubled if there were masters enough; and lately at Agra, when additional means of English instruction were provided, the numbers rose immediately to upwards of 200. These are mentioned merely as instances. In the numerous seminaries under the Education Committee, there is no want of scholars. The difficulty is to provide masters enough to teach the numbers who are anxious to receive instruction. If this is not sufficient proof that the popular taste is favorable to Eng-

lish studies, I do not know what can be considered as such. It is preposterous to suppose that such multitudes can have been induced to flock to our schools by promises of service. Of the 1,400 youths who presented themselves for admission at the opening of the Hoogly College, perhaps not one in a hundred was known to European gentlemen who had patronage at their disposal; not one was known to those whom L. W. considers the principal advocates of this system of education. No doubt, the boys who learn English regard their education as an important means of forwarding their future prospects; but so do those who learn Arabic, and Sanskrit, and Latin, and Greek, and every other language. I believe, however, that at the present period in India, those who learn English have a more reasonable ground for their expectation of success in life than those who learn any other language. In the Revenue offices in the Upper Provinces the monopoly of Persian has been abolished, and the vernacular language has actually been adopted as the language of business. The same must soon take place in every other department of Government in every part of the British territories, and then how will the case stand? Every body who applies for employment will probably be able to read and write his own language nearly equally well, and the choice will be determined by the degree of general cultivation which the candidates possess. By so much, therefore, as the English language affords the means of obtaining a better education than any other language does, which is at present studied in India, in that degree will the young men who have received a good English education have an advantage over all others.

The last topic to which L. W. refers is the Muhammadan petition.

The prayer of that petition is, that the stipends which used to be given at the Persian and Arabic Colleges, but which were prospectively abolished by the decision of Lord W. Bentinck, confirmed by that of Sir C. Metcalfe, should be restored. This is a separate question, which will, no doubt, be decided after a full consideration of all the reasons which can be urged on both sides. The objections to stipends are, that to pay students as well as teachers, will be the same thing as diminishing the scanty fund which has been assigned to education by about one half. Not only are multitudes anxious to learn without fee or reward, but many are willing to contribute something themselves towards the expence*. The great demand

* 356 students of the Hindu College pay from 5 to 7 rupees per mensem each, for their tuition; and those who can afford it will probably soon be required to pay something at all the institutions under the General Committee.

is for masters. If we have only masters enough, we can have any number of students. There is, therefore, no necessity whatever for paying students to learn, while to do so would cripple our resources in the most essential point. But independent of the cost, the principle of the stipendiary system is radically bad. The business of an Education Committee is to have those taught who are anxious to learn; not to crowd their lecture-rooms with nominal students, but real paupers, who may come eager to obtain food, not for the mind, but for the body. So long as we offer instruction only, we may be sure that we shall have none but willing students; but if we offer money in addition to instruction, it becomes impossible to say for the sake of which they attend. Even boys who come with a desire to acquit themselves well, fall in with the general tone. These bounties on learning are the worst of bounties. They have this evil in common with bounties on trade, that they draw to a particular line a greater quantity of exertion than that line would, without artificial encouragement, attract, or than the state of society requires. They have also, when given in the form in which they are given both in the English Universities and in the Indian Colleges, this additional evil—that they paralyse exertion. A person who does not want to learn a particular language or science, is tempted to commence the study by the stipend. As soon as he has got the stipend, he has no motive for zealously prosecuting the study. Sluggishness, mediocrity, absence of spirited exertion, resistance to all improvement, are the natural growth of this system. It is also of great importance in a country like this, that the Government should have a real test of the wishes of its subjects in regard to the kind of education given. As long as stipends were allowed, students would, of course, have been forthcoming; but now the people may decide for themselves. Every facility is given, but no bribes, not even any "offers of service;" and if a larger number avail themselves of one kind of instruction than of another, we may be assured that it can be only owing to such being the bent of the public mind. If it were not for this, inferior modes might be persevered in from generation to generation, which, with an appearance of popularity, would really be only the result of the factitious support afforded them by the Government. However, we by no means pretend to dogmatise on this question, and if a plan can be devised which will preserve any good there may be in stipends, without their attendant evils, we shall be happy to see it adopted. A liberal distribution of pecuniary rewards would perhaps answer the purpose.

Calcutta, Oct. 4, 1836. C. E. T.

VI.—*Notes of Original Sermons, by* JOHN FOSTER. No. III*.

PSALM civ. 30. "*Thou renewest the face of the earth.*"

Some time since we were endeavouring to describe certain states, or *moods*, of feeling, which might be called *seasons of the mind;* and to shew in what manner these might, by a judicious and determined exercise of thought, be turned to an advantageous account.

The *seasons of external Nature*, in the course of the year, are a part, and a considerably interesting part, of what *makes up our condition* during our sojourn on this earth. And good men, from the Psalmist downward, have not been content that the effect of these seasons upon them should be confined to this mere external and material condition. Desirous that the vicissitudes of nature should *minister to the mind*, the Spring season, especially, has been regarded as fertile of what might afford salutary instruction in a pleasing vehicle. When in the very midst of this genial season, and before its flowers and bloom are past, we might do well to endeavour to draw from it something not quite so transient. Consider,

1st. The vast importance, to us, that this season should regularly and infallibly return *in its time*. This is obvious the instant it is mentioned. But it is as instantly recollected how entirely we are at the mercy of the GOD of Nature for its return—we are in our places here on the surface of the earth, to wait in total dependence *for Him to cause the season* to revisit our clime—as helpless and impotent as particles of dust. If the power that brings it on, were He to hold it back, *we* could only submit, or repine and perish! His will could strike with an instant paralysis the whole moving system of nature. A suspension of His agency, and all would stop—or a change of it, and things *would* take a new and fearful course. Yet we are apt to think of the certainty of the return of the desired season in some other light than that of the certainty that GOD *will cause* it to come. With a sort of passive irreligion, we allow a something, conceived as an *established order of nature*, to take place of the Author and Ruler of Nature; forgetful that all this is nothing but the *continually acting power and will of God*, and that nothing can be more absurd than the notion of God's having constituted a system to be one moment independent of himself.

2nd. Consider next, this beautiful vernal season—what a gloomy and unpromising scene and season it *arises out of*. It is almost like creation from chaos—like life from a state of death. If we might be allowed a supposition so wide from probability as that a person should not *know* what season is to follow, while contemplating the scene, and feeling the rigours of Winter—the darkness, the dreariness, bleakness, cold—the bare, desolate and dead aspect of nature, &c. &c., how difficult would it be for him to comprehend or believe! If he could then, in some kind of *vision*, behold such a scene as that spread in Spring over the earth, "It cannot be," he would say; "that were absolutely a new creation, another world."

3rd. Might we not take instruction from this, to correct the judgments we are prone to form of the Divine government? We are placed within one limited scene and period of the great succession of the Divine dispensations—a dark and gloomy one, a prevalence of evil. We do not see how it *can be* that so much that is offensive and grievous should be introductory to something delightful and glorious. "Look how fixed—how inveterate—how absolute—how unchanging!" Is not *this* a character of *perpetuity?* If a better nobler scene to follow *is* intimated by the Spirit of Prophecy in figures analogous to the beauties of Spring, yet is it regarded with a

* See Sermon II. in our No. for June, 1836, p. 287.

kind of despondency, as if Prophecy were but a sort of sacred poetry —beheld rather as something to *aggravate the gloom of the present*, than to draw the mind forward in delightful hope. And thus we allow our judgments of the Divine government—of the mighty field of it—and of its progressive periods, to be formed very much upon an exclusive view of the limited, dark portions of his dispensations which are immediately present to us. But such a judgment should be corrected by the Spring blooming around us, so soon after the gloomy desolation of Winter. The man that we were supposing so ignorant and incredulous, what would he *now* think of what he had thought *then*?

4th. Again;—How welcome are the *early signs* and *precursory* appearances of the Spring—the earlier dawn of day! There is a certain *cheerful* cast in the light, even though shining over an expanse of desolation;—it has the appearance of a smile—a softer breathing of the air, at intervals —the bursting of the buds—the vivacity of the animal tribes—the *first flowers* of the season—and by degrees, a delicate dubious tint of green—it needs not that a man should be a poet, or a sentimental worshipper of nature, to be *delighted* with all this.

May we suggest one analogy to this? The operations of the Divine Spirit in renovating the human soul, effecting its conversion from the natural state, is sometimes displayed in this gentle and gradual manner, especially in youth. In many cases, certainly it seems *violent and sudden*, resembling the transition from Winter to Spring in the northern climates. But, in the more gradual instances—whether in youth or further on in life—it is most gratifying to perceive the first indications—serious thoughts and emotions—growing sensibility of conscience—distaste for vanity and folly—deep solicitude for the welfare of the soul—a disposition to exercises of piety—a progressively clearer, more grateful, and more believing apprehension of the necessity and sufficiency of the work and sacrifice of Christ for human redemption!

To a pious friend or parent, this is more delightful than if he could have a vision of *Eden* as it bloomed on the first day that Adam beheld it. And we may carry the *analogy* into a wider application. It is most gratifying to perceive the signs of change on the great field of society. How like the early flowers, the more benignant light, the incipient verdure, are the new desire of knowledge, and schemes and efforts to impart it; the rising, zealous, rapidly enlarging activity to promote true religion!—we might add, the development of the principles and spirit of liberty! In this *moral* spring, we hope we are advanced a little way *beyond* the season of the *earliest flowers*.

5th. The next observation on the Spring season is, how reluctantly *the worse gives place to the better*. While the Winter is forced to retire, it is yet very tenacious of its reign—it seems to make many efforts to return —seems to hate the beauty and fertility that are supplanting it! For months we are liable to cold, chilling, pestilential blasts and sometimes biting frosts—a portion of the malignant power lingers or returns to lurk, as it were, under the most cheerful sunshine; so that the vegetable beauty remains in hazard, and the luxury of enjoying the Spring is attended with danger to persons not in firm health. It is too obvious to need pointing out how much resembling this there is in the moral state of things—in the hopeful advance and improvement of the *youthful mind*—in the early, and indeed the more advanced, stages of the Christian character—and in all the commencing improvements of human society.

6th. We may contemplate next the lavish, boundless, diffusion, riches and variety of beauty, in the Spring. Survey a single confined spot, or pass over leagues, or look from a hill—infinite affluence every where; and so you know too, it is over a wide portion of the globe at the same

time It is under your feet—spreads out to the horizon—meets every sense. And all this *created* in a *few weeks!* To *every* observer the immensity, variety and beauty are obvious—but to the skilful *Naturalist* there is a multiplication of all this.

Reflect, what a display is here of the *boundless resources* of the Great Author. He flings forth, as it were, an unlimited wealth, a *deluge of beauty*, immeasurably beyond all that is *strictly necessary*—an immense quantity that *man* never sees, not even *in the mass*. It is true, that *man* is not the *only* creature for which the provision is designed; but it is *man alone* of the earth's inhabitants that can take any *account* of it *as beauty*, or as *wisdom* and *power* and *goodness*. Such unlimited profusion may well contribute to assure us, that He who can, shall we say AFFORD thus to lavish his treasures so far *beyond* what is simply *necessary*, can never fail of resources in abundance for all that *is necessary*. May we not venture to think, that this vast superfluity of pleasing objects may be taken as one of the intimations of a grand enlargement of the faculties in another state, in order that, *some time*, there may not be, if we may so express it, such a *waste in the Creator's wonderful works*?—that is, if we assume that there will be, in any world to which good men may be assigned, an immense profusion of the admirable works of the Almighty, we would be willing to presume that there may be less, in proportion, of those admirable objects *placed beyond the power of attention*—less that should seem to *answer no end* to the devout contemplator. But then what an *enlargement of faculties* there must be!

7th. We may observe again, in this profusion and diversity of beauty, what an ample provision there is for even those faculties in our nature which are not to be accounted the highest and noblest—that is to say, in the first place, for the very SENSES! And then the faculties which have a pleasurable perception of beauty, grace, harmony, grandeur, the *Imagination* has a large share herein. Now all this is most evidently an INTENDED adaptation. It is good, therefore, that man should have the exercise, the cultivation and pleasure of these faculties. What the proper *measures and limits* may be, and how to adjust *the proportion and balance* between these and higher interests, is a matter for conscientious judgment—but the general fact is most evident, that the Creator *intended* the exercise and pleasure of faculties for which he has made such copious provision. But it is a most serious consideration here, that the value and the final object of this exercise and pleasure are *lost*, if the *interest do not tend to, and combine with religion*—and if a man observes and admires and enjoys, and is enchanted with the fine feeling, yet all the while *forgets the adorable and beneficent Author*, or feels no veneration or grateful aspiring of soul toward him. Our relation to him is our supreme and most vital interest, and the interest of every other relation was meant to be coincident, subordinate, and *contributory to it*. The violation of this great law comes under the condemnation of "loving the creature more than the Creator, who is blessed for ever." Much of this most perverse impiety there is, among admirers of the beauties of Nature and of the Spring.

It were no mere shape of imagination, if we were to represent such a lamentable spectacle as this, viz.—a man of cultivated mind, of very perceptive faculties, refined taste, and poetic feeling, straying among the vernal fields and groves with a fond enchantment, but regardless of Him that creates and animates the scene! It is all but a reflection of a *few rays* of the Divine glory. But this admirer looks not toward that *Bright Origin*. He takes this faint reflexion as if it were *itself* the essential beauty and glory, and cannot see how it fades and perishes when impiety like this comes between it and heaven! In some instances, as by a judicial retribution, the man is permitted to consummate his impiety by mak-

ing *Nature his God*, fancying some kind of mysterious, all-pervading, yet not intelligent Spirit, which ejects the Divinity and takes his place!

8th. To return to the consideration of the Spring. This pleasant season has always been regarded as obviously presenting an image of *youthful life*. The newness, liveliness, fair appearance, exuberance of the vital principle, rapid growth. Flattering points of likeness these! But there are also less pleasing circumstances of resemblance. The frailty and susceptibility, so peculiarly liable to fatal injury from blasts and diseases. Those who have to watch over infancy, childhood and early youth, can often see in smitten plants and flowers the emblems of what they have to fear for their charge. There is the circumstance that the *evil* in the human disposition can grow as fast as the good—as in Spring the *weeds*, the *noxious vegetables*, the offensive or venomous animals, thrive as well as the beautiful and the useful. There is the circumstance that *it is yet to be proved* whether the early season will have its full value *ultimately*—whether fair and hopeful appearances and beginnings will not end in mortifying disappointment. How many a rich bloom of the trees comes to nothing! how many a field of grain, promising in the blade, disappoints in the harvest! Under *this* point of the analogy, the *vernal human* beings are a very pensive subject of contemplation.

There is one *instructive* point of resemblance. Spring is the season for diligent *cultivation*; so is youth. If the Spring were suffered to go past without any care and labours of husbandry—nay, going a little way back in time, we may say, if the cultivation of the ground in the Spring had been attended to but just as much as that of youth in the community in general, what would the state of things have been? And even *now* after a great amendment, you shall often be struck with the *disparity* between these two provinces of cultivation—the *garden* put in very neat order—the favorite *tree* trimmed and trained—the cornfields exhibiting a clear shining breadth of green—the children and youth bearing every mark of mental and moral rudeness! Yet are there very many pleasing examples of a contrary order. And it is a delightful thing to see the Spring season of life advancing under such a cultivation, of the instructor's care, of Divine influence, and of self-exerted discipline, as to give good hope of rich *ensuing seasons*. Much of the pleasing impression on us from the beauty of the Spring is caused, whether we are exactly aware of it or not, by an anticipation of *what it is to result in*. And still less substantial were the pleasure of beholding the bloom and animation and unfolding faculties of early life, without an allusion to something further on. That looking further on has, indeed, its painful apprehensions, as we have said: but still, in beholding youth, we *must* think of that something to come.

It may be added, as one more point in this parallel, that the rapid passing away of the peculiar beauty of Spring, gives us an emblem of the transient continuance of the most lovely and joyous period of human life!

9th. We have seen that they are not *all pleasing* ideas that arise in the contemplation of the vernal season. There is *one* of a profoundly gloomy character, that of the portentous contrast between the beauty of the *natural* world, and the deformity of the moral. There is a principle which requires a correspondence in things which are associated together. Now then, survey the fair scene (such as in Spring) and think what kind of beings, to *correspond* to it, the rational inhabitants should be—not a *few* an exception, a small minority—but the general race. Should not the conception be innocence, ingenuousness, all the kind and sweet affections, bright and refined thought, spontaneous advancement in all good, piety to Heaven? But now look on the actual fact—still keeping in view the beauteous scene of nature, and that *without* adverting to some fine

tracts of the earth where man is the most cruel and ferocious of wild beasts—look in the more improved regions: see the coarse debasement, the selfishness, hostile artifice, ill tempers and malignant passions, practices of injustice, obstinacy in evil habits, irreligion, both *negative* and insultingly positive! Within the last half century, how much of the vernal beauty of Europe has been trodden down under the feet of contending armies! How many a blooming bower has given out its odours mingled with the putrid effluvia of human creatures slain by one another! Such is the correspondence of the inhabitants to the beautiful scenery of their dwelling place! The fair luxury of Spring serves to *bring out*, more prominently, the hideous features of the *moral* condition of things. But even if we could keep out of view this directly moral contrast, there are still other circumstances of a gloomy colour. Amidst this profuse beauty of the vernal season, there are languor, and sickness, and infirm old age, and *death!* While nature smiles, there are many pale countenances that do *not*. Sometimes you have met, slowly pacing the vernal meadow or the garden, a figure emaciated by illness, or sinking in age, and have been the more forcibly struck by the spectacle from the surrounding luxuriance of life. For a moment, you have felt as if all this living beauty *receded* from around, in the shock of the contrast. You may have gone into a house beset with roses and all the pride of Spring, to see a person lingering and sinking in the last feebleness of mortality—may have seen a *funeral train* passing through flowery avenues—and the ground which is the *depository of the dead*, bears, not the less for that, its share of the luxury of Spring! The great course of nature pays no regard to the particular *circumstances* of man—it suffers no suspension—shews no sympathy!

10th. We will but add one more grave consideration. To a person in the latter stages of life, if destitute of the sentiments and expectations of religion, this world of beauty must lose its captivations—must even acquire a melancholy aspect. For what should strike him so forcibly as the consideration, that he *is soon to leave it*? It may even appear too probable that *this* is the last Spring season he shall behold! While he looks upon it, he may feel an intimation that he is bidding it adieu—the last time of his beholding any thing so fair! His paradise is retiring behind him, and a dreary, immeasurable desert is before him! This will blast the fair scene while he surveys it, however rich the bloom and the sunshine that gilds it. On the contrary, and by the same rule, this fair display of the Divine resources and works, will be gratifying, *the most and the latest*, to a mind animated with the love of God, and having the confidence of soon entering a nobler scene. "Let me look once more at what my Divine Father has diffused *even here*, as a *faint intimation* of what he has somewhere else! I am pleased with this as a *distant outskirt*, as it were, of the paradise toward which I am going!" As to the exact *manner* of a happy existence in another state, we need not say it is in vain even to conjecture it. But assuredly there will be an ample and eternal exercise of the faculties on the wondrous works of the Almighty; therefore, faculties, and a manner of perception, adapted to apprehend their beauty, harmony and magnificence. We can have no ground for conjecture, whether the happy spirits removed from this world will be kept in any such relation to it, *as to retain any perception* of what is so admirable in the works of God *here*—but we may well assume, that in many provinces of his vast dominion there are works of his constituted in a similar order, or at least bearing a sensible analogy to those which we see here: and it were absurd to imagine that the *higher condition* of human spirits should involve a loss of perception and interest regarding *one grand class* of the works of God, —contrary to the promise, "they shall inherit *all* things."

According to what we conceive of the nature of an *Angel*, in traversing this earth, he cannot indeed have *our mode* of apprehending this fair vision of Spring, but no one will believe that *therefore* to him all this scene is obliterated, blank and indifferent. We need not then believe that any change that shall elevate the human spirit will, by that very fact, destroy, *as to its perception*, any of the things displaying the divine wisdom and power.

11th. We hastily close the contemplation by observing, what an immensity of attainable interest and delight, *of one class only (besides* the sublimer) there is *that may be lost*—and all is lost if the SOUL be lost!!

VII.—*Notices regarding Hindu Festivals occurring in different months. No.* 11, *November.*

NOVEMBER 7.—*Bhút Chaturdashí.*

This ceremony takes place on the 14th day of the decrease of the moon, (Chaturdashí). The object is to seek preservation from the malignant influence of evil spirits, (Bhút.) It consists in having in the evening lighted lamps placed in front of the houses; fourteen is the proper number; but the rich frequently illuminate the whole of their habitations. Boys run about the streets with burning hemp-stalks, which they throw at the passers by, and fire-works are let off. All Hindus, though ever so poor, offer (at this time) sacrifices to the manes of their ancestors for *fourteen* generations back. It is also a custom on this day, for the Hindus to eat at their meals *fourteen* kinds of greens.

NOVEMBER 8, 9.—*Káli or Shyámá Pújá.*

This festival is celebrated at the new moon in honor of the goddess *Káli*, who is a form of *Durgá*.

The image of *Káli* is that of a very black female with four arms, having in one hand a scymitar and in another the head of a giant which she holds by the hair; another hand is spread open as bestowing a blessing, and with the fourth she is forbidding fear. She wears two dead bodies for earrings, and a necklace of skulls; and her tongue hangs down to her chin. The hands of several giants are hung as a girdle round her loins, and her dishevelled hair falls down to her heels. She stands on the body of her husband *Shib*, who is represented as a white man extended at full length upon his back.

The reason of this singular posture of the goddess is thus related in the Hindu Shástras. *Káli* having destroyed the giants *Raktabíj*, *Shumbha*, *Nishumbha*, and their adherents, who had placed the gods in great jeopardy, was so overjoyed at her victory, that she danced till the earth shook to its

foundation, and *Shib* at the intercession of the gods was compelled to go to the spot to persuade her to desist. He, however, found her so elated that he despaired of making any impression on her by words, and therefore adopted another expedient: he threw himself among the dead bodies of the slain, and when the goddess looking down perceived that she was dancing on her husband, was so shocked, that to express her surprise, she put out her tongue to a great length and remained motionless, and thus the earth was saved from the imminent danger to which it was exposed.

The worship takes place at night, and is always accompanied with bloody sacrifices. Many of the worshippers afterwards partake of flesh and spirituous liquors;—of the latter, generally to such an immoderate degree, as to produce shameful intoxication; and all this under the name of religion! On the following day the image is cast into the river with the same ceremonies as are used with the image of *Durgá*.

There are in Bengal, besides the clay images of *Káli*, which are made annually, many permanent ones, generally of stone, which are worshipped all the year round. The principal one of these is at a village three miles from Calcutta, and on this account called *Káli-Ghát*. A description of this shrine, its priests, &c. was inserted in the 16th number of the Observer.

NOVEMBER 10.—*Bhrátridwitiyá.*

On this day, sisters make it a point to adorn their brothers, by making a mark on their foreheads with powder of sandal wood; after which they feast them with every kind of delicacy, and, when they can afford it, make them a present of cloth. They imagine that by this means the lives of their brothers will be lengthened, and that *Jam*, the regent of *death*, will have no power over them; as is expressed in the two following lines, which they repeat on that occasion—

ভাইয়ের কপালে দিলাম ফোটা।
যমের দ্বারে পড়িল কাঁটা।

On my brother's brow I have made the mark,
On Yama's door the bolt has fallen.

NOVEMBER 14, 15.—*Kártik Pújá.*

Kártik is the son of *Shib* and *Durgá*, and god of war. He is represented as a handsome young man riding on a peacock, holding in his right hand an arrow, and in his left a bow. A clay image of this god is worshipped on the 14th at night, once at every watch; and the following day it is thrown into the river. No bloody sacrifices are offered. Married persons desirous of offspring are among the principal worshippers of

Kártik, whose power is believed to be unlimited in conferring that boon. The beauty of *Kártik* is quite proverbial among the Hindus, who when they wish to describe a handsome man or boy, generally say "he is *Kártik* personified."

NOVEMBER 17, 18.—*Jagaddhátrí Pújá.*

Jagaddhátrí, (the nurse or mother of the world,) is another form of *Durgá*; she is represented as a *yellow* woman dressed in red, and sitting on a lion. At this time a very popular festival is held in her honor, when bloody sacrifices are offered, and large sums expended in illuminations, dances, songs, feasting the bráhmans, &c. Much indecent mirth takes place, and numbers of men dance naked before the image, deeming that highly meritorious and pleasing to the deity! The benefits expected from this worship, are the four things usually promised in the Hindu Shástras by the gods to their votaries; viz. the fruit of meritorious actions—riches—the gratification of every desire—and future happiness.

NOVEMBER 23, 24, 25.—*Rás Játrá.*

This festival is held during three nights, to celebrate the revels of *Krishṇa* with the milkmaids. The image of this god is placed in a brick building which is open on all sides, and has one highly elevated sitting place. This building is annually ornamented and grandly illuminated for the festival. Sixteen small images of *Krishṇa* are necessary on this occasion; but a very small gold image, about the size of a breast-pin, is placed as the object of adoration, and afterwards given to the officiating bráhman. At the close of the festival the clay images are thrown into the river.

Round the building in the street, booths are erected, filled with sweetmeats, playthings, and other articles, like an European fair. Numbers of persons of all ages visit the spot; and as usual at all festivals kept in honor of this impure god, most licentious songs are sung and indecent dances take place.

It is worth observing, that during the whole month of *Kártik*, viz. from October 15th to November 14th, the Hindus suspend near their houses lamps in the air on bamboos. This is thought a highly meritorious work, and sure to procure many benefits to the party.

N. B. The public offices will be closed at the Kálí Pújá, Bhrátridwitíyá, Kártik Pújá, and Jagaddhátrí Pújá.

L.

REVIEW.

Constantinople and its Environs: in a series of letters, exhibiting the actual state of the manners, customs, and habits of the Turks, Armenians, Jews, and Greeks, as modified by the policy of Sultan Mahmoud. By an American, long resident at Constantinople. 2 vols. New York, 1835.

[Continued from p. 472.]

Letter XXVII. contains a full account of the Armenians, who are the great transactors of money business in Turkey, and appear devoted to gain. The following extract from it we quote, as it contains one of the few notices of the Missionary efforts making in Turkey.

"Industry is the inheritance of the Armenian, and in Turkey resolves itself into four principal branches; to wit—banking, and the administration of public and private estates for the Turks; the coining of money; the manufacturing of muslins and stamped cloths; goldsmith's work and jewellery; the greater part of the mechanical arts, and other occupations before alluded to. Whatever may be his own occupation, during the hours devoted to it, the Armenian never suffers his mind to be drawn off by any circumstance whatever; he almost forgets his own family, in the thoughts of *paras* and calculations of gain, while waiting the appearance of customers; and it is only on feast days that he abstains from indulging in almost the only food of his mind, to partake with his family in the festivities of the occasion. With literature and science he has little to do, and is an entire stranger even to the name of the *fine arts*; hence his education is limited to the calls of his religion, and the necessities of the trade or profession to which he may be destined. To read and write Armenian, to learn as much arithmetic as is necessary to keep accounts, and to pick up a knowledge of the Turkish sufficient for the intercourse, which he is destined to have with that nation, satisfies all his worldly purposes. But more particular attention is paid to that part of his education which relates to his religion; for example, psalmody in the choirs, accompanying their spiritual songs with movements of the hands, body and head, in a manner that it would be difficult to explain, but which, however, is calculated to excite laughter among strangers, as they are thereby forcibly reminded of the motion of puppets. It is in this manner that the precious hours of the Armenian youth are wasted. The Armenian priests generally superintend this miserable education. As for schools, they can scarcely be said to have any; they are afraid to trust their children to the tuition of masters out of the family; lest they might be taught something not in every respect conformable to the dogmas of their sect. Latterly, however, the American Missionaries have had sufficient influence among them to induce them to establish some schools on the Lancastrian principle, and with books published in their language under their direction, and submitted to the inspection of the patriarch, whose approbation they have obtained: there is therefore a fair prospect of education becoming more extended among them; as Armenians having the confidence of the community are instructed in the system by the Missionaries, and placed at the head of these establishments, in the villages along the European side of the Bosphorus. These schools are placed on the footing of free-schools; part of the expense of them is paid by the wealthy Armenians, and the deficiency is made up by the Missionaries, who have in their efforts to get these schools established, manifested a wonderful degree of praise-worthy zeal, and a perseverance and sound discretion, that have conquered the oppo-

sition of the Armenian clergy, and broken down the prejudices of the more intelligent part of the nation. Especial care, however, is taken that the school books contain nothing whatever that can interfere in the slightest degree with the dogmas or the ritual of their Church. The Armenian press at *Orta Kiouy*, (the present residence of the Rev. Messrs. Goodall and Dwight and their families, and of the Rev. Mr. Schaeffer,) is engaged in printing the translations for the schools now in operation, and about being established. Formerly, the Armenian presses were employed only in the multiplication of books of devotion and the alphabet. Books of this kind were the only ones calculated to captivate the minds of a nation, in which all their religious traditions amount to articles of faith. The books now in course of publication, besides precepts of Christianity, biblical and other history, treat on learning and science in general, and are calculated to awaken the minds of the young Armenians, and excite to further pursuit of knowledge. That they do not want for solid talents is proved by the progressive learning of the society of St. Lazaro, near Venice, and also by the learning spread among some of the clergy of the nation, who have received an education in Italy. There is no difference between them and well instructed men of other nations; a sufficient proof that the general ignorance which prevails among the Armenians, is not owing to natural defects in the construction of their minds, but to that blind submission to the will of their ignorant pastors, who know not how, nor are willing, to spread open to their view the book of knowledge. Minds, thus shackled and shut up in darkness, find employment in the sordid pursuit of wealth, and their thoughts become divided, between their badly-conceived idea of the attributes of the sovereign ruler of the universe, and their well conceived estimate of the value of *paras*, the only things which their education is calculated to aid them in acquiring."

The whole of Letter XXIX. is very interesting, being taken up with an account of the Jews, who, according to our author, are not so ill used in Turkey as is generally imagined.

"The three nations, subjects of the Porte, the Armenians, the Greeks, and the Jews, as before observed, are designated by names indicative of their relationship with the Government, although they all come in under the general name of subjects, or *Rayahs*, as these are called. The Armenians are properly *Rayahs*, and are so named because they are not considered a conquered people; the Greeks are called *Yeshir*, or slaves; as since the conquest of Constantinople, they have been considered as holding life on sufferance; the Jews are called *Mousáphir* or visitors, because they sought here an asylum. The Jews are every where a persecuted people, and even in that Paradise of Jews, Leghorn, where they are the owners of one half of the city, and more than of one half of the wealth in it, they are still confined to their own quarter, and not permitted to reside in any other. In every other part of Tuscany, they are objects of detestation, and it would not be safe for a Jew to visit the capital, if he were known as such. Degraded as they are, however, in Constantinople, the conduct of the Government and the Ottomans generally towards the Jews, does not differ essentially from that which is manifested towards the other *Rayahs*. Indeed it is supposed by some that they are treated with greater kindness than the rest, because they remain in the character of visitors, and therefore are entitled to all the rites of hospitality,—and as a further motive for good feeling towards them, they assimilate nearly than the rest, in their religious opinions and observances, to the Musalmáns,—in their belief in the unity of the Godhead,—in their practice of circumcision,—their abhorrence of pork,—and in their manner of writing from right to left; all of which give to the Turk and the Jew an identity of feeling, which does not take place with the others. According to the opinion of my most amiable and observant

literary friend, Dr. Walsh, the Jews in Turkey are a favoured people, and held by the Turks in greater consideration than in any Christian country."

But while thus treated by the Turks, they experience a very different treatment from the Christians in Turkey, as appears by the following extract. While this conduct is no doubt most sinful on the part of their despisers, how strikingly does it fulfil the prediction of Scripture! Indeed, it has been well remarked, that the fulfilment of prophecy in the condition of the Jews at this day, and in past times, is of itself ample proof of the divine origin of the Scriptures, and on it might safely be hung the whole question of their inspiration.

"But whatever the consideration of the Mahomedan may be for the Jew, and whatever the cause of it,—whatever the hopes of the latter may be, temporal and spiritual,—from the Christian in Turkey the Jew scarcely looks for mercy; or if he does, it is for that mercy that would be extended to a dog. The yoke placed on the neck of each, weighs heavily alike to both; but the opprobrium which follows the Jew every where accompanies him here. When a Greek wishes to express strongly his hope of mercy for others, or deliverance from pending evil, he says, 'I hope it may not happen even to a Jew,' or, as we would say, 'even to a dog.' But his charity for others is more frequently expressed in the following terms: 'If this misfortune is to happen, God send that it may fall most heavily on the Jews!' With this bad will on the part of Christians, and the indolent passiveness of their Turkish masters, the Jews have much to suffer. On Holy Friday, not one of these persecuted people dares to go into the quarters to the city or suburbs inhabited by the Christians; for he will find his race burning in effigy, and will run the risk of being stoned; and no sum that could be offered to a Jew, with all his cupidity, could induce him to pass that day in Pera. *The Turks themselves, in fact, consider this vengeance of the Christians as a perfectly legitimate punishment for the death of Christ;* for although they cram the Jews and Christians along with the Magians, altogether, without ceremony, into the sixth hell, still they respect Moses and the Prophets, and have the greatest veneration for our Saviour."

Of the value of that veneration we need not in this country to be told. It is a veneration compatible with denying his Divinity, and must therefore go for nothing. Jesus is both Lord and Christ, or he is nothing.

The Jews in Turkey are still a distinct people, governed, under the sanction of the Porte, by their own Rabbis and councils; forming still a kind of mixture of aristocracy and theocracy. An interesting account of this, as our author well terms it, "republic in the midst of arbitrary power and anarchy," will be found in pp. 167—170 of this letter, but is, we regret, too long for extraction. May the time soon come when this branch which has been so long broken off, shall be grafted into its own olive tree! The following is another very striking and interesting illustration of the permission given in Deut. xxiii. 24. prevailing still to the very letter in Turkey; and as it is said to be founded on a precept of the Koran, shews how much the volume was indebted to the very book it attempts to surpass and overthrow.

"As it was blowing very fresh, we kept close in shore, and frequently landed among the vineyards, and very unceremoniously furnished our-

selves with as many grapes as were necessary for our immediate wants; which we found extremely refreshing and grateful to the palate, as they were now ripe. Throughout this country, any person in passing by or through a vineyard, may pull as many grapes as he can eat, and no complaints are made; but it is contrary to the laws of hospitality to take any away. When the expence of digging, manuring, and trimming the vines is considered, as well as the other costs of keeping up a vineyard, it is surprising that the proprietors should extend their hospitality so far as to leave them open to the wants of every passing stranger. The custom is founded on a precept of the Koran which inculcates the practice of hospitality, while it furnishes the crime of theft by cutting off one or both hands."

Letters XXXIII. and XXXIV. contain interesting sketches of the lives of some of the present Turkish ministers; and that of Aga Hussein Pacha gives a very detailed account of that tragedy which has indelibly marked the life of the present Sultan, the destruction of the Janizaries. But we must forbear making any more extracts. What will be the fate of this vast empire—what the result of the reforms made or contemplated by the reigning monarch—what the progress of civilization among his people, and what their ultimate rank among the nations of the earth—above all, what will be the fate of the false religion they profess, or rather *when* its fate, fixed in the counsels of Heaven and announced in the Revelation of Jesus Christ, will be sealed—all these are questions of the deepest interest, but questions to which Time alone can give a reply. We must wait for the period promised in Scripture for the opening up of all these difficulties, and be thankful that such a period is assuredly coming. We know that when "the angel which stood upon the sea and upon the earth lifted up his hand to heaven, and swore that there should be time no longer," it was added, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." How near we may be to that period it is impossible to say—but all things seem to indicate that we are not far from it. In the meantime it is delightful to watch, and endeavor to trace, the development of the counsels of the Infinite Mind; and the nearer we approach the time when they will be fully developed, the more intense must be our interest. May the time soon arrive when the seventh angel shall sound, and there shall be great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ!" We profess to wait for it; for every time we have uttered the prayer, "Thy kingdom come," we have expressed a desire for its arrival. May we be found waiting, and whether we live to see it or not, may the brightest hopes and the most ardent anticipations of our hearts be bound up with that glorious period, when "the four and twenty elders which sit before God on their seats, shall fall upon their faces and worship God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned." F.

Missionary and Religious Intelligence.

EUROPE.

The late arrivals have put us in possession of accounts connected with the recent meetings of the British Israel in the metropolis of our fatherland. They appear as usual to have been fraught with the deepest interest, and, what is more cheering, they have obtained an increased share of public confidence and liberality, and a greater measure of the blessing of the Lord Jesus. We commence our notices with what may be justly deemed the first in importance.

1.—The British and Foreign Bible Society.

The anniversary was held at Exeter Hall, on the 4th of May. Lord Bexley in the chair.

"From an abstract of the Report read by the Rev. G. Browne, assisted by the Rev. A. Brandram, it appeared that the issues of the year had amounted to 558,842 copies, and that a considerable increase appeared in the issues of the Sacred Scriptures abroad. The total number of copies issued by the Society, since its commencement, was 9,751,792.

The amount received by the Society, from all sources, during the year ending the 31st March last, had been £86,819. 8*s.* 7*d.* Of this sum, £45,856. 10*s.* 4*d.* had been obtained from the sale of the Scriptures; being an increase of £3,598. 16*s.* 3*d.* beyond the amount of sales in the preceding year. The amount of free contributions, legacies, donations, &c. applicable to the general purposes of the Society, was £38,902. 7*s.* 9*d.*: and further contributions to the extent of £967. 7*s.* 6*d.* had been added to the Negro Fund; making a total, for that special object, of £15,975. 6*s.* 1*d.*

The total expenditure of the Society, during the year, had amounted to £107,483. 19*s.* 7*d.*; being £23,445. 19*s.* 5*d.* more than that of the preceding year; and its engagements exceeded £34,000.

Though the religion of Christ is said to be especially for the poor, yet it is cheering to see those in the higher grades of life coming forward, with that poverty of spirit which is the chief element in Christian character, and not less its chief ornament; and expressing themselves, as Lord Glenelg is reported to have done at this anniversary: especially when we consider the important influence he may exert over our colonial possessions and missionary efforts.

"Various circumstances have prevented me from being present at these Anniversary Meetings of the Society for some time; but though not a spectator, I have not been an inattentive or an uninterested observer of its proceedings. I know that, in this interval, there have been contests and struggles and dissensions. I know, also, that, in the conflict, that spirit which this cause ought to inspire has been displayed—the spirit of meekness, and wisdom, and Christian charity: and on returning now to this Institution, what do I find, after all these contests and alarms? Do I find your ranks thinned, your courage failing, and your prospects darkening around you? True it is, my Lord, that I look round this platform in vain, for some of those sacred and venerable friends who once presided over and conducted your assemblies, and listen in vain for some of those—may I not say it?—seraphic voices, which charmed you in former times, and led your course toward that haven to which this Institution points your desires: but instead of ranks thinned in the day of struggle, what do I see? I see before me a phalanx serrée and dense: I see before me those whose presence and whose smile might animate us in every struggle: I see that there are not wanting to this cause the lights of the land and the guardians of the laws: I see that your assembly has met in the Name which is above every name, and to which we know that, one day, every knee shall bow: I see that you are still assembled in allegiance to Him, who is still the great and only Potentate—the King of kings and Lord of lords!

"Ladies and Gentlemen, it is not merely in the splendour of success, or amidst the tumults of symphathetic excitement, that we are to look for the real recommendation of this Institution: it is in those moments, in those hours, when the heart is alone—in those hours which every one knows, but few can describe; when—

it may be even in the midst of public meetings—in the midst of society—we find repeated demands for the solitude of the heart. For it is not only in the desert wilderness that we are to look for solitude. Every man knows that there are feelings with which a stranger intermeddleth not. Deep grief is solitary: the anguish of excessive pain is solitary: remorse is solitary: the hour of death is solitary: even in the midst of weeping friends, and surrounded by those who would sacrifice their own lives to restrain or prevent our departure, the spirit has no communion with any human being—the spirit is then alone. And what shall we say, then, of that Gospel, which, in such a moment, and at such a crisis—in such an exigency of despair—can bring comfort to the repenting sinner; and, in the midst of the dark valley of the shadow of death, can pronounce the thrilling and cheering words, 'I am the Resurrection and the Life?' Now, if our Society has conveyed this Gospel to the lonely and the miserable, and if such be the claims of this Institution to our admiration and gratitude, I am sure I only echo the sentiments of all who hear me, when I express my warmest wishes that it may continue to prosper as it has hitherto done: and while it is conducted in the manner in which it has been, and, above all, with the charity which has distinguished it, we may trust that, under Providence, it will be greatly extended."

We scarcely know how to find a place for the following extract from the speech of the venerable Dr. Pye Smith. We venture, however, to trespass for once, containing, as it does, the sentiments of an individual who begins to feel that he is but one of the remnant of those who laid the first stone of the mighty fabric.

"I cannot but be most powerfully impressed with the contrast, in many respects, presented to my eye and my mind this morning; for my memory is carried back by strong impressions, to about this day thirty-two years ago; when some persons—as to number, not to be compared to this meeting—in a room, seated along the parallel sides of a table, and finding no difficulty to be sufficiently accommodated, met to lay the foundation of the British and Foreign Bible Society. The venerable Granville Sharpe took the chair. There we heard the sweet voice issuing from that pure heart of Mr. Wilberforce: and there were others, whose names, characters, and efforts, are embalmed in the recollections of sincere affection; but particularly have I a strong remembrance of the amiable and fervid Mr. Owen. He had come to that meeting somewhat reluctantly, with despondent feelings; hesitating, not as to the goodness of the object—of that I am persuaded he never entertained the smallest doubt—but as to the practicability of it. The field being the whole world, it appeared to be one that could not be occupied by human agency. He came to that meeting under the solicitation of private friendship. But I see a gentleman not far from me who will well recollect that force of feeling with which he at length rose, and said, 'After what has been said and read to us, it is impossible for me to be silent;' and then he poured forth a strain of heartfelt eloquence which did, indeed, tell forcibly on every heart there. He was excited to this by certain communications which had been received by my valued friend Dr. Steinkopff, some of them from the Ban de la Roche, others from persons in every humble life, but which were, on that very account, the more touching. I also call to my recollection some following meetings, on one of which I was honoured with a commission similar to the present: and then we met in a large room, and were seated along the sides of a table, and had no great difficulty in making ourselves heard as to the object of our respective resolutions. I also remember, when, in 1805, Mr. Owen brought a message from the almost dying Bishop Porteus, 'that, though his Lordship was not able to be present in body, and though the pulse of life beat feebly in his physical frame, yet his heart beat, in the most powerful manner, in affection to the Society, and zeal for its object.' And at one of the subsequent meetings, near that time, if not at that time, we beheld the Bishop of Durham, the Bishops of Norwich and of Salisbury, giving not only their presence, but also effectual aid by their counsels and their prayers—prayers offered on the spot, in a manner which touched the heart, and raised it, I trust, to God.

"And now, what a contrast as to numbers! What a contrast as to the field of actual operation! Whose mind must not be impressed with the conviction, 'This hath God wrought?' It is not by the power of men, but by the Spirit of the Lord of Hosts, that those results have been produced, of which we have this morning heard, and which, through your instrumentality under the prime Mover, will extend still further. The word of God has gone forth into all lands, and the voice of truth to all people; for there is not a considerable nation, or an important and influential part of mankind, that has not had set before it the truth of God, in a manner calculated to awaken and attract.

"But, while thinking of circumstances of contrast, will you allow me, my Christian friends, to tell you, that there was an event—the first of the kind that I have been able to discover in the history of the Christian Church—possessing some analogy to the object which has brought you together. About 1500 years ago the Emperor Constantine addressed a letter, which is preserved by Eusebius in his *Life* of that Emperor (it was addressed to himself), requiring him to select some well-qualified scribes, and employ them in preparing, elegantly written and handsomely put together, fifty copies of the Sacred Writings, of which the Emperor speaks with great reverence; (and the word which he uses leads us to suppose that they were to be made portable copies; for he speaks of the grouping together of the parchments into three or four, making what we should call quarto or octavo volumes; so that this mode was then come into use.) These fifty copies were to be completed and brought to the Emperor: and it appears, from a single sentence in the letter, that they were intended to be placed in churches. Now, though we cannot but admire the munificence and apparently pious spirit which dictated that command, how ought it to excite our thankfulness, that we live in a different day, and see different things? Every one of us would have joined in thanks to the Emperor for his care for the instruction of a part of his subjects; but what thanks do we not owe, under God, to those who conduct your affairs, that now, if I am not greatly in error, about as many copies go forth from your central depôt in every twenty minutes of time throughout the year: as many copies issue from your centre, to go into the world, every twenty minutes, as the head of the Roman Empire, with all this expense and munificence, was able to provide for a part of his subjects."

2.—The Religious Claims of India on the British Churches.

The following manly, eloquent, and enlightened speech was delivered at the Annual Meeting of the London Missionary Society in May last, by the Rev. J. Campbell, of Bangalore, one of its most devoted labourers in Southern India. It affords us sincere pleasure to give it a place in our miscellany, embodying, as it does, in most respects our own sentiments, expressed in chaste and forcible language, on the great points which should occupy the mind of the British Churches in connection with this, (to them,) an almost *terra incognita*.

"I am greatly oppressed with the weight and responsibility which devolve upon me in standing forth, on this occasion, as a Christian and as a Missionary, to advocate the claims of idolatrous India. Long and lamentably was that land misrepresented to Britain and to the church. Did the great majority of her visitors find it their interest to represent her as the spies did Canaan of old? No. As a land good and fruitful, flowing with milk and honey? No. As a land whose people are strong and warlike, whose cities are walled and impregnable, and whose giants are terrible as the Anakims of old? No: it was a very good report that they brought, to deceive us, and to weaken our hearts and our hands. 'That land,' said they, 'is, it is true, like the burning plains, hot and inhospitable; it is the land of the cholera, the pestilence, and the plague; the land where disease and death spread their ravages on every side; it is, especially to Europeans, an Aceldama and a grave. But, withal, it is a good land: there is no need for missionaries there. The Hindus, as a race, are sober, gentle, and industrious; they are meek, patient, humble, and the most religious people on the face of the earth; their mythology is suited to the country, and the country to the mythology; happy in their present state, it would be wicked and malevolent to disturb their repose.' But, thanks to the Calebs and the Joshuas who saw through the veil of imposture, who have dispelled the delusion, and who have described her to us in the language of truth. No; much as India is endeared to me by a thousand recollections, I must speak the truth, I must describe her as she is. I love her as an earthly Canaan, upon whom the God of nature has lavished his bounties and his riches in a wonderful degree; I love her as the sphere of the arts and sciences, the lustre of whose acquirements was once reflected back upon the western world; I love her as the theatre of my country's arms, where oppression and tyranny quailed under the banner of justice and truth; I love her as the birth-place of my children, as the scene of my early labour, and as the soil where many dead souls have been born again, and raised to newness of life: but I love her more as the stage upon which the glories of Emmanuel are yet to be displayed, and where the Divine attributes are to be rendered illustrious in the regeneration of her children, and I am loud to speak of her moral degradation. Alas! she is still in the valley of the shadow of death; she is still like the mystical Babylon, the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird; she is the Tophet of Ben-Hinnom, where the children pass through the fire unto Moloch, and the diabolical shouts are to be heard, and the fumes of abominable sacrifices infect the

air: she is still the chamber of imagery, where the form of creeping things and abominable beasts, and every sort of idol, are portrayed upon the walls; where the ancients and the young unite to hold their censers, and send up clouds of incense to Baal; where all the women sit weeping for Tammuz; and where, not five-and-twenty, not seventy, not a million, but where all the men have their backs turned to the temple of the Lord, and are worshipping the sun and the host of heaven: she is still the land where the whole head is sick and the whole heart is faint; where, from the sole of the foot even unto the head, there is no soundness in it; where the princes, and the people, and the priest, and the devotees, are all bound, devotedly bound, to their idols. She is not, as the islands of the West, ruled with a rod of iron, groaning under the weight of 700,000 slaves, and ready to sink into ruin and anarchy; but she is the mighty centre of the East, swarming with the one hundred millions of *enslaved freemen;* heaving with the groans and miseries which Satan and his agents have inflicted for many an age; and prepared, like the cities of the plain, to be visited with 'snares, fire and brimstone, and an horrible tempest,' as the portion of her cup.

"Who would not mourn and weep over the guilt, the superstitions, and the idolatry of India? But the evils which have thus sprung from her idolatry have only been augmented by the oppressions of her conquerors. Torn with internal dissensions under her own native princes, she fell a prey to her rapacious invaders. The Mahometan dynasty was perpetuated for ages, amid despotism, exaction, blood, and anarchy; and held over her the sword, to establish, throughout her empire, the worst and basest of impostures. The Portuguese entered her fair domain to pillage and oppress; to drain her resources; to make their settlements so many depôts for intrigue, for spoliation, and for empire; and offered her in exchange the grossest superstition. Now, in return for the wealth and the riches which she has yielded; in return for the power, and patronage, and rule which she has put into our hands; in return for the marts which she has opened for our commerce; what has Great Britain done for her? We have given her a large and powerful army to preserve her from invasion from without and from rebellions within: I allow it. We have given her governors that wish her prosperity; collectors and magistrates, many of whom would be an honour to any nation; and judges who administer the laws in justice and righteousness: I allow it. We have given her peace for war, quietness for turbulence, security for property instead of villainous rapacity, and temporal prosperity instead of perpetual misery; I allow it: but we have not given her religion; we have not offered her the gospel of salvation by Jesus Christ; we have not tendered to her, as we ought to have done, that blessing and that privilege which would have consolidated our empire, and bound her to our interests by ties more engaging and more indissoluble, than the splendour of our name or the power of our arms. No; our religion was the last boon we thought of granting to her. I wish I could flatter, in this respect, the government of India; but I cannot, and I dare not. The golden image of Nebuchadnezzar has been set up there as well as in the plain of Dura. If the proclamation has not given warning, the laws and regulations of the empire have, that at what time they heard the harp, and the cornet, and the sackbut, and the psaltry, be ye ready, ye collectors and magistrates, to fall down and worship the image, and to pay your acknowledgments to this divinity. But if not, know ye what power and influence can do? What! fiery furnaces in India? No. Dens of lions in India? No; but there have been crucibles there to compel men to bow the knee to Baal. The sword of state has been suspended over the heads of refractory citizens; the offices, the character, and the prospects of the best and most honourable men have been in jeopardy; and the frown and malediction of the great have followed the Daniels, and the children who would not bow down to the image.

"Thanks be to the living God for his interposition, and thanks be to the loud and reiterated appeals of the British religious public for the rights of justice, and truth, and religion, and honour. I am not insensible to the shield and the protection which the civil and military power in India have thrown over our persons, property, and exertions, in that heathen land. I think with pleasure of the remarkable change which, within a few years, has been produced upon our European community, and upon so many bearing rule, and authority, and power. I give all due praise and credit to the powers that be, for those measures of amelioration which they have adopted in reference to the natives, which have frowned into oblivion systems of oppression and horrid cruelty; and for those measures which are in contemplation, and which must co-operate with, and have an important bearing upon the design which we have in view. But so long as a professedly Christian government gives public patronage and support to idolatry; so long as the brâhmans are able to reply to us, 'Does not the government support this temple, and these priests and dancing women, and the whole system of worship? Are they not paid their monthly allowance out of the public revenue? Do not European gentle-

men encourage these ceremonies, and make presents to the idol, and often fall down and worship? Who are you that come here to question the truth of our religion?' So long as European magistrates are obliged to be present at the festivals, and spread the golden cloth over the image as the representative of the state, and European officers are obliged to salute the abominable thing, and European functionaries are obliged to collect the wages of iniquity, the curse of the Almighty rests upon India; an invincible barrier is raised against the progress of the gospel and the extension of the truth; a burden of uncancelled guilt lies upon the government and people of Great Britain; and in the skirts of our garments are found the blood of the souls of the poor innocents.

"I speak not rashly or unadvisedly. After a long night of weeping on account of these things, we thought the morning of joy was come. Imagine what was our delight, when in the new charter it was announced, that a profession of Christianity was no longer, as it had done, to exclude a native from the service of the state; and that authority was granted to the Governor General in council to make, from time to time, such grants as appeared to be necessary for the erection of chapels, and in the establishment of schools for all denominations of Christians. Imagine what was our joy and delight when, in a later despatch of Lord Glenelg, the excellent President of the Board of Control at the time, under the sanction and with the authority of the Court of Directors, it was directed that throughout India the pilgrim-tax was to be abolished; that the infamous connexion of the Government with idolatry was to cease; that Hinduism was henceforth to be left to its own endowments and resources; that a neutrality, which ought never to have been departed from, was to be maintained; and that public functionaries were no longer to be rendered the ministers of Baal. As cold water to a thirsty soul, so was this good news to us from this far country. We took down our harps from the willows, and sung one of the songs of Zion. Then was our mouth filled with laughter, and our tongues with singing; and then said we among the heathen, 'The Lord hath done great things for us, whereof we are glad.'

"But how have these hopes, these expectations, been realized? Nearly four years have elapsed since the charter was renewed, and what has been done to carry the wishes of its noble-minded, and generous, and patriotic author into effect? That clause, that redeeming clause, has been greatly misunderstood in India; and in the face of the sentiments so clearly expressed by the right honorable President of the Board on its nature and design; in face of the plaudits rendered to it by the liberal and the independent Members of Parliament at the time; in face of all the applause of the religious public, it has been applied in India to the interests and the wishes of the *Roman Catholics alone*. In some of the high places of that land it has been maintained, that this clause is to be applied to that denomination alone. I speak not this to condemn the Goverment at home; but I mention it to show that any superstition, however gross, in India, will receive public support in preference to Christianity. More than this; nearly two years have elapsed since the regulations touching the emancipation of the state from the thraldom of idolatry here have passed away; and what has been done to fulfil the wishes of the Government at home? Information has been called for upon the point; these rules and regulations have been sent to the collectors and the magistrates for their opinion; and this measure, so full of grace to India, after all is suspended upon the report which they may choose to make. To whose hands, then, has this grand and important subject been committed? To the hands of men who have a per-centage upon all the taxes that are collected; to men, some of whom have been so infatuated as to build temples of their own accord to Moloch, and endowed them with their own property, and fall down as idolaters to the image; to men some of whom have declared that the conversion of Hindu females, and the separating of them from their husbands, is the crime of the greatest enormity, and ought to be punished accordingly; to men, some of whom have sent forth the bráhmans, and the minions and the underlings of government, to create a cabal against this measure, to frighten the people with the gross misrepresentation that the government were about to establish Christianity by force, and to make an uproar through the province, that they might have a pretext for objecting to the measure altogether, and for giving it as their opinion, that the very proposal would raise an insurrection throughout the country.

"Standing as I do to-day, in the centre of this great metropolis, in the midst of this large and respectable assemblage, and in the vicinity of our Indian Parliament, I ask, in the name of religion and reason, are these plans so generously conceived at home, to be thus neutralized abroad? Is this curse, so heavy and so intolerable, still to remain upon Hindustan? Is this support of idolatry still to remain one of the crying sins of our land? Is it to bring down upon us the displeasure of the Almighty? I speak not these things, Sir, as a political demagogue, who wishes to embarrass the designs of government. No; I speak them not as a disappointed and

disaffected partisan, who looks upon his own plans as perfect, and treats the plans of others with contempt and disdain. No; but I speak them out as one who has long lamented these evils, and has seen their prejudicial effects; as one who wishes most sincerely the welfare and the prosperity of India; as one who maintains that the Eastern Empire has been put under the authority and rule of Great Britain, by Providence, to give her the gospel and religion of Jesus Christ; and as one who believes, that if these designs are not speedily accomplished, and if we are so tardy and so reluctant in the adoption of those measures which are necessary, that kingdom will be taken from us, and it will be given to a nation that will fulfil the purposes of mercy. You have prayed, you have watched, you have spoken out in the days that are past; the power of public opinion, and especially the voice of the religious public, has partially abolished infanticide, has put down the abominable suttee, and has obtained for us those measures from the government at home, which are still in a state of jeopardy abroad; and is it a time now, I ask, for you to sleep, supposing that while you have accomplished much you have accomplished all? Is it a time to rest upon your oars, imagining that the flood-tide has come, and the storm and the tempest have passed away? Is it time to cease your exertions for us, when the battle is nearly fought, and the race is almost won? I know that the providence of God is on our side; I know that the spirit of reform is abroad, and is in our favour; I know that the great events which are happening throughout the earth are urging on the progress of truth, and of religion; I know that the enemies of the Cross may as soon attempt to stop the sun in his course, as to think of defeating the high destinies of India: but I know, also, that the means are necessary for the end; and there must, therefore, be the pressure from without; you must speak out boldly and fearlessly in defence of the gospel; in addition to earnest and importunate prayer that God would not suffer these measures to be lost, but would watch over them, and cause them to be carried into effect; that he would send us out governors after his own heart—men who, like the Marquis of Hastings, and like Lord William Bentinck, would employ their hearts and their hands in sweeping away the rubbish which has been accumulated, and still obstructs the free progress of the truth.

"But while I deplore these evils, which I hope, my Christian friends, will, through your exertions and your prayers, be speedily removed, I should most deeply regret that this meeting, or that any friend of missions, throughout the land, should be led to suppose that India is not a country prepared for the Lord. No; this would be a very grievous mistake; and if any individual were so to understand me, as to fall into it, I should deeply deplore that I had not used language better calculated to convey the sentiments of my mind. No, Sir, if ever there was a country where there was a wide door and effectual for the entrance of the gospel; if ever there was a country where a missionary could obtain peaceable and attentive audiences to reason with and to persuade, and where he is protected in the discharge of his high and important duties; if ever there was a country where the valleys were exalted, and the mountains and high hills were brought low, and crooked paths were made straight, and rough places plain, that the glory of the Lord might be revealed—it is, certainly, British India. Go from the east to the west, and from the north to the south, you are safe under the protection of the law; your temporal comforts are regarded as much, by the kindness and urbanity of the people, as the measures adopted for your convenience by the government; you may stand in the street, or in the public place of resort, or in the porch of the heathen temple, and proclaim the gospel of God. No thundering edicts, no terrible anathemas there denounce your entrance, as barbarians. No imperial gates shut you out from all intercourse on the east, and no insurmountable wall prevents your progress in the north; no necessity is laid upon you to coast in a disguised manner along the shore, and after you have spent an hour in a village, oblige you to decamp as an intruder and an enemy. No apprehension attends you that the authorities are ready to seize upon you, to imprison you, and to put you to death. No, Sir, the Lord has sent his armies before you to prepare your way, and he goes before you in a pillar of cloud by day, and in a pillar of fire by night, and on your right hand and on your left he is a defence. I wish not to set up India, as a field of missions, in competition with any other kingdom upon the earth. But if the providence of God has opened widely unto us one door, while another equally under his control, is inaccessible by gates and bars of iron; if the people of Macedonia are crying out loudly, 'Come over and help us,' and we assay to go into Bithynia, while the Spirit suffers us not; if God has laid the empire of India at our feet, and has, in defiance of Acts of Parliament and the hostile policy of the government at home, added one kingdom to our territories after another, that his designs of mercy may be fulfilled, while the empire of China is hurling her anathemas at our heads, and denouncing us in terms of obloquy and insult; are we not neglecting a plain and important duty, and seeking out paths of our own devising, if we forsake the one to make an attack upon the other? and are we not incurring an awful responsibility, while we raise

up and send forth missionaries, and command them to enter into the heart of China at the risk of their lives, while India is ready to receive us with open arms, and welcome us as the messengers of peace? and are we not acting too much the part of the priest and the Levite, who would, I doubt not, have compassed sea and land to make one proselyte, while they passed by the man who had fallen among thieves upon the other side, instead of acting the part of the Good Samaritan, who found his object of pity in the way, and bound up his wounds, and brought him to the inn, and took care of him.

"But I have learned, with grief, and dismay, and astonishment, that men of talents, and piety, and zeal, are not to be found to send out as missionaries to India. I wish not to throw cold water on the subject of China by any means; but if you wish to enter China, if you wish that the way may be opened for the introduction of the gospel into that vast empire, what do I advise you to do? To do justice to India! Fulfil your duties and obligations to the country which God has put into your hands, and then he will give you China as a prize and reward. I am ready to hide my head with shame before this assembly, and in the presence of my Master, for my countrymen, for our seats of learning, and for the church of the living God. Had you been called to defend the rights and the liberties of your country, and had failed to display the courage and magnanimity which characterized your ancestors, I should deeply have deplored it. Had you been called upon to go to the extremities of the earth, to explore regions comparatively unknown, and to add to the triumphs of science and philosophy, and had been found wanting in a spirit of enterprise to accomplish the undertaking, I should have deplored it. What, then, shall I say, when the call has been reiterated from the heavens above, and in the earth beneath—from the sanctuary and from the press—from the Christian church—from the lips of the missionaries—and from perishing millions,—inviting you to the post of honour, of danger, and of sacrifice; to stand on the ramparts of depravity, and contend with principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places; and to tread in the steps of prophets and apostles, of confessors and of martyrs? Ye descendants of the Puritans and Nonconformists! where is the spirit of your fathers? Where is the spirit that led them to the rack, and to the gibbet, to the prison, and to the flames? Where is the spirit that induced them to take joyfully the spoiling of their goods, knowing that in heaven they had a better and more enduring substance, and that supported them while they wandered in deserts, and in dens, and in caves of the earth? You are not called upon like them to make such sacrifices, and endure such sufferings for conscience' sake: but you are called upon to stand like Moses in the breach, and turn away, if possible, the wrath of the Lord from the guilty nations. You are not called upon like them to cross the western waves as pilgrims, and to live among the wilds and woods of Columbia, and establish an empire there, which is the hope of the world, and the glory of all lands: but you are called upon to cross the mighty ocean, to colonize the East, to establish the empire which is never to be destroyed—to raise up a race who shall praise Immanuel's name for ever. You will tell me, in reply, that we have plenty of native teachers, and therefore it is unnecessary for you to leave your home, and your friends, and your country. I concur most fully and cordially with you in the necessity—the absolute necessity—of raising up native teachers; and the history of my missionary career will bear me testimony, that I put the greatest value and estimate upon them, as the instruments of evangelizing India. But their number and their qualifications cannot be a substitute for your lack of service in this morning of the day. No. Take a battalion of sepoys, native soldiers, alone, and send them forth on a campaign where their march is opposed—or to storm a citadel, where they are exposed to toil, to danger, and to destruction; and what would be the consequence? Such is the influence which a long course of oppression and of despotism has had upon their race, that they are timid and cowardly in the extreme; and the probability is, that they would, in the hour of trial, turn their backs upon the enemy and flee. But let that same battalion be under the command of British officers—let them be led on to battle, and animated in the struggle, by the bravery and the courageous example of our countrymen, and they advance to the action with courage—they ascend the breach in triumph, and they march through scenes of carnage and of death, to victory. Our native teachers partake of the character of their countrymen. Though they are Christians—though many of them declare the gospel with courage and with boldness, yet, standing alone, they would make but a feeble assault upon the strongholds of the enemy, and a heartless stand in the day of trial and calamity. No, ye children of freedom, and ye spirits of the west, they want you to be their leaders to battle and to victory! They require you to 'teach their hands to war, and their fingers to fight.' They require you, not only to give them wisdom and understanding—not only to instruct them in science, and philosophy, and religion—not only to establish seminaries for their advancement in knowledge and in grace: but to support them in the day

of trial—to animate them, by your example, in their attack on the bulwark of Satan, and to go before them, if it be necessary, to the breach, to the prison, or to the grave!

I come not to excite you to the field by any earthly or worldly consideration. I should be ashamed to stand before you on this platform, and try to allure by the wiles and the temptations of temporal influence and good. I should esteem myself worthy of your abhorrence and contempt, were I to tell you that wealthy and honourable stations and bishoprics awaited you in a distant land,—that you were to move in the highest spheres of society,—that you would live in circumstances of ease, and splendour, and affluence,—and that, instead of being gentlemen in the west, you would become nabobs in the east. No such thing;—away with such trash! I take my stand on far higher ground than this; higher, because it is more honourable, and more consistent with your principles and your Christianity. I tell you to-day of the heavenly calling which you are to have,—it is, that your Lord and Master may show you what great things you are to suffer for his name's sake. I tell you to-day of the riches of grace which are to be conferred upon you;—it is, that you are to be privileged to preach, not among your countrymen, but among the heathen, the unsearchable riches of Christ. I tell you to-day of the post of honour and usefulness which you are to occupy;—it is, that on a foreign shore you should fight the good fight, and finish your course, and keep the faith, and should count not your life dear to you, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus. I tell you to-day of the noble example which you are to follow;—you are to tread in the steps of prophets and apostles, of confessors, and of martyrs. I tell you to-day of the high and exalted honours which you are to receive;—you are to be counted worthy to suffer shame for his name, and to bear a testimony for him—it may be in chains before kings and councils of the Gentiles. I tell you to-day of the glorious rewards which you are to obtain;—it is, the approbation of your Master, a harvest of souls, and, after pouring out your life, as a libation, upon the altar, to shine forth in the kingdom of your Father, as the sun in the firmament, or as a star for ever and ever. If there be nothing in such motives as these to actuate you to labour and to sacrifice, remain at your ease in Zion, since every other motive would be unworthy of this glorious work; but if there is any thing in this honour, this grace, this station, this example, and this reward, that is calculated to lead you to trample the world under your feet, and to bear, like an angel of mercy, the message of reconciliation to man, then follow your Master and your brethren to the high places of the field; stand on the walls of Zion, to blow the trumpet, and warn heathens of their danger; make full proof of your ministry, and be faithful unto death!

3.—American Slavery.

The Congregational Unions of England and Wales and Scotland have determined to address letters of Christian remonstrance to the American Churches on the subject of Slavery in the United States.

The religious destitution of the numerous bands of emigrants to our colonial possessions has at length called into exercise the sympathies and energies of some of the influential merchants in London. It appears that they have formed a Society called

4.—The Colonial Missionary Society.

The object of this institution is to provide English Ministers, to labor amongst our fellow-countrymen in the Canadas, Australia, and other portions of Britain's wide domain. We sincerely rejoice in the effort, and trust it will be crowned with the greatest success. This is the most efficient method of blessing mankind, to carry at once to foreign lands the advantages of civilization and the blessings of true piety.

5.—The Rev. Robert Vaughan.

The Senatus Academicus of Glasgow have conferred the degree of Doctor in Divinity on the Rev. Robert Vaughan, Professor of Ancient and Modern History in the University of London, and author of the Life and Times of Wycliffe, &c. There are few instances in which that distinction has been more justly awarded, or which it has done greater honor to the donor and receiver. Mr. V. has worked his way to his present high standing, unaided by any collegiate advantages, and had therefore no claim

upon the Senate but that which the merit of his indefatigable labors had secured him.

We learn from a prospectus which has been some time on our table, that an institution has been formed by some devoted females, the object of which is to promote

6.—Education in the East.

The managers have already given an indication of their zeal and love for the native female population of these countries, by furnishing some intelligent and pious labourers who are now employed in Bengal, the Straits, and China. We hope to be able to notice the intentions and operations of this Society more at large in an early number.

BENGAL.

7.—School at Kishenpur, Chhota' Na'gpur.

The following account of the examination of the School at Kishenpur, which has been sent us by the intelligent native teacher of the institution, will be read with great interest. Our friends will recollect that the scholars are chiefly Kols, an account of whose degraded state will be found in another part of this Number; and will therefore be the more gratified to see among them the light of knowledge and of truth arise. The letter from which the following is an extract, is dated June 12, 1836.

"The number of the boys attached to the school amounts to 39, almost all of whom attend regularly; they are divided into four classes, of which the first read English Instructor, No. 3, nearly finished, and Grammar and Geography; the second class is going on with the English Instructor, No. 3, and a part of Orthography; and the two last classes with the English Instructor, No. 1, one of which should have the second number very soon. All of them, except those that are in the last class, can read and write *Hindustáni* in English characters very correctly and fluently.

"On the 12th ultimo Captain T. Wilkinson and Mr. Tickle were pleased to come to the school with a view to examine the boys. They commenced the examination at half past eleven with the third class, the boys of which highly satisfied and pleased them by answering what Mr. W. was pleased to ask; and on leaving they were each rewarded with a small coin, and also with much praise and applause. The second class boys, being examined, made the gentlemen proportionally glad and satisfied, and they were equally praised and rewarded. And the first class boys, though they were examined very strictly and minutely, yet they surpassed all; for they not only answered what had been desired of them correctly, but also explained it fully and satisfactorily, and they were proportionally praised. They were not, however, rewarded as were the other two classes, for they belong to the honourable families of this place. At the close of the examination Mr. W. was pleased to inquire for specimens of their hand-writing, when what I had got ready before the examination were brought before them. This indeed made them still more glad, for the boys appeared too young to write so well; on which Mr. W. repeated these words and went away, "Can *Kols* read and write in this manner? Indeed, it is a wonderful thing!"

8.—London Missionary Society.

A service deeply interesting to the friends of the above Society was held in the Union Chapel, Durrumtollah, on Wednesday, Sept. 7th. This day was the twentieth anniversary of the establishment of the Society's mission in Calcutta, by the arrival of Messrs. Townley and Keith. It was deemed expedient to make it a day of retrospect, humiliation, and prayer.

In the morning at 9, the Rev. A. F. Lacroix addressed a considerable number of the Native Christians from the surrounding villages, on the rise, progress and present aspect of Missionary Societies, especially those connected with India. In the evening a very similar address was delivered by the pastor of the Church to a respectable audience.

It was a day of many *tears* to those who looked at the past, and saw at every step the ravages which death and sickness had made amongst their beloved brethren; but it was also a day of some gladness, to think that an entrance had been obtained to these heathen lands, and, we hope, it may be to some heathen hearts. We thank God and take courage.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

JULY.

18. At Buxar, Mr. R. Rivers to Miss R. Green.
25. At Chandernagore, Mr. E. P. Beaufort to Miss A. Antoine.
26. At Agra, Mr. W. Tomason, to Miss S. Wilkins.
— W. Mackenzie, Esq., to Miss F. Lascelles.
— Major E. Garstin, Engrs., to Miss M. A. Duffin.
27. At Delhi, Sergt. J. Hill to Miss A. Foy.
— At Sulkea, Pubna, Lieut. J. Wemyss, 44th N. I., to Miss B. Driver.
28. D. H. Crawford, Esq., C. S., to Miss G. W. Anderson.
29. At Chinsurah, Mr. G. B. Hoff to Miss A. E. Ross.
— Mr. E. C. Chinnery to Miss M. E. Murray.
30. W. Scott, Esq., to Miss Conyers.

AUG.

1. R. J. Dring, Esq., to Miss M. M. Todd.
— At Futtyghur, Mr. E. Jennings to Miss S. J. D'Gruythur.
2. A. E. Dobbs, Esq., to Miss E. E. Chapman.
5. At Dinapore, Asst. Apothecary W. D. Salt, to Mrs. S. Sally.
— At Berhampore, Mr. N. T. Boyesen, to Miss C. A. Leslie.
8. At Allahabad, Mr. Jas. Conlan, to Miss E. Blyth.
9. F. S. Oehme, Esq., to Miss L. M. Conyers.
18. Capt. C. H. Whiffen, of the *Sumatra*, to Mrs. M. Fox.
— Mr. W. Roy, to Mrs. Horsburgh.
23. Mr. J. W. Inglis, to Miss E. Hodgkinson.
26. Mr. P. H. Holmes, to Miss P. S. Lawson.
27. Mr. J. Kelso, to Mrs. E. Churcher.
31. Mr. J. N. Martin, to Miss H. Napier.

BIRTHS.

JULY.

13. At Lucknow, the lady of Lieut. W. Blackwood, 59th N. I., of a son.
— At Cawnpore, Mrs. J. L. Turnbull, of a daughter.
— At Delhi, the wife of Drum Major G. Concannon, 20th N. I., of a son.
17. Mrs. J. L. Dunnett, of a son.
18. At Benares, the lady of Lieut. W. Edwards, 18th N. I., of a son.
19. At Benares, the lady of Capt. C. J. Lewes, of a son.
20. At Kidderpore, the lady of Rev. J. McQueen, of a son.
— At Hazareebaugh, the wife of Lieut. H. Routh, H. M.'s 49th Foot, of a son.
21. Mrs. J. G. Crowe, of a daughter.
22. At Sultanpore, Oude, the lady of Major J. B. Smith, 63d N. I., of a daughter.
— At Futtyghur, the lady of Lieut. G. A. Tytler, H. M.'s 13th Foot, of a daughter.
24. The lady of W. Prinsep, Esq. of a daughter.
— At Lucknow, the lady of Major W. R. Pogson, 47th N. I., of a daughter.
25. Mrs. G. Hill, of a daughter.
— At Lucknow, the lady of Lieut. G. C. Armstrong, 47th N. I., of a son.
— At Mussoorie, the lady of W. Conolly, Esq. C. S., of a son.
— At Seebpore, Backergunge, Mrs. P. DeSilva, of a son.
— At Agra, the lady of Capt. D. Birrell, European Regt., of a daughter.
27. At Cawnpore, the lady of Capt. G. D. Roebuck, 71st N. I., of a son.
— At Landour, the lady of Capt. J. Leeson, 42nd N. I., of a son.
29. At Saugor, the lady of Lieut. J. Knyvett, 64th N. I., of a son.
— The lady of Richard Walker, Esq. C. S., of a daughter.
— Mrs. J. J. Marques, of a daughter.
— At Bhaugulpore, the lady of Lieut. G. C. Newbolt, of a daughter.
30. Mrs. W. Dickson, of a daughter.
— At Moiegunge, Kishnaghur, Mrs. T. Savi, of a son.
31. Mrs. W. H. Bolst, of a daughter.

AUG.

2. At Surbandy Factory, Furreedpore, the lady of C. Gilmour, Esq., of a son.
3. The lady of H. T. Prinsep, Esq., of a son.
— Mrs. G. Galloway, of a son.
— The lady of Capt. F. W. Birch, of a daughter.
— Mrs. W. B. Carbery, of a daughter.

4. The lady of Rev. T. Bowyer, of a son.
— Mrs. R. J. Cardozo, of a son.
— At Allahabad, Mrs. W. Trotter, of a son.
— At Meerut, the lady of Lieut. J. Inglis, 2nd L. C., of a daughter.
5. Mrs. G. H. Stapleton, of a son.
— At Delhi, the lady of Lieut. T. H. Scott, 38th N. I., of a son.
— At Cawnpore, the lady of Dr. M. S. Kent, 7th L. C., of a daughter.
6. The lady of R. S. Homfray, Esq., of a daughter.
— Mrs. D. Thomson, of a daughter.
7. Mrs. J. P. Dowling, of a daughter.
— At Mussoorie, the lady of Capt. G. Thomson, 40th N. I., of a daughter.
9. At Coel, the lady of Surgeon E. Tritton, of a son.
10. At Seetapore, Oude, the lady of Surgeon Nisbet, 48th N. I., of a daughter.
— At Kyook Phyoo, the lady of Lieut. J. Erskine, 40th N. I., of a son.
12. At Cawnpore, the lady of Lieut. C. Carter, 16th Foot, of a daughter.
13. The lady of H. Torrens, Esq., C. S., of a daughter.
14. At Dinapore, Mrs. R. Maddock, of a son.
— At Goruckpore, the lady of A. P. Currie, Esq., C. S., of a daughter.
15. At Agra, the lady of Ensign J. Bontein, 51st N. I., of a daughter.
— At Cawnpore, Mrs. H. Howard, of a son.
16. Mrs. J. W. Cliff, of a daughter.
17. Mrs. G. D. B. Kirby, of a son.
— Mrs. J. C. Pyle, of a daughter.
— At Boolundshehur, the lady of M. S. Tierney, Esq., C. S., of a son.
18. At Rungpore, the lady of T. A. Shaw, Esq., C. S., of a daughter.
— At Neemuch, the lady of Capt. R. Codrington, 49th N. I., of a son.
19. Mrs. Brown, widow of the late Mr. John Brown, of Burrisaul, of a son.
20. Mrs. R. Deefholts, of a son.
— At Serampore, Mrs. W. C. Barclay, of a daughter.
21. Mrs. C. Rodrigues, of a daughter.
22. Mrs. P. D. Trezevant, of a daughter.
— At Allipore, the wife of Mr. J. Floyd, of a son.
23. At Barrackpore, the lady of Lieut. F. R. Ellis, 41st N. I., of a son.
— Mrs. C. N. Mayer, of a daughter.
— At Benares, the lady of Lieut. F. W. Burkinyoung, 5th N. I., of a son.
— Mrs. J. Dyer, of a son.
— At Meerut, the lady of Lieut. H. D. Lacy, 3rd Foot, of a daughter.
24. The lady of J. Avdall, Esq., of a daughter.
— Mrs. R. J. Carbery, of a son.
25. Mrs. E. B. Gleeson, of a daughter.
26. At Kurnaul, the lady of Lieut. J. C. Innes, 61st N. I., of a daughter.
— Mrs. J. Rebello, of a son.
27. Mrs. J. Wells, of a son.
28. At Kurnaul, the lady of Major T. Chadwick, Artillery, of a daughter.
29. At Jessore, the lady of H. C. Metcalfe, Esq., C. S., of a son.
30. Mrs. M. Augier, of a daughter.
— At Cawnpore, the lady of Capt. M. Smith, 16th Foot, of a son.
— At Deegah, Mrs. T. Gray, of a daughter.
31. Mrs. James Penney, of a daughter.
— At Barrackpore, the lady of Ensign C. E. Goad, 67th N. I., of a daughter.
— At Benares, the lady of Capt. T. D. Carpenter, 48th M. N. I., of a daughter.
— At Cawnpore, the lady of Capt. L. H. Smith, 6th L. C., of a son.

JULY. DEATHS.

12. At Agra, Mr. P. Alexander, aged 45 years.
13. At Jubalpore, the wife of Lieut. F. W. Cornish, aged 17 years.
14. At Gaya, the infant daughter of F. Gouldsbury, Esq. C. S., aged 7 months.
17. At Nudzuffghur, the wife of W. Vincent, Esq. aged 31 years.
— The infant daughter of Mr. J. Landeman, aged 3 years.
18. At Lucknow, Ensign H. Blunt, 48th N. I.
19. Mrs. B. Sunbolf, aged 44 years.
— The son of Mr. P. Timins, aged 3 years.
— The wife of Mr. H. G. A. Howe, aged 48 years.
20. At Burrisaul, Assistant Surgeon T. K. Spencer.
21. At Agra, Mrs. W. Claxton.
22. At Mussoorie, the daughter of Surgeon K. Macqueen, 30th N. I., aged 2½ years.
23. Mrs. J. Alexander, aged 23 years.

23. At Pooree, Lieut. R. C. Nuthall, 19th N. I.
24. At Banda, the wife of Capt. D. Simpson, 20th N. I.
25. Mrs. J. Gregorie, aged 47 years.
— Major T. Macan, H. M. Service, aged 44 years.
— Ensign R. H. Boddam.
28. At Almorah, the daughter of Lieut. Glasford, Engineers, aged 1½ year.
— At Barrackpore, the infant daughter of Lieut-Col. Maddock, aged 8 months.
— At Berhampore, G. P. Mercer, Esq. aged 38 years.
29. Mr. N. Davies, aged 36 years.
30. Mr. G. Reed.
31. The infant son of R. Stewart, Esq.
— Mr. John Bell, Military Board Office, aged 39 years.
— Miss M. McEntie, aged 30 years.

AUG.

1. Mr. D. McAskill.
— At Agra, Mr. M. Rees, aged 53 years.
2. At Agra, Lieut. F. G. Beck, 13th N. I.
3. At Mussoorie, the infant daughter of S. M. Boulderson, Esq.
4. The lady of Rev. W. S. Mackay, aged 36 years.
— At Allahabad, the son of W. Lambert, Esq. C. S., aged 1 year and 10 months.
— At Meerut, Capt. J. N. Heptinstall, 31st N. I.
5. Miss R. H. Martinelly, aged 14 years.
— At Jungypore, the infant son of Mr. E. E. Woodcock.
— At Delhi, Serjeant J. Reed, aged 35 years.
6. At Chandernagore, E. Colgnard, Esq. aged 38 years.
7. At Sea, Mr. C. L. Smartt, of the Pilot Service.
8. At Monghyr, the wife of Conductor T. Martin, aged 34 years.
— At Bhaugulpore, Mr. C. D'Abaddie, aged 41 years.
9. At Belnabarry Factory, Commercolly, Master H. C. Coser, aged 11 years.
10. At Saugor, the son of Serjeant Major W. A. Smith, 69th N. I., aged 17 months.
11. At Kyook Phyoo, the infant son of Lieut. J. Erskine, 40th N. I.
12. The infant son of Mr. G. H. Stapleton, aged 7 days.
15. At Bhaugulpore, the infant daughter of Lieut. Newbolt, aged 17 days.
16. At Monghyr, the eldest daughter of H. Clarke, Esq. aged 3 years.
17. Mr. P. Miller, of the ship Bengal, aged 19 years.
— Master A. Bell, aged 8 years.
— At Dacca, Mr. J. P. David, aged 20 years.
18. Mr. F. Bowman, of the Mary Ann Webb, aged 28 years.
— At Allahabad, Mr. G. T. Conolly, aged 20 years.
19. At Meerut, Mr. W. Warburton.
— At Mussoorie, the daughter of Dr. B. Macleod, aged 5 years.
20. At Dinapore, Mrs. E. Creais, aged 18 years.
21. At Futtehpore, the infant daughter of Mr. Joshua Rowe, aged 2 years.
22. At Hanoar Factory, Jessore, Mr. L. T. McCowan.
— At Meerut, R. Blewitt, Esq.
— At Chunar, Captain R. Menzies, Invalids.
— The infant son of Mr. John Paul, aged 17 days.
24. The infant son of Mr. G. D. B. Kirby.
25. At Mynpoorie, Lieutenant W. Lyford, 3rd N. I.
26. Mr. Reuben Harris, aged 18 years.
— The daughter of Mr. H. S. Ham, aged 3 years.
— The infant daughter of Mr. J. Albert, aged 8 months.
— Mrs. A D. Santos, aged 35 years.
27. Mrs. H. Bruce, aged 30 years.
— Mrs. M. A. Addy, drowned in the Windsor, at Saugor.
28. R. McClintock, Esq. aged 67 years.
— At Allahabad, the infant son of Lieutenant Bush, 65th N. I.
— The wife of Sergt. Major Laws, Calcutta Native Militia, aged 47 years.
30. Mrs. A. Grose, aged 44 years.
— Master W. C. Chapman, aged 9 years.
— Miss H. Swiney, aged 8 years.
— Mr. W. Mackie, aged 28 years.
— At Chandernagore, Mrs. E. Hartley, aged 67 years.
— At Landour, Lieut. Sewell, H. M.'s 13th Foot.

Shipping Intelligence.

ARRIVALS.

Aug.

3. Barrong, (Bark,) W. M. Wyatt, from Penang (no date), and Pedier Coast 17th July.

4. British Monarch, (Bark,) W. Purvis, from Mauritius 22nd June, Coveloag and Madras (no date), and Ennore 27th July.

Passengers from Mauritius.—Edward Mayer, Esq. and Mrs. Mayer.

— Motichund and Omerchund, (Brig,) H. White, from Bombay 16th July.

7. Strath Eden, (Bark,) A. Cheape, from London 5th March, Cape of Good Hope 9th June, and Madras 28th July.

Passengers from London.—T. C. Trotter, Esq. Wrtier, Bengal Civil Service. *From the Cape of Good Hope.*—Mrs. Trotter; R. Trotter, Esq., Bengal Civil Service; — Grimes, Esq., Surgeon, Medical Establishment; — Taylor, Esq., Surgeon, Bengal Medical Establishment; Mr. Hopper, Cadet. *From Madras.*—Ensign Moorcroft, M. N. I.; Mr. Betts, Merchant; Messrs. Mackayson, Harris, Gordon, and Jackell, Cadets; Mr. Forbes, Volunteer Pilot Service, and Mr. Byron, Free Mariner.

— Margaret, (Burmese Schooner,) W. C. Spain, from Rangoon 23rd July.

— Attaran, (Schooner,) C. R. Smith, from Moulmein 21st July.

8. Moulmein, (Brig,) R. J. Morris, from Moulmein 21st July.

Passengers from Moulmein.—Messrs. Adams, Darwood and Stewart, Merchants, and Master Dragon.

9. Emily Jane, (Bark,) J. Randle, from China (no date), and Singapore 23rd July.

Passengers from China.—William Blunt, Esq., Civil Service; William Hickey and William Leslie, Esqs. *From Singapore.*—Thomas Chapman, Esq., M. D.; J. Beck and W. Westerman, Esqs., and Mr. S. Ransom, Pilot taken to sea by the Sylph.

— Hellas, (Schooner,) A. Scalas, from Liverpool 24th April.

10. Asia, C. J. Pearson, from Gravesend 5th March, Portsmouth 4th April, and Madras 31st July.

Passengers from London.—Mrs. Wm. Mosley and Mrs. P. Alleyn; Miss Walker; Wm. B. Mosley, Esq., 10th Bengal Cavalry; F. P. Alleyn, Esq.; Mr. Dalway Mellvien, H. M. 31st Regt.; Mr. Frederick Bebb Gubbins, Writer; Mr. John Wood, Assistant Surgeon, B.; Messrs. C. D. Atkinson, S. Richards, C. F. W. Boswell, A. W. Baillie, Thomas Brougham, and H. C. Boberts, Cadets; James Bell, charter party passenger; 27 Sappers and Miners, and 1 woman. *From Madras.*—Mrs. John Bracken; Miss Bracken; Captain John Bracken, 29th Regt. B. N. I.; D. Maccullock, Esq.; and H. Fane, Esq. H. M. 9th L. I.

— Bengal, (Bark,) R. W. Wilson, from London 21st and Deal 24th April.

— Isabella Cooper, (Bark,) A. P. Currie, from London 30th March, and Portsmouth 9th April.

Passenger from London.—Mr. S. Wood, son of James Wood, Esq.

— Gunga, (Bark,) H. Younghusband, from Cape of Good Hope 19th June.

— Sulimany, A. J. McFarlane. from Bombay 25th July.

Passenger from Bombay.—Arthur Grote, Esq. B. C. S.

11. Henry, (Bark,) H. J. Bunney, from London 19th Dec., Cape 8th May, and Mauritius 8th July.

Passengers.—Mrs. Bunney and family.

— Bombay Castle, R. Wemyss, from Bombay 12th July.

— Shepherdess, R. Glasgow, from Mauritius 16th July.

Passenger.—Mr. D. Lanapape, Merchant.

12. Baboo, (Bark,) G. B. Brock, from Liverpool 14th April.

— Sir John Rae Reed, (Bark,) ... Wooden, from Mauritius 12th July, and Madras 7th August.

Passengers from Mauritius.—Mad. Florera and child, and Mr. James Dewar.

13. Ruthelia, (Amr.) B. F. Miner, from Boston 6th April.

Passengers.—M. A. Sullivan, and C. Ladd, Esqs.

— Castor, (Fr. Brig,) B. Mitchell, from Bourbon 1st July, and Madras 6th August.

14. Ship Alexander, W. Ramsay, from Sydney 31st May.

— Falcon, (Brig,) A. Tod, from Port Louis 16th July.

— Eleanor, (Brig,) N. J. Lyons, from Bombay 19th July, and Madras 7th Aug.

17. Orient, Thomas White, from London 15th, Portsmouth 25th April, and Madras 11th August.

Passengers from London.—Mrs. White, wife of Capt. White; Mrs. Lamb, wife of Dr. John Lamb; Mrs. J. W. Cragg, wife of Mr. W. Cragg; Mrs. Austin; Mrs

Gallagher; Mrs. Spence, wife of Mr. Spence; Misses Lamb, Emily Lamb, Julia Lamb, Boye Butt, Holbrow, Young, Crommelins, Ward, and Eliza Ward; Lieuts. Remington, 12th, and Timins, 34th B. N. I.; Mr. J. W. Cragg, Merchant; Mr. H. Barkiayoung; Messrs. Fanshawe and Hall, Cadets; Messrs. G. Wilson, Thos. G. Wilson, Lattey, Collie, and Scott.

— Bencoolen, Thomas Croft, from London 13th October, 1835, Hobart Town 23rd February, Sydney 3rd April, and Madras 10th August.

Passengers from Sydney.—Lieuts. A. P. S. Wilkinson, H. M.'s 13th, and E. Lugard, H. M.'s 31st Regt.; Rev. Mr. Advadis, Armenian Bishop from Madras.

21. Tropique, (Fr. Brig,) Roy, from Bourdeaux 16th April, Bourbon 7th July, and Pondicherry 12th August.

— Sophia, (Bark,) Nakoda, from Bombay 25th July.

22. Lord William Bentinck, (Bark,) Hutchinson, from London 25th April, and Cape of Good Hope 8th July.

Passengers from London.—Capt. Hokinshow, Governor of Caffre Land; Mrs. Hokinshow, 2 children, and 4 servants; Dr. Barey, Principal Medical Officer of St. Helena; Mr. Morgan, Civil Service; Mr. Botton, Assist. Surg.; Mr. Gall, Ens. H. M. 3rd Foot; and Mr. Alexander, Cadet.

— Tigris, J. Fetherington, from Liverpool 1st May.

— Joseph and Victor, (Fr. Bark,) Le Cour, from Bourbon 21st July, and Madras 17th August.

— John Adam, J. Roche, from Bombay 21st July, Madras 4th and Ennore 15th August.

23. Artemis, J. Sparks, from London 4th and Madeira 26th April, and Madras 17th August.

Passengers from London.—Mr. John Eede. *From Madras.*—Mr. W. M. Hayward, Free Mariner.

— Caledonia, (Bark,) A. Symers, from Launceston 7th April, and Madras 16th August.

— Cavendish Bentinck, (Bark,) E. D. O. Eales, from Bushire, (no date.)

Passengers from Persian Gulph.—Dr. and Mrs. Heffer and Capt. Macdonald, 8th B. L. C., from the Persian Embassy, with dispatch.

24. Edmond Castle, (Brig,) W. Fleming, from Mauritius 7th July, and Ennore 17th August.

Passenger from Mauritius.—Mrs. Stephenson. *From Madras.*—Messrs. W. Williams and M. Alexander.

28. Princess Victoria, J. F. Bisset, from Greenock 18th April, Madeira 4th May, and Bombay 12th August.

Passenger from Greenock.—Mr. J. Hody, Surgeon.

— Syed Khan, (Schooner,) J. S. Gallie, from China 8th July, and Singapore 7th August.

Passengers from China.—Mrs. Clark and Ovenstone, Country Service.

AUG. DEPARTURES.

1. Elizabeth, (Bark,) T. Daniel, for Moulmein and Rangoon.
2. Nerbudda, F. Patrick, for the Mauritius.
— Clairmont, (Bark,) J. Stewart, for Bombay.
4. Elizabeth, (Schr.) H. Spooner, for Penang.
— David Scott, P. J. Reeves, for China.
— Thetis, (Bark,) C. C. Clark, for China.
6. Hero, (Bark,) W. W. Hughes, for China.
— Sovereign, (Bark,) J. Campbell, for the Mauritius.
16. Charles Huntley, (Bark,) J. M. Hopper, for the Mauritius.
17. Arethusa, (Brig,) J. Canning, for Madras.
— Adolphe, (Fr.) G. M. Morvan, for Bourbon.
— Bissen, (Fr.) F. Soreau, for Bourbon.
16. Trident, (Brig,) A. Mitchell, for the Mauritius.
— Magnet, (Bark,) T. Mann, for Liverpool.
20. Mary Ann Webb, R. Lloyd, for Liverpool.
21. Horizon, (Fr.) S. Simiane, for Bourbon.
— Charles Steuart, (Schr.) J. M. Morris, for Moulmein and Rangoon.
22. Ernaad, T. Hill, for Bombay.

Passengers for Bombay.—Mrs. Turton; Misses A. S. E. and A. Turton; Masters T. and J. Turton; T. E. M. Turton, Esq.; E. Lyon, Esq.; Mr. Richards; and Mrs. Hughes, Governess.

23. Sumatra, (Dutch Bark,) C. Whiffen, for Madras and Batavia.
24. Wolf, (H. M. S.) Capt. E. Stanley, for Moulmein.
— Ayr, (Brig,) A. Nicol, for Moulmein.
— Ripley, (Brig,) Y. Steward, for Liverpool.

25. **Indian Oak, R. Rayne, for the Mauritius.**
26. **Emmie, (Fr. Bark,) J. Murin, for the Mauritius.**
27. **Perfect, W. Snell, for London.**

***Passengers for London.*—Mrs. Col. Beresford; Mrs. Col. Kemer; Mrs. Leighton; Miss Patullo; Col. Kemer; Lieuts. Leighton, Cumberland, and McPherson; two Masters Leighton, sons of Lieut. Leighton.**

29. **Viscount Melbourne, H. L. Thomas, for China.**
31. **United States, (Amr.) J. Webb, for Boston.**
— **Juliana, Thos. Driver, for Mauritius.**
— **Jane Goudie, D. Simpson, for Sydney.**

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Sept. 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)
	Obsd. Heat of Barometer.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,680	83,4	85,0	84,4	E.	,654	84,0	88,0	86,3	E.	,572	85,3	90,5	58,2	E.	,566	85,2	89,3	88,8	F.	0,34	
2	,650	84,0	89,5	85,3	E.	,640	84,0	88,9	86,3	calm.	,586	84,0	86,5	85,3	calm.	,566	83,8	84,3	83,5	s. w.		
3	,650	84,8	89,5	86,2	E.	,638	85,3	92,8	89,0	E.	,578	85,5	90,0	87,5	q. E.	,542	85,5	87,5	86,3	s. E.		
4	,644	85,2	89,0	85,5	N. E.	,630	86,0	92,8	88,0	N. E.	,580	84,2	87,5	87,0	N. E.	,564	84,5	88,2	87,8	N. E.	0,20	
5	,610	83,8	88,2	85,5	S. E.	,604	84,2	86,8	85,0	S. E.	,562	83,8	83,5	83,5	S. E.	,550	83,2	84,0	83,5	ENE.	0,23	
6	,690	83,0	82,5	83,2	S. E.	,690	82,2	81,5	81,6	S.	,660	80,8	80,5	80,5	E.	,628	81,5	81,0	80,6	E.		
7	,742	81,5	83,0	81,5	E.	,716	82,2	85,2	82,2	S. W.	,690	83,7	85,4	84,3	S. W.	,680	81,5	82,1	81,0	S. E.	2,95	
8	,790	79,0	80,0	79,5	W.	,762	82,5	83,5	83,5	W.	,740	80,2	79,8	80,0	W.	,736	80,0	79,9	79,5	W.	0,76	
9	,852	82,6	85,5	83,6	W.	,838	83,2	86,2	84,3	WSW.	,784	83,0	85,4	83,6	S. W.	,784	83,1	85,5	83,6	W.		
10	,860	81,0	81,2	79,9	W.	,850	81,5	82,5	81,7	W.	,784	82,8	85,8	84,3	S. W.	,784	83,2	85,5	84,3	S. W.	0,67	
11	,800	82,0	85,2	82,8	S. W.	,786	82,3	91,5	87,5	W.	,746	84,5	93,0	88,9	S. W.	,734	84,0	90,8	87,5	W.		
12	,820	79,2	79,5	78,1	calm.	,808	80,8	85,0	83,0	W.	,744	81,5	83,5	82,8	W.	,738	81,5	83,2	82,8	W.	0,94	
13	,766	83,0	86,5	83,8	N. W.	,778	82,5	91,2	84,6	N. W.	,750	83,0	97,5	89,1	WNW.	,740	85,0	93,2	84,1	N. W.		
14	,820	82,3	88,0	87,5	N. W.	,800	84,0	91,2	85,3	N. W.	,768	86,1	92,1	86,7	N. W.	,740	86,0	89,0	85,4	N. W.		
15	,822	82,2	88,7	84,5	W.	,810	84,3	91,5	87,3	W.	,748	85,3	91,0	88,0	W.	,716	85,5	89,5	85,5	W.		
16	,780	83,4	91,3	87,5	N. W.	,760	83,5	83,5	84,5	WNW.	,690	83,8	89,2	86,3	W.	,680	84,3	90,0	86,3	W.		
17	,766	83,3	90,2	85,3	N.	,738	84,9	91,8	87,0	N.	,684	85,8	92,9	87,8	N. W.	,678	86,3	89,9	86,5	N. W.		
18	,758	83,6	90,9	85,0	WSW.	,730	84,8	93,3	88,0	W.	,680	85,9	94,2	88,8	W.	,664	86,7	93,0	87,6	N. W.		
19	,765	84,5	89,3	86,3	W.	,760	85,5	92,3	87,8	W.	,710	87,3	91,0	87,8	W.	,692	87,3	89,7	87,5	W.		
20	,774	85,3	89,3	86,5	WSW.	,752	87,5	94,9	88,9	W.	,710	81,3	79,0	79,5	N. E.	,706	82,5	81,8	80,8	N. E.	0,68	
21	,798	84,5	89,5	86,3	S. W.	,780	85,9	92,5	89,3	W.	,740	86,0	90,0	89,5	S. E.	,722	86,6	90,0	88,5	E.		
22	,840	85,3	89,9	86,3	S. W.	,820	86,5	94,5	88,8	W.	,756	87,5	97,2	90,5	W.	,748	87,5	96,5	90,9	W.		
23	,848	85,3	89,4	86,0	N. E.	,810	86,4	90,0	86,5	N.	,750	88,3	91,5	85,2	N.	,726	88,3	91,5	85,5	NNW.		
24	,770	85,5	91,2	87,0	W.	,746	86,8	93,7	88,3	W.	,672	87,5	93,2	87,8	W.	,644	87,3	90,5	87,3	W.		
25	,732	84,7	89,9	86,0	N. W.	,710	86,5	92,5	87,3	N. W.	,642	87,3	94,7	88,5	N. W.	,620	87,6	93,8	88,5	N.		
26	,772	85,0	89,5	84,2	N.	,754	85,8	91,9	85,7	N.	,738	83,5	83,8	81,2	E.	,738	83,5	82,5	80,3	E.		
27	,776	85,0	90,2	86,2	N.	,760	85,5	92,4	86,8	N. W.	,680	87,5	94,0	89,3	N. W.	,674	82,3	78,3	79,5	N. E.		
28	,742	82,5	84,2	82,3	N. E.	,730	82,9	84,2	83,0	N. E.	,674	83,2	83,5	83,2	S. E.	,666	82,2	80,5	81,2	S.	1,30	
29	,652	77,5	76,2	76,2	N. E.	,614	77,3	76,2	76,4	N. E.	,516	77,2	76,2	77,0	N. E.	,484	77,0	76,2	76,9	ENE.		
30	,694	78,5	81,5	78,5	E.	,666	81,0	85,0	81,5	W.	,610	80,8	85,6	82,3	W.	,610	80,8	85,6	82,3	W.		

THE

CALCUTTA CHRISTIAN OBSERVER.

December, 1836.

I.—*On doing Good in India.*

In the various means and influences by which the Gospel is to be extended throughout the world, the agency of men is directly concerned. That of angels, or of some other order of intelligent beings, might have been employed by the Head of the Church; but the privilege of making known the salvation of Christ has been given to those who have experienced its power, and who have a fellow feeling with their brethren of the human family. In many ways they can fulfil the high trust that has been committed to them. Their great object is to bring divine truth before the minds of men, and to seek by fervent prayer the blessing of God upon that truth, so that it may become effectual unto salvation. In attaining this object, there is room for a wide diversity of exertion, and for the employment of the most varied talent. We wish to mention some of the ways in which Christians in this country may be useful to their fellow men. If to many of our readers the hints we are about to suggest should appear too obvious to need any notice, or too unimportant to deserve it, they will still be willing to look with favor on a well intended effort to serve the cause which they love; they will be prepared to admit that other readers may not perhaps be so well informed as themselves; and they will be the first to acknowledge that even the best Christians need to have their "pure minds stirred up by way of remembrance."

It is hardly necessary to mention among the means of doing good in India, or indeed in any country, *a consistent example* on the part of all who profess and call themselves Christians, as peculiarly important. The number of servants and immediate dependants on Europeans in this country is very large, and there are many with whom Christians are brought in contact by business or duty, as well as many close and shrewd observers of their conduct, who are all susceptible of being influenced by the example of those whose faith differs so widely from

their own. Many can understand the force of an upright, pure, and devotional life, who would be perplexed or perhaps irritated by any statement of doctrines. And many there are who can see the former, to whom the Christian may not have ability or opportunity to teach the latter. Before the minds of all these classes the Christian's light should shine so clearly, that they may be constrained to glorify our heavenly Father.

Conversation with the natives on religious subjects is another way of doing them good. Daily opportunities are afforded to every Christian in this country, who is acquainted with the language of the natives, of entering into conversation with them; and usually they would feel gratified by such communication. The choice of topics would be left to the European in most cases, as the superior; he might deem it expedient at times to make the conversation indirect as to its aim; at other times it could not be made too personal and pointed. On some occasions one kind of truth, on others a different kind, might be brought forward, illustrated by examples, comparisons, or reasoning, and urged on their serious consideration. Why should not Christians be always on the alert to improve these opportunities so as to oppose error, to recommend truth, to persuade and entreat their poor fellow men to become reconciled to God through Jesus Christ?

The distribution of religious publications affords another mode of usefulness which is open to all Christians in India. It is not necessary to dwell on this point, as every person is prepared at once to appreciate its advantages. It is an excellent plan, which some pious people have adopted, of always keeping with them a few small tracts or treatises on religious subjects, to give away should an opportunity occur of doing so. Much good has been accomplished in this manner; and most reflecting persons will recollect with regret instances in which they could have been more useful had they been thus supplied. It may not be out of place to mention here, that the Calcutta Bible and Tract Societies have in their depositories numerous publications, in several languages, suitable for distribution. The former Society, with good judgment, has prepared Gospels and particular books of the Sacred Scripture, separately bound, for more convenient use.

We believe, again, that a useful Christian influence has been exerted by requiring *the servants to be present at family prayers*, at least once a day. We think that it is not an infringement on their religious rights to require them to be present at our worship. Hindus often are spectators of Musalmán worship, and vice versâ; and we are not aware of any reason why they should not be spectators also of ours. It is not expedient, certainly, to use compulsion to secure their

attendance. This can be obtained, without giving offence, by mild and prudent management. If not, it would be advisable to abandon the attempt. We have been permitted to see the native servants, (none of whom were Christians,) all quietly assembling with the family of an European gentleman, and giving a most respectful and serious attention, while a chapter was read out of the Testament translated into their language, and prayer was offered up, in their language also, by the head of the family. It was delightful to witness such a scene. It reminded one of family worship at home. Who can doubt its salutary influence on the minds of the servants, and, through them, on the minds of many others? It would be easy to show the favorable effect of this measure on the domestic economy of the family; and we should hope that the truth, thus statedly and impressively brought before their minds, would have a happy influence;—the adoption of this plan would give them one proof, at any rate, of what they have had, alas! too much reason to doubt, that we believe that our religion is adapted and intended for the benefit of all, and that we feel ourselves a sincere regard for it. It is the practice of some Christians to read daily to their servants a portion of the Sacred Scriptures, concluding the service with prayer, but not requiring them to be present at prayers with the family. This plan is a good one, but the other seems to be preferable, as it presents our religion more fully in its application to social and domestic life, and as it is less likely to be neglected or omitted.

By *pecuniary contributions* to support the poor,—to aid the Bible, Tract, and Missionary Societies, those convenient almoners of Christian bounty,—to aid or support particular Christian schools, &c. &c. much good may be done.

By securing the attendance of persons at a weekly meeting for the study of the Scriptures, Christians who are well informed in regard to the oracles of God might do much to promote the influence of Divine truth. Such meetings should be under the direction of judicious persons, whose object should be to learn themselves in a child-like spirit the will of God, no less than to teach it to others; they might be opened and concluded with prayer; and if persons from the more humble walks of life could be persuaded to attend them, it might be expedient to procure a variety of religious books to be lent, for which, when read and returned, others might be loaned in exchange*.

* The publications of the London Tract Society, to be had on moderate terms of the Rev. J. Thomas, Baptist Mission Press, or the Rev. T. Boaz, Union Chapel, Calcutta;—and of the American Sunday School Union, to be had of Mr. T. Ostell—would suit this purpose admirably.

By always being watchful kindly and judiciously to bring forward Christian sentiments in conversation with our countrymen in our intercourse with them, and by constantly endeavoring to "provoke them to love and good works," we are persuaded that a useful influence might be exerted. Religious people should not shun the society of their countrymen, though it may require watchfulness unto prayer, and the help of Divine grace, to enable them to avoid compliances with evil customs, and to witness a consistent profession. The light of the serious Christian must not be concealed. His influence must be diffused through society, in order to its being of service.

We pretend not by any means to enumerate all the ways in which an active-minded, devoted Christian will make his influence to be felt amongst men in behalf of the Saviour's great cause. Indeed our object will have been gained, if these hints should awaken attention and inquiry on the part of any of our readers, as to the modes in which they can best "fill the measure of their days with usefulness." Particular circumstances will point out particular modes of doing good; to every person who sincerely desires to honor that gracious Redeemer who is so worthy of our highest honor and love,—to every person who considers the circumstances in which he is placed in order to glorify God in them—some way, we may feel assured, will present itself by which he can gratify the humble but ardent aspirations of his heart. At any rate, in the most unfavorable circumstances as to direct effort, the sincere Christian can still look upwards, and can spend his time in supplicating that influence of the Holy Spirit from above without which all effort is vain. Indeed, prayer should be regarded as the principal way in which a Christian can do good to men. "Prayer brings blessings from on high." Prayer is the divinely appointed mode by which the influences of the Holy Spirit are to be obtained, who is to "convince the world of sin, of righteousness, and of judgment."

Before concluding this paper, we would express our deep regret that so many Christians fail in regard to the general duty of doing good. "As ye have opportunity, do good unto all men," is a precept which many persons seem to neglect. Their piety may be described as contemplative rather than active, as personal rather than general. It consists chiefly in desires and exertions to secure its own hopes; and if the duty is acknowledged of endeavoring to promote the salvation of the impenitent and the ignorant, yet the efforts made in compliance with that acknowledgment, are too often general in their character, occasional in their occurrence, and cold in their tone of feeling. Well would it be for persons, whose religion is of this limited character, if

they would seriously consider the obligations which they are under to promote the glory of the Saviour,—if they would form a just estimate of the value of the soul of man,—if they would imitate the example of the primitive Christians, and aim earnestly and constantly to "turn many unto righteousness," that so they may "shine as the stars for ever and ever." We are sure that their own spiritual comfort and improvement would be greatly aided by such efforts for the good of others. "He that watereth, shall himself also be watered;"—and we should then hope to see the blessed kingdom of our Redeemer advanced among men with greater power and glory.

Impressive, beautiful, and encouraging are those texts of sacred Scripture in which our duty and our reward are connected together. With one or two of them we conclude these thoughts, commending them to the serious consideration of our readers.

1 Cor. xv. 58. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

2 Cor. ix. 8. "God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work."

C.

II.—*The Evils of Idolatry, and Blessings of Christianity, practically illustrated.*

[We have great pleasure in laying before our readers the following extracts from the unpublished Journal of the Rev. Howard Malcom, deputed by the American Baptist Missionary Society to inspect their Missions in the East, and ascertain new fields of labor. The first extract exhibits a monument of Pagan superstition.—Ed.]

Venerated Caves near Maulmein.

"Desirous of seeing the people as much as possible in their own retired villages, where foreign influence has never been exerted; as well as to ascertain their numbers, location, &c. from personal observation, I have just made two excursions into the interior, one up the Dagaing, and the other up the Salwen rivers. In the first, Mrs. Judson accompanied me, and in the second Mr. Judson himself. In the last we set out on Monday, April 25th, and were absent five days.

"The whole region immediately above Maulmein is alluvial, and the rock chiefly blue limestone of excellent quality. The country is flat, fertile, and beautiful. There are many evidences that it was once populous. In the days of its great-

ness it was probably independant, but, becoming alternately subject to Burmah and Siam, and suffering the losses of property and population incident to a border region between contending neighbours, gradually became almost depopulated.

"The scenery is rendered romantic, and very peculiar, by mountains rising abruptly from the level fields in various places, to the height of from 200 to 500 feet. Their base is often scarcely larger than their summit. In most parts, trees and shrubs cling to the sides, but in some places the castellated and perpendicular rocks project above the foliage, like the turrets of some ruined and ivy-grown tower. On the summits of many of them, apparently inaccessible to human feet, Buddhist zeal has erected pagodas, whose white forms, conspicuous far and near, remind the traveller every moment that he surveys a region covered with the shadows of spiritual death. Some of the smaller of these I ascended. My heart sickened as I stood beside the dumb gods of this deluded people, looking down and around on a fine country, half peopled by half civilized tribes, enjoying but half the benefits of this delicious climate, and borne on in generations to the chambers of death. They eat, and drink, and die. No inventions, no discoveries, no attainments, no enjoyments are theirs, but such as have descended to them age by age; and nothing marks succeeding generations but their decayed pagodas and their unblessed graves.

"Most of these mountains contain caves, some of them very large, which appear to have been from time immemorial especially devoted to religious purposes. The wealth and labour bestowed on these are sufficient of themselves to prove how great the population has been in former ages. I visited, in the excursions above named, three of these; one on the Dagaing, and two on the Salwen. They differed only in extent, and the apparent antiquity of the idols they contained. Huge stalactites descended almost to the floor in various places, while in others, stalagmites of various sizes and fantastic shapes were formed by the drippings from above. In each, the bats occupied the lofty recesses of the ceiling, dwelling in deep and everlasting twilight; but in one they seemed innumerable. The manure covered the bottom in some places to the depth of many feet. The flutter of their wings, when disturbed, created an incessant trembling, or sort of pulsation in the air, like that produced by the deep base notes on a great organ. In the dusk of the evening they sally from the mouth of the cave in a thick column, which extends unbroken for miles. The natives all affirmed this to be the case every evening, and Mr. Judson declared, that being once at the place with Major Crawford and others, he saw the almost incredible fact. This

cave had evidently been long deserted, except that a single large image at the mouth had before it some recent offerings, made doubtless by the few inhabitants adjacent, who have no other place at which to worship.

"That which we last visited is on the Salwen, about 15 or 20 miles above Maulmein. The entrance, which is in the middle of a perpendicular but uneven face of the mountain, is enclosed in a thick brick wall six or eight feet high, making a vestibule of considerable size. The gate to this enclosure is entered by a path which winds near the base of the mountain, and nothing remarkable strikes the eye till one is within, when immediately a most impressive spectacle is presented. Not only is the open area filled with images of Gaudama of every size, but the whole face of the mountain, to the height of 80 or 90 feet, is covered with them. On every jutting crag stands some marble image, spreading its uncouth proportions to the setting sun. Every recess is converted into shrines for others. The smooth places are occupied by small flat images in burnt clay, well gilt, and set in stucco. Of these there are literally tens of thousands. In some places they have fallen, and left spots of naked rock, against which bees have built their hives undisturbed. Nowhere in the country have I seen such a display of wealth, ingenuity, and industry. But, imposing as is this spectacle, it shrinks to insignificance when compared to the scene which opens on entering the cavern itself. It is of vast size, chiefly in one apartment, and asking no human art to render it sublime. But the eye is confused, and the heart appalled at the prodigious exhibition it contains of idolatrous infatuation and zeal. Everywhere, on the floor and over head, under the jutting crags and on the hanging stalactites, are images of Gaudama, some perfectly gilded, others incrusted with calcareous matter, others mouldered—some fallen by time, some recently erected—some of stupendous size, others not longer than the finger—of marble, stone, wood, brick, and clay. Some, even of the marble ones, were so mouldered by time, that the features and fingers were obliterated. In the dark recesses in the roof, bats were heard, which seemed numerous, but could not be seen. Here and there were models of temples, kyoungs, &c. of various sizes, some not larger than a water-bucket, filled with miniature idols. As we followed the paths which wound among the groups of figures, every new aspect of the cave presented new multitudes of images, till we were confused and sick. A ship of 500 tons could not carry the half of them.

"Where now are the successive generations whose hands wrought these wonders, and whose hearts confided in these deceits? Where now are the millions who resorted here to

confess their sins to gods that hear not, and spread their 'vain oblations' to such as cannot save? Now a Christian people rule in the land, and Christians send out 'light and truth.' Happy and auspicious dawn!"

[Our other extract presents an animating picture of the blessed effects of our holy religion upon the rude heathen. Among the Karens there are now eight regular Churches; three near Rangoon, and the others in our newly acquired provinces. In the case now presented, a number of Christian families have collected together, and established a new village 20 miles east of Tavoy.—ED.]

"Two days' journey from Tavoy, a considerable number of converted Karens have been formed into a Christian village, the heads of every family being members of the Church. These Christians now amount to about 200, and conduct themselves with exemplary rectitude. By the aid of the Missionaries they have obtained goats, bullocks, an oil-mill, seeds, &c., and with these, and still more by the increased industry they have been taught to practise, they have been enabled to cease their wanderings, and acquire very many comforts to which their countrymen are strangers. Cleanliness, in which Karens are universally very deficient, has been attained in no small degree. The men have been exhorted to raise plenty of cotton, and the women induced so to apply themselves to spinning and weaving, as to furnish every one of their families with a change of raiment. They now wash their garments often, which before they scarcely ever did. The ground under their houses, which always used to be a receptacle for filth and vermin, is all swept out clean every Saturday afternoon, and the rubbish burnt. On Sunday they come to public worship perfectly clean, and as their costume covers the person entirely, the sight would please the most fastidious American eye.

"But it is the spiritual change visible at Meeta* which is most delightful. In this respect they present a most attractive spectacle. Punctual in all their devotions, they fill a large zayat on the Sabbath, and manifest a decorum and devotion far superior to any thing ordinarily seen in America. Being a musical people, and having a book of above a hundred hymns composed by Mr. Mason, they, almost without exception, unite in the singing; and to my ear their psalmody was correct and sweet. After a prayer or a benediction they all utter an audible 'Amen,' remain silent on their knees for the space of half a minute, and retire in perfect silence. Mrs. Wade has been in the habit of holding a daily prayer-meeting with them at sun-

* The name given to their village, importing, literally, "Love:" it is sometimes called Meeta-myu, "City of Love."

rise. Before daylight some always gather at the *zayat*, and commence singing hymns. As soon as Mrs. Wade is seen issuing from the door, they strike the gong, and presently the multitude come together. It is remarkable that not one member, male or female, refuses to pray when called upon. On Sunday a Sunday School is held in the morning, at which all the children and young persons attend;—those that are not professors being formed into one company, and the others into another, superintended by the Missionary and his wife alternately. Public worship and preaching is held morning and evening. The afternoon is often employed in baptizing or administering the Lord's Supper. When this is not the case, prayer-meetings are held at the houses of the sick.

"Some fifty or more members of the church live at different distances in the country, as far round as five or six miles. These attend punctually, generally walking in on Saturday afternoon, that they may lose no part of the blessed day, and its loved observances.

"It will of course be supposed that this people, so lately wild and wandering, without books, and without even the forms of religion, and furnished as yet with no part of the word of God in their own tongue, but a single manuscript copy of the Gospel of Matthew, would be exceedingly ignorant of the claims of Christianity. They are indeed so. But it is most exhilarating to see the readiness and cordiality with which they enter into the performance of every duty, so soon as it is made known to them. Time would fail to describe all the instances which illustrate this remark; but one or two may be named. Mrs. W. had on one occasion read to them that chapter in Matthew which, describing the judgment, speaks of visiting Christ, (as represented in his disciples,) when sick, or in prison, or a stranger, &c. They at once saw how regardless they had been of persons under sickness and sorrow, and the very next day began to perform charitable services such as they had never thought of doing before. A poor widow who had a leprous sort of disease, and a child about ten years old similarly affected, were among the first objects of their awakened benevolence. Many of them went to the house, and performed various repulsive offices for her and her child; brought water,—cleaned the house,—gave them rice and other articles; and so enriched and comforted the poor creature, that she was bewildered with delight. These attentions have continued constantly. Another who was bedridden with loathsome sores, was attended to in the same way. Since that time no one around is suffered to want any thing which the rest enjoy. All their kindnesses are done with studied concealment, and can be learned only from the beneficiaries

themselves. To avoid ostentation, they often carry their gifts in the night.

"The change in regard to temperance is not less remarkable. Unlike the Burmans, whose religion utterly forbids strong drink, and who scarcely ever taste it, the Karens used it *universally*, and generally to excess. Every family made arrack for themselves, and from oldest to youngest all partook. Drunkenness and all its train of horrors was rife among them of course. But no sooner do any become serious inquirers, and consort with the disciples for further instruction, than they totally abandon the cursed thing. In Meeta, therefore, not a drop is made or drank. The children of the very men who were sots, are growing up without having even seen it. The consequences, as to domestic peace and general welfare, may be supposed.

"These generous traits are exhibited in other points. On being told of the persecution of Moung-San-Lone and others at Rangoon, and how they had been chained, imprisoned, and excessively fined, they unexpectedly proposed subscribing toward paying their fines and releasing them from prison, and 'out of their deep poverty' actually sent to Rangoon 50 rupees for this purpose. They have built, of their own accord, a sufficient house for the residence of their Missionary and his family, a zayat, &c. A greater evidence of Christianity generally is seen in their missionary zeal. Those whose abilities as assistants or school-masters, warrant the Missionaries in sanctioning it, are ever ready to part with their families, and go wearisome journeys of six months at a time, among distant villages, where they are utterly unknown, carrying on their backs tracts and food,—sleeping on the way in trees, or on the ground,—and enduring many privations. Young men, whose services are very important to their aged parents, in cleaning jungle and planting paddy, are readily spared, and go to various points, teaching school during the rainy season, for which their salary is from three to six rupees a month—half what they could get in other employ. About twenty school-masters and assistants are now thus employed. Mr. Mason in his excursions has baptized many converts who were brought to the knowledge of the truth by these assistants. His last journey among the retired villages, between Tavoy and Mergui, has been cheered by the reception of a number of such.

"I might add very many interesting facts and incidents which, when I heard them, filled me with pleasure and thankfulness on their behalf. But I am not drawing a picture for the sake of exhibiting glowing colours. Christian benevolence does not depend for continuance on success in its endeavours. If it did, however, the town of Meeta, amid the solitude of the

great mountains of Tavoy, exhibits facts, which, if they were all the effects our Mission could boast, are sufficient to assure the most incredulous of the blessedness of our enterprize. When one's endeavours to do good fail, it is sweet to see those we meant to benefit grateful for our interference. And when good is really done, our pleasure is often neutralized by the pain of being ungratefully requited. Those who support our enterprize ought to know, that this people testify aloud their continual gratitude and joy for the knowledge of Christianity. They often compare their former degradation and misery with their present comforts and hopes. The native pastor of the Meeta church frequently speaks of these things in moving terms, himself once a sot and cruel. The Missionaries cannot remain in the forest during the rains, so that this church is left six months in the year to itself. Their return is the occasion of a general rejoicing. When they are ready, many come to Tavoy, to accompany them out; and as the way is long, over rugged mountains, and often along the bed of a torrent, and his bearers therefore can each carry but a small load, they gladly carry portions of the articles to be transported, and where the path is sufficiently plain, carry Mrs. Wade or Mrs. Mason in a litter. As the long file winds under the trees, and along the narrow crag, songs of Zion echo among the dark recesses, and religion wears at once her aspects of industry, cheerfulness, benevolence, and thanksgiving. Warned of their approach, the villagers come forth in troops some hours' walk, and after most glad and affectionate greetings, fall in behind, (for the path admits no double file,) and the lengthened train comes into the village with great joy.

"Nor is Meeta alone in its brightness amid Burman shades. All along through the jungle as far as Mergui to the south, and above Moulmein on the north, Karens are turning to God. The Missionaries properly discourage their always collecting into exclusively Christian villages; but in some cases it seems expedient and necessary. Among the Karens in the Tavoy provinces are the following churches, beside Meeta, which are also regular out-stations.

"*Toung Byouk Galae*, two and a half day's south of Tavoy, 16 members, 25 inquirers. *Pee-kah*, four days' south of the last named church—15 members, 43 inquirers. *Kah-pah*, three days' south of *Pee-kah*, on a stream of same name, navigable for boats—20 members, and within a day's walk, 34 inquirers, most of whom have asked for baptism. *Tah-mlah*, on the Tenasserim, three days from Mergui—9 members. All these have good places of worship built by themselves—each has a native pastor, and a Christian school-master. There are also in the region six other schools, under Christian masters;

and measures are in train to form others. On an average, last year, ten learned to read in each school, some of whom are middle-aged, and some quite old persons. The names of the pastors are not given here because, being young men, they are changed every year, to give each an opportunity of being with the Missionary half his time in the acquisition of Christian knowledge.

"A theological seminary has been established for the Burman Mission, which numbers about 25 students, half of whom are Karens. The English language is to be taught to all who are not too old to commence it, and who wish to acquire it. It is located for the present at Tavoy under the care of Rev. Mr. Wade, who is master both of the Karen and Burman languages."

III.—*The Temperance Question—a Convert.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I have rejoiced to find your periodical advocating the cause of Temperance. I long felt jealous of the society, and its operations; and a whole host of prejudices, many of them *English* prejudices, were arrayed against it. I used to rummage up all the arguments I could find against such a society, out of pure revenge; or if there was any other motive, it was to keep conscience quiet; for, to tell the truth, I loved to take a *little*. But I was at length called in Providence to witness the triumphs, the holy, hallowed, blessed influence of Temperance Societies in America and some parts of England; and although I resisted as long as I could, I at length submitted to the power of truth, and espoused the cause.

One of the first things that led me to change sides (after what I had seen and heard) was being forced by several circumstances to reflect upon the triumphs of *anti-temperance* principles. A man that I had known for several years,—a good-natured, honest, industrious neighbour—was in the habit of indulging in periodical fits of intoxication; and after one of these seasons of dissipation, while I was on a visit to my native home, he put a period to his existence from pure wretchedness of mind. In the same town I also saw the man under whose instructions I first entered on the busy scenes of life, and who was then a most noble-hearted, generous, intelligent fellow, running about with only one sleeve to a wretched coat—a miserable, despised cad at a stage office. I was grieved to the heart at the sight; but when I inquired into his history, I found he had gradually acquired habits of drinking; he in consequence neglected his affairs, became a bankrupt and a sot. His amiable wife died of a broken heart, and three of the finest children in the world were immured in a work-house, and were at that moment, from being as amiable and gentle creatures as could be met with, growing up as coarse and vulgar as the commonest clodhoppers.

These facts, under the circumstances in which they occurred to me, obliged me to reflect that they were but a specimen of thousands of similar cases every day taking place in different parts of the world. I was

forced to admit that even the profession of religion was no safeguard against it; for when once a disposition to consider the case possessed my mind, I could easily refer to instances enough to make me tremble, of the best and most respectable Christians having fallen; I could, within my own sphere of observation, refer to Ministers of good standing and talents who had fallen, gradually but finally, before the cruel despot. Yea, women, Christian women, wives of Christian Ministers—one—two—three—(Ah! I might go on)—who had also fallen. One, while I was in my native land, well known in India, as the wife of a clergyman who died in peace in Calcutta, became a nuisance to her friends, was obliged to leave them, spent all her income in filthy drink, and died most miserably in an obscure lodging in London. No man is safe—a woman is still less so—who *indulges* in the use, however moderate, of spirituous liquors. It is an enemy which gradually and imperceptibly, as the minute hand traverses the dial plate, advances towards its object—the ruin of body and soul.

I have totally abstained from all kinds of fermented and distilled liquor amidst very hard labours, and in severe climates, and I am in every respect decidedly better for it. My general health was never so good as now. I am free from bilious attacks, headaches, and many disagreeable symptoms to which I was formerly subject. Besides, living as I do in the country, there is a considerable saving of expense and trouble. I do not keep any kind of liquors, excepting a bottle of brandy to be used in cases of emergency as a medicine, in the house; nor will I.

I acted on the principles of abstinence some time before I joined a Temperance Society, and did so from conviction that it is the duty of every philanthropist. My last strong-hold was the singling out a particular vice against which to enter a peculiar protestation. But I at length reflected, that directing especial efforts against any particularly crying evil, is neither affording sanction to others, nor weakening one's general detestation of them. Did Howard forfeit his claim to be a Christian or a friend to general morality? or did he weaken any of the obligations to general benevolence, because he chose to fix on one class of wretchedness, and determined to effect its amelioration, if not extinction? No. Nor does the temperance man undervalue any other command of God, because the circumstances of the case call him out to especial efforts in behalf of it. The ruinous effects of anti-temperance principles upon the morals and property of the Christian church demand that it should do as a body, what Howard effected as an individual.

I did not, however, intend writing a word of all this when I began my letter. My object is to invite the attention of some competent person to the preparation of a tract, in the Bengálí and Hindustání languages, on the subject of temperance, for the use of Native Christians. Intoxication in various ways threatens to be a dreadful evil in our infant churches. Two cases have just come before me; one person we were obliged to exclude for this sin, and nothing, I am persuaded, but the most careful abstinence by the pastors of Native churches, and vigilant circumspection with reference to this point, will be a sufficient antidote to the incipient evil.

A tract on this subject is not less needed for our East Indian friends. They are, from motives of pure, but mistaken kindness, the great seducers of our Native converts. The Native Christians are invited to their houses; liquor and other things are given them, and when reluctance is manifested by the natives, they are pressed upon them, until they are almost taught to believe it is a characteristic of a Christian to use such things!

It would be easy to dilate upon the disastrous consequences of allowing our Native Christians to be thus corrupted, without our attempting some remedy. Those for whom I write will at once perceive them.

Some time ago I saw a notice of the tract entitled The Wonderful Advantages of Drunkenness, translated into the Singhalese language, and which produced a wonderful effect. In the absence of a more suitable one, this might be of good service here, especially with an introductory line, stating that there are many ways of becoming intoxicated,—such as smoking and chewing intoxicating drugs,—as well as by drinking intoxicating liquors.

I can only add, that if any brother will prepare a tract in Bengálí, I will do my best to give it circulation, and translate it into the language with which I am familiar.

Your's,

October 14, 1836. MITRA.

IV.—*Critical Observations upon Col.* i. 15—20.

The exegesis of these verses is of no small difficulty, involving, as it does, such fundamentally important considerations with regard to the person of Christ. In the effort to give a Bengáli rendering of it, this difficulty was peculiarly felt. The following remarks are thrown out, not in any manner dogmatically, but rather to bring the subject before biblical scholars, in the hope that discussion may elicit some valuable information, and throw further light, not only upon this single passage, but on many others; the determination of which, exegetically, more or less depends upon it.

1. The first inquiry is as to the meaning of εικων rendered in the E. V. image—"the image of the invisible God." Now that which is not simply *unseen*, but essentially imperceptible to sight, *invisible* in the full meaning of the term, cannot be imaged; that which has no form or parts cannot be figured, as to the substance, by any sensible representation; hence I gather that εικων in this passage, and similar ones of Scripture, must bear the sense of *official representative*—not then in Bengáli মূর্ত্তি but মূর্ত্তিমন্ত; for though the former does admit occasionally of the meaning 'representative,' it is because both the representer and the represented are *visible* forms. It is then as meaning an official representative, that I take εικων to be here employed—as in 1 Cor. xi. 7, where the *man* is said to be "the image of God," εικων θεου, in regard to his superiority and dominion over the woman. Hesychius explains εικων by χαρακτηρ, which is the word employed in Heb. i. 3, rendered in E. V. "express image." Whence in that passage also, if the proposed notion be correct, the rendering should rather be '*representation*' or '*representative exhibition*:' in Bengáli মূর্ত্তিমন্ত. The απαυγασμα preceding is not opposed to this, denoting by a figurative reference to the splendour of the sun, as reflected from another body, the majesty and august dignity of the being represented, as well as of him who is his representative.

2. Again πρωτότοκος is to be explained. The reading πρωτοτόκος, differing merely in the accent, contended for by Isidore of Pelusium, by Erasmus and Michaelis, is not supported by MSS. Besides, as is well shewn, πρωτοτόκος is the attributive of a mother, (ἡ πρωτως τεξασα,) not of her offspring; and can only by a catachresis be applied to a male producer, (পিতা or আদিকারণ in Bengálí); while πρωτότοκος is ὁ πρωτος τεκθεις, 'first-born.' Again, as the first-born son among men is heir of all things, and head of the household next after his father, or next immediately under him even during the life time of the latter, so it is applied in SS. in very many passages, to denote the chief in authority; supreme in dignity; one of the highest excellence. Thus in Rev. i. 5, as well as in the 18th verse of the passage before us, Christ is called πρωτότοκος εκ των νεκρων, the first-begotten of the dead, i. e. not merely the first who rose from the dead (though even that he was not, strictly speaking; for scripture relates not one or two, but numerous resurrections of saints previously occurring) but chief ruler, supreme Lord over all departed spirits, as well as Lord of the kings of the earth, i. e. Lord of both worlds, of the living and the dead. So I take it to mean in the passage before us.

For without mooting the question of eternal divine generation, still less without resigning in any item the divine nature and eternity of the λογος, this rendering is supported as well by the entire sense and coherence of its connection, as by the same application in many other places. Thus in Rom. viii. 29—God declares his purpose of rendering the redeemed among men "conformed to the image of his Son, that he might be the first-born among many brethren;" where εικων and πρωτότοκος both occur as here, and clearly in the senses I have affixed to them above—men being made to bear the resemblance of Christ in official adoption into the family of God, and Christ constituted the chief, head, and ruler among them, as the eldest son over the household of his father.

3. The next word is κτισις, here rendered 'creature' and generally elsewhere 'creation.' Now whether we read πρωτοτόκος or πρωτότοκος, 'the first producer of all creatures, or the first among them,' we find ourselves involved in no small difficulty; for there is no attribute of the one God more essential to his undivided Deity, nor more incommunicable to another than that of creation—and in Bengálí আদিকারণ used by Mr. Yates, or সৃষ্টি as by Dr. Carey, can only apply to the one supreme cause and origin of all created things. So that though we render the passage in Heb. 'by whom also he (God) made the worlds' in reference to visible creation, still, if we read πρωτοτόκος, we find *the Son* but the instrument by whom *God* produced it; on the other hand πρωτότοκος πασης κτισεως would, I apprehend, necessarily imply

that the Son was but the first produced among the produced—the first creature among creatures. I therefore recur to another rendering of κτισις of which there is an instance in 1 Pet. ii. 13, rendered in E. V. *ordinance*—'submit yourselves to every *ordinance* (κτισει) of man.' I use this rendering in Col. i. 15—both as called for by the connexion of the whole passage and as exactly fitting in with the proposed translation of the other words εικων and πρωτοτοκος.

In confirmation of the preceding remarks, I observe that our Lord is, throughout the passage before us, exhibited to us as the first in dignity, the supreme among all the rational creatures of God, whether dead or living, visible or invisible (to human eye). There is no reference to inanimate creatures, but only to intelligent agencies and grades of office. The whole argument is to establish Christ's superiority and supremacy; but there could be no question of this in regard to things inanimate—therefore not the whole visible creation is here in view, but all orders of being and constituted intelligences. I now, with much diffidence, propose the following rendering of these verses, and trust some abler hand will either correct any misapprehension therein, or confirm and improve upon it.

"Who," i. e. Christ, "is the representative of the invisible God, possessing the right of the first born, (i. e. supreme in dignity and rule,) over all constituted authorities (or created orders of being). For by him were they all constituted (or appointed,) whether they be in heaven or upon earth, seen or unseen, whether thrones, or dominions, or principalities, or powers, (i. e. under whatever name and in whatever gradation they be established)—they were all appointed by him and for him, i. e. to be under his supreme authority. He also is before all (whether in time or dignity), and the whole are preserved or maintained by him. He, too, is the head of the body, the Church; he is the head of the dead, holding the right of first-born among them, in order that he may be sole chief among *all* (created beings). For in him God pleased or willed that all fulness of dignity and authority should meet, and so abide in him; that by him he might also reunite (or reconcile) to himself all, whether on earth or in heaven, making peace (between God and them) by the blood of his cross. Thus re-collecting angels and men, the Church militant and Church triumphant, under one holy and happy rule for ever and ever. Amen, so be it!"

CENSURENSIS.

V.—*Colonial Prosperity, identified with the Observance of the Sabbath.*

We read with much satisfaction, in an extract from the London *Courier* respecting the process of training for civilization under which a small colony of the aboriginal inhabitants of Van Dieman's Land have been placed, in charge of Mr. Robinson, an incidental but therefore the more valuable attestation given to the value, in a national point of view, of the institution of the Sabbath. "A temporary structure," says the extract, "has also been put up as a church, and there *voluntary* attendance is, we learn, universal. Several have learned to join in the church music, in which they appear to take much delight. The observance of the Sabbath, indeed, serves in that, as in all other cases, as *one of the best of all means*, and better than any that men could devise, for the advancement of their civilization." It is a certain truth, that "the wisdom of God is wiser than man," as much so as "the power of God is stronger than man." If we reflect only for a moment on the condition of a people, in any stage of progress towards a civilized state of society, immersed without any interval of intermission whatever, in the cares, the business, the pleasures, the follies of the world, and "the labours for the meat that perisheth," and contrast this with the far different condition of a people among whom a stated interruption to these regularly occurs, at intervals not too near so as to render temporal business too desultory, ineffective and unproductive, nor too far asunder to obviate the danger of an entire absorption of all the powers and regard of men in temporal and earthly considerations and pursuits, toils and pleasure alike, we shall be able to appreciate the value of a *Sabbath* to our race. Nor is the argument unstrengthened if we advert to those cases in which its established sanctity is commonly violated, and to the moral, intellectual and social injury thence occasioned to its violators and the community, set in contrast with the moderation, the religious temper and principles, the sobriety, the order, the regularity, the justice and kindness, the mildness and decency, the quietness and peaceableness of that portion of any professed Christian community in which the Sabbath is duly regarded. It is a clearly ascertained fact, that with the breach of this divine institution originates the largest proportion of social crimes, especially among the lower orders in society; while equally certain that the observers of the Sabbath are the very best and also the happiest members of the community; and that with the measure of outward and personal regard paid to the day of rest,—always connected of course with religious exercises, public and private,—may the civilization of any neighbourhood be identified. These facts ought ever to be kept in mind by Missionaries and other philanthropists all over the world, in their efforts to promote the civilization and general as well as moral improvement of our race. It may be assumed as an axiom in policy as well as in religion, that the Sabbath was made for man, and is clearly adapted to the promotion, in the highest degree and most certainly, of his earthly and civil as well as of his spiritual and eternal welfare.

CINSURENSIS.

[We should be much obliged if some one of our esteemed correspondents would afford us a paper on the Indian sabbath. We mean on the means by which the claims of the sabbath can be most efficiently complied with in India.—ED.]

VI.—*On the Obligation upon all Christians to labour for the Salvation of the Heathen around them.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

It was written against certain of the primitive Christians that, "they had a name to live and yet were dead." How applicable is this to many of us in the present day! It is easy to deceive ourselves, and fall into the pleasing belief that we are Christians, and to anticipate all the glorious promises of the Gospel, merely because we are outwardly moral, and take our place with regularity at church,—have perhaps family worship in our homes,—subscribe our mite to charities or towards the propagation of the Gospel. All these, though indispensable duties, may be attended to merely to comply with the decencies and customary habits of the outward Church, and may still leave us far short of real Christianity.

This may seem an uncharitable conclusion; but the only standard by which we can judge, is the Bible and the instructions of our Saviour and his Apostles. They represent the life of a real Christian as a life of *activity* and *effort*, and compare it to "a *war*" that never ends—"a *race*"—a course of "*self-denial*," "of *watchfulness*"—"a *fight*." Christians are represented as "*a peculiar people, zealous of good works*"—"*lights*" to the world around. Alas! how few answer this description! how dimly do our lights burn, if the taper be at all alight. Generally speaking, the mass of Christians live in ease and indolence, seeking their own comfort more than the glory of God. *Self-denial* is scarcely known amongst many. Yet we are told "by their *works* ye shall know them."

Let us consider our position in India. Here is a Christian church scattered among the heathen population. What would the Apostles and the Saviour expect from his followers, thus, in the wise providence of God, placed amidst surrounding heathens?

The Saviour assuredly expects that Christians, *his* followers, shall "let their light shine," shall be as "a city set upon a hill," —*each* in his own immediate personal sphere, using *his* efforts to communicate the glad tidings of salvation to those "who sit in darkness," as well by example as by instruction. Assuredly each of us will be held responsible that he brings up *his own household* "in the fear of God," and in the knowledge of the Saviour of mankind, who said, "He that is ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh" to judge the world.

Now what is the fact? Let us look around upon the Christian families, whose heads are even religious and conscientious persons. Surely it is not uncharitable to say, and they themselves will acknowledge and lament the truth, that the general standard of Christianity is far too low. Many will acknowledge that they live under the reproach of conscience for the neglect of plain Christian duties. Generally speaking, what do they more than others? They live in affluence, they have their luxuries, elegancies, servants—give, of their abundance, but a little in charity or for public institutions,—month after month accumulating money for *their own use*,—living almost entirely for *themselves*. Where is the "*self-denial*" required by Christianity? and what are they *personally* doing for their Lord and Master's cause? Alas! do not these questions bring condemnation home to most of us?

Do we, as Christians, visit the sick of the poorer classes? do we ever *personally instruct the ignorant?* are not the talent and treasure, *the knowledge of salvation*, entrusted to us, as far as we are *personally* concerned, "buried in the ground?"

It is not enough surely, that in their private chambers Christians bend the knee in worship. Christ will expect that they *communicate to their household the knowledge of his name*. Does not every lukewarm Christian reproach himself, when he looks upon the numerous heathen servants, by whom, in the decrees of Providence, he is surrounded; when he reflects that, as far as he, their Christian master, is concerned, nothing has for years, been done to communicate to them the truth of Christ, the only Saviour of mankind? and that they might as well have been in the household of a moslem or an idolator! Has he placed in their hands the Scriptures, in which are found the glad tidings of salvation? Has he dispensed to them any Christian instruction? Has he not rather lived to himself, neglecting these plainest of Christian duties?

It may be asked, how shall Christian instruction be communicated to our heathen domestic servants? Easily, if the Christian master be *willing* to perform his *plain duty*. Instances could be given where this *has* been done. In order to shew the practicability of it, one may be adduced: a gentleman who had about 15 native servants, conceiving it a duty incumbent upon him as a professing Christian, to communicate to those whom the bounty of Providence had intrusted to his care, the knowledge of "the true God" and of the way of salvation, resolved that he would obey this call of conscience, and instruct his heathen servants, and make known to them "the glad tidings of salvation" and the moral law of God. He quietly told them of his intention to open to them the sources of instruction, and

mentioned his plan of assembling them for an hour every Sunday, that he might read to them the book of heavenly wisdom.

On the next Sunday they were all assembled cleanly dressed, and took their seats upon the floor, ranged around the room. It was a scene of much interest. A portion of Scripture suited to their understandings was read to them in *their own language*, and for the first time this little heathen congregation listened to the solemn and heart-touching words of the divine Saviour, "who taught as never man taught!" A Munshí was employed to read, and all seemed to take an interest in the appropriate explanations which were addressed to them.

Sunday after Sunday the servants willingly assembled in the same manner. Had any one of them objected to such salutary tuition, he knew that he could at once receive his wages and retire, to make room for another to whom employment would be an object, and who would enter the service knowing that this was *the custom* of the establishment. But where such *was* the practice of a Christian family, retirements would probably be few; for servants would speedily acquire a feeling of security for kind and considerate treatment from such masters, a feeling which none know better how to appreciate than natives.

Now those who desire to adopt such a course of domestic instruction, if unable to read themselves, can easily employ a *native reader*; and from the Scriptures and other books now available, materials for instruction may readily be found.

Surely this effort to give instruction to servants is *incumbent* on all Christians. Your advocacy, Mr. Editor, will not be wanting to effect such a change in our general habits and standard of practice. Your pages may, with God's blessing, do something towards accomplishing so desirable an object. To many they will probably convey the message, "Thou art the man," "go thou and do likewise."

It would seem a duty worthy the sacred advocacy of the *pulpit*, to urge upon all Christians in India "so to let their light shine," that each Christian family, in this heathen land, might be the means of proclaiming to many the invitation of Him who said, "I am the *way*, the *truth*, and the *life*;" "*without me ye can do nothing*;" for "there is no other name given under heaven whereby men can be saved, but the name of Jesus Christ."

Were all Christian *ministers* to set the example of this domestic instruction of their heathen servants, many would be likely to follow, and with God's blessing it might become amongst Christians a test of real piety to do so; and who can say what good might not result? The Scriptures in the native languages would thus come much more into requisition among the people, growingly desirous to "search and see if such things were

so;" and where all now is dormant apathy, idolatry, and delusion, truth thus "thrown upon the waters," like a stone falling upon the still surface of a lake, might gradually spread in widening circles all around.

Surely all *Missionaries* in particular, ought to assemble their heathen domestics for instruction. If some servants should resign their places, others may be expected gladly to become candidates for the vacancies. All ministers of the Gospel ought surely so to regulate, in this respect, their own domestic establishments, that others "seeing their good works" may follow their example.

This important subject may certainly expect your frequent advocacy. In Calcutta, I believe, there is a Society, through which *Readers* may be obtained for this very purpose of communicating Christian instruction to house servants. Would not the extension of this plan throughout the stations in the interior of India be good and useful? Might not every Christian minister have attached to his establishment a *Reader*, to attend at stated times in the families of those who desired to perform their duties towards the heathen servants entrusted to their care?

Might not the *Missionary societies* send native Readers to be attached to the Clergymen at all the large stations, such as Benares, Cawnpore, Meerut, Delhi, Agra, Kurnaul, Neemuch, &c. that, in addition to his other duties, families might avail themselves of his services in reading to their servants? And assuredly every Christian master would, on the Sabbath night, lay his head upon his pillow with a happier consciousness of having done *his* part, when he had thus,—(himself being present always, for this is essential, the *influence* being *his*,)—performed a plain duty in communicating the glad tidings of salvation to *his own household*.

August 2, 1836. X.

VII.—*Notes of Original Sermons, by* John Foster. *No. IV.*

Luke xvii. 5—*The Apostles said unto the Lord, "Increase our Faith."*

We are not accustomed to much *exactness* in the use of the term *Faith*. In its strict acceptation, it means *Belief* or *Testimony*. But it is often used to express belief on any evidence short of demonstration. And it is often used for *mere* belief—simple assent of the judgment. Yet it has another and higher sense, in which it is generally used in Scripture; viz. as denoting such a belief that *the proper effect of that belief accompanies or follows it;* it is therefore an *influential* belief—a persuasive belief—an efficacious conviction. Taken in this sense, we easily see that man, as a *moral* agent, can be nothing scarcely, *without* it.—We say as a *moral agent;* for there is some portion of the action of his nature which may be called merely *animal*—some *mechanical*—some *instinctive*, perhaps, and some merely the action of *habit*. But after this exception, it is plain, through-

out the great system of human action, that men act *because* they BELIEVE something, are PERSUADED of something. They apprehend the value or desirableness of certain objects or effects—believe that certain ways of action will attain them—*therefore* do those actions. This is the manifest state of the matter, over the whole field of men's temporal interests and pursuits, in all their numberless departments. Now this is *true Faith* in exercise on subordinate concerns—that is to say, it is persuasive belief, or *efficacious conviction*. In the subordinate operation then, "the Son of Man" *did* "find faith on the earth" in very great abundance, and would, if he were to come now. In this lower sphere of its exercise, faith has the advantage of powerful causes contributing to "increase" it. For example: men feel a very lively interest about its *objects;* therefore, what they do believe about them, they will believe with great force: their *conclusions* are *impulses;*—they are inquisitive and diligent to ascertain—they are making frequent practical applications and trials—they *communicate* a great deal with one another on the subjects of their belief and active interest. The belief of many will be *concentrated* in the belief of each ONE. Belief has the capacity of "legion." You see the consequence—men are decidedly convinced and assured on a vast variety of matters, and the conviction is *efficacious;* for they proceed accordingly.

Now, the thought will sometimes occur, Could but this state of men's minds be transferred or extended to the higher matters: so that *Divine* truth declaring Divine realities should be extensively and clearly apprehended, firmly believed, and influential and efficacious in consistency with that belief! But how easily may we think and talk! what a good thing this would be for all mankind—and at the same time *forget ourselves!* How little *selfish* when *this* order of interests is in question! But the disciples were thinking of *themselves*, and so should *we*. Consider—our *faith* is our spiritual, our Christian power. In Scripture it is continually exhibited under this character of *power*—its deficiency therefore is our *spiritual weakness*. It is that by which, according as it is *great* or *small*, we may turn all things to our highest advantage, or carry on but a *profitless commerce*—may "conquer the world," or hardly be sure that we are not its slaves—may do much for God, or but bring him such a tribute as we should be utterly ashamed to think of formally offering to him. Now it is quite certain that a true judgment will find it *too little* in *any* man; and the first great matter is to be *sensible* of the deficiency and the want. Think, a moment, in what manner men are affected with the sense of *want*, under deficiencies of other kinds: e. g. in the case of a great prostration of bodily strength—under a deficiency of temporal means—of *any* kind of *power* which we earnestly covet. But then *Faith!* Shall a deficiency of *that* glorious Power excite no painful *sense of want*—no earnest desires?

The deficiency of faith, and the necessity for its increase, may be considered and proved with respect to. 1st, its *objects;* 2nd, its *practical results*.

First, as to its objects. Consider for one thing, the *compass* of our faith, relatively to the extent and number of its proper *objects*. For the objects of faith, there is all that the Divine revelation tells us of past—future—distant. Let a man look at the Bible—a man who often reads it—and reflect for a little while *what he knows there is there*, like one ascending to the summit of a lofty hill to look round. How wide and vast and various a view! Now all these are things which God judged it necessary to speak of to *men*. He perfectly foresaw all; that we should have the means of knowing of other things and by other means—but not the less for that, he judged it indispensable *to speak to us himself* of all these things which his revelation contains; and are we prepared to tell him, that he has spoken to us of far more things than were of any need, propriety or use? or to mark the parts which might more properly have been omitted. If not, the scope, the compass of our faith ought not to

be *such only* as if he had told us, in his revelation, a great deal less. But then the question is, whether our faith,—that is to say, our *influential belief—correspond*, in any due measure, to this wide and rich *extent* of the Divine communications. What is our *general consciousness* in answer to this question? Have we the ready immediate evidence, in our own feelings, that our faith is extended in an ample compass of light, conviction and power, over the field of revelation even to its boundaries? or is it miserably circumscribed? Our *general* consciousness will soon testify to the too narrow *scope and extent* of our faith, *relatively to its objects*. But it might be a profitable exercise, sometimes to try it in *particulars*. Go to any special parts of God's Revelation, one after another, and say—"Here is something for my *faith*," i. e. for me *to believe* and be in a right manner *affected by*. Has my faith ever been here? has this really been taken within its compass? 'Tis true I did not *discredit* or *deny this*, or this. But has it ever been to me *that* which the Divine Spirit *wrote it here for*? Has it been to me that instruction, impression—holy influence, for which it was designed? If *not*—then my faith has not extended to this, has not *included* it. And even *now*, is my faith acting upon it; or it on my faith?" How often, in such an exercise of trial, shall we find cause to repeat, "Increase" our faith! Widen it—enlarge its scope—let it comprehend far more of God's communications. Let us not say, there is nothing here for faith, in such a sense of the word. Consider in what manner it is probable the most devout men may have thought and felt upon *even this* part of God's communications.

Let it not be objected, that this seems to be making *every thing equally important* in the Divine Revelation—certainly not. There are matters *inferior* and matters *supreme*; but one thing is very certain,—that the more effectually faith is exercised on the supremely important things of God's revelation, the more *will be found of what is instructive and beneficial in the inferior ones*—the relation and connexion of the less with the greater will be the more evident and striking.

Then, if we advert to the *grand* matters of Divine Revelation, which are to be the chief objects of faith, we shall have to deplore its deficiency, and say, "Increase our faith," for how mighty is the demand made upon it by the most awfully important realities and doctrines, manifested by this Divine light! that is to say, IF our faith *is* to bear any proportion to them. We hardly need to name among them the existence and glorious attributes of the Almighty—(though it is revelation that has manifested this grand object to faith—that is to say, the *true* and *clear* idea of such a Being.) Transcendent idea! One Being who is the infinity of all possible excellencies! If there be an Atheist, think what is blotted from his soul! But *we believe*—HOW do we believe? By forgetting? by disregarding?

It is one of the *grand things* of Revelation that we really are destined to another state of existence, and to live for ever. Now with what measure of *competence* does our faith *meet* this its most solemn object? Let us honestly judge by the *tendency of our thoughts to advert to it*—its *habitual nearness* to our minds, as if it were *impending over them*—by its instant suggestion in our forming of plans and projects—the depth of feeling and interest with which we dwell upon it—the extreme sense of reality—the instant falling of all other things and considerations to an inferior rank—the overpowering force with which it is ever ready to come in—the progressive increase of its power as we are going forward—its becoming more and more decidedly a cause of pleasure. All this *is faith*, with respect to one of the great objects. *If* there is far too little of all this,—then, "Lord, increase our faith!"

Another conspicuous point in Divine Revelation for faith is, that the condition of man is wretchedly fallen, and depraved, and ruined. The

testimony to this from matter of obvious fact, too, comes in with a flood, a torrent of evidence. Now for our *faith*, as directed to *this*—is the *pride*, that would deny it, borne down? Do we habitually *recognise* this sad fact in thinking of the justice and attributes of God? Is it the one thing which, incomparably beyond all others, we are anxious to be delivered from? Does it completely reduce us to be willing to be objects of *mere mercy* before God? Does the consideration of it perfectly dispose us to welcome with gratitude and joy *any* method which the Divine mercy may choose and exhibit for our deliverance? *This is faith.* Do we feel such a faith *absolutely* and *constantly*? if not, say we, "Increase our faith?"

Next, there is the grand object of Faith—the Saviour of sinners.

Now as to Him—do we receive, with simplicity and adoration, the multiplied declarations of Scripture as to his *Divine* nature? That the Divinity was mysteriously combined with the human nature in him? Do we maintain a humble, solemn and entire reliance on his death as an infinitely *meritorious sacrifice*—a propitiation—an atonement? Have we a deep animated *exercise of the affections towards Him?* Do we entrust our souls wholly to him, with a full and strong action of our will? Have we the habitual consciousness of being actuated by the principle and the sentiment of being his devoted, faithful disciples and servants? This is *living* faith. Who can say he needs not pray, "Increase my faith?"

We may just name—the doctrine of a *Providence.* Does it inspire a humble confidence as to our own lot? calm our passions with respect to the strange state of this world?

A future *judgment.* We believe it, *with assent.* What then? are we preparing for it in our own persons?

Such are the chief objects of faith, respecting which we have to lament and reproach its deficiency. We have in a great measure anticipated what might have been said of its deficiency in the *practical results.* We will just only name one or two obvious particulars. Faith deficient with respect to its great objects, will have its *practical* deficiency with respect to diligent, zealous, universal service of God, and to the power of resistance of *temptation.* For temptation brings its objects to be placed in competition with those which faith has, and it presents them vividly and near. Now if faith presents *its* objects faintly and too distant, it is inadequate to its end, and we need to pray for its increase. Patience in the prosecution of difficult and apparently little successful labours of Christian duty (enabling to endure as seeing him who is invisible, &c.)—steady trust in God, in dark and trying circumstances, (by a just appropriation of Divine *promises,*)—the maintaining of a decided systematic separation from the *world*—constancy and pleasure in religious exercises, i. e. in devotion, which is the high health of the soul—exemption from the oppressive *fear of death.* How important then an "Increase of Faith!" *But how to seek and obtain this?* Shall we wait for it with mere indolent wishes? regard the deficiency as only so much more for the mercy of God to forgive? idly envy the larger possessor of it, as do some of what we call the favors of fortune? No; we must apply our minds to *contemplate* much more, and more seriously, the grand objects of faith—must look and reflect most seriously on the greatness *of the evils attending its narrowness and weakness,* and contemplate often the eminent *examples* of faith. For see what faith *has* done, especially in times of persecution! Let not the weakness of human nature be pleaded in excuse, when it is seen what others have been by it enabled to support. Attentively watch and ascertain whether there *be* any progress or not, and what are the most *preventing causes.* And then there is the *one great expedient*—the supreme resource in all things,—prayer to the *Great Spirit!* To *enforce* all this, let the consideration be often recalled, that we are advancing continually and fast toward the point where faith is to leave us. *Let it not be a melancholy farewell.*

VIII.—*The Past Year.*

Busy memory oft leads us back to the sunny days of childhood, and imagination in her active flight leads us to many a spot and person with which we identified pleasures both deep and sweet. Many a time we have stood and gazed, as in a vision, on the craggy cliff, the wide spread sea, the verdant meads and meandering stream of that small spot of earth which we once called *our Home;* while the scene past in panorama before us, a smile like youthful days would flush our countenance, an index of the momentary gladness that dwelt within. But a moment more brought its tears, betokening the sadness that mingled itself with our associations since we had left the scene of early revelry to mingle with the great family. We did not mourn so much for places as for those who peopled them. Places remain much the same. The same trees, rivers, hills, sea, all are as they were, except where the innovating hand of improvement has waged war with nature for man's convenience. It was not for these we were sad, but for those who had given them all their endearing associations. We were sad for the friends of our youth, who are now either separated from us by seas or circumstances, or, swallowed up in the busy scenes of prosperous or afflictive life, are forgetful of us; or, being consigned to the grave, are alike forgotten and unknown.

The recollection of one especially saddened us: yet it was not a morbid, unhealthy sadness, that led us to wrap ourselves in the mantle of monkish stoicism. No! it induced us to attempt soberly to estimate the past, and improve all the associations of the future with increased diligence.

The person around whom memory had so fondly clung was an old weather-beaten seaman, who, disabled by the arduous duties he had performed, was now "living at home at ease," in a snug birth on the margin of the beautiful bay which spread its smooth surface, far as the eye could reach, before our romantic town. He was a fine hoary-headed old man; his countenance, though rugged, beamed with benevolence; his eye sparkled with energy, and intimated that its movements were regulated by a kind heart. Yet was there a sternness and sobriety about him which would not allow you to trifle or annoy him, even in his lighter moments. Yet he was playful, and much attached to the young. It was his delight to take them in his walks to some eminence from which he might show them the fairest prospects, and delight them with stories of far away countries and people, never forgetting to direct them to lessons of utility for this world, and of a captivating character for the world to come. Many a time since we wandered over hill and dale, have we had brought to our remembrance his

tales, his delineation of character, faithful monitions, his proverbs, and earnest exhortations to seek after the one thing needful. The remembrance of them has been as excellent oil, and as water to the weary in a sterile land. He was our Mentor: he reproved our follies, rebuked our vices, and commended such acts as might be deemed worthy of commendation. He reminded us of the wrongs we should receive, the trials we had to endure, and entreated us to acknowledge the Lord in all our ways, that he might direct our steps.

We have felt desirous to associate with the past year some such mingled feelings of sorrow and gladness as the recollection of our good friend has often induced. We are about to part with it for ever. Its days, weeks, and months have rolled on. They have returned to their native eternity, and borne to the ear of Deity a message concerning us. Though they are gone, they are not lost: though they are passed, they are not entombed: they will have a resurrection—they will meet us again in the day of audit—they will spring up, as the flowers of spring from the bed of winter, in all their freshness and reality. They will either be our friends or foes. How needful, how salutary, then, to muse a while, and think on *the past year*, that we may avoid the abuses in which we have indulged in that which is to come, and set a higher estimate on the mercies which are yet to flow from the presence of God.

It has been a year of *mercies*. The favor of God, like an untiring stream, has flowed with us in all our wanderings. It has been full or scanty as our neccesities required; abundantly copious for the wants of our families, connections, city, country—nay, even for the whole world. But to us, as individuals, it has flowed lucidly, opportunely, and freely. We have never had to institute the inquiry, where is mercy? On our health, our minds, our engagements, in the countenances of our friends and children, in the moments of affliction, and even on the death of the good, has this been inscribed—*God is love*. It has tempered every blast, alleviated every sorrow, and rendered additionally sweet every comfort and blessing. The rising of every morning's sun, and the shades of every evening have been a comment on this truth,—his mercy endureth for ever. As *mercy* is written on every act of God to us, let *gratitude* be inscribed on every movement of that life which should be devoted to him. Let shame cover us for past ingratitude, and decision enable us to entomb every thing which can prevent our minds and lives expressing a gratitude commensurate with the obligations we owe.

It has been a year of *trials*. Though mercy has been borne on the wings of every breeze, we may not have been able to hear its voice: sometimes it may have been chilling,

and withered the flowers we loved and cherished; yet was it mercy still; but the very mercy was a trial in the aspect it wore, and the effects it produced. We suppose that our heavenly Father, to be our friend, must be always clothed in smiles—but *He* is not less kind to the earth who sometimes obscures the bright glare of the sun by clouds, and creates the storm to purify the atmosphere, than he is when he robes it in light and beauty. Nor is that parent less a friend to his child who corrects his errors, and uses "severe mercy" to save his boy from threatening ills. Perhaps you may have been called to experience the severe mercy of heaven. Its kindness may have worn a dark aspect; you may have been called to lay in the grave your wife, your husband, your sweet babe, your interesting and budding youth; you may have been despoiled of strength, of wealth, of mental vigor. Your character may have been assailed. Well, if all this should have centered in you, what is it but an intimation that something was wrong, that you needed correction. You were idolatrous, perhaps, in your attachments, proud of your attainments, elated with your successes—forgetting God in the midst of your favors. But he loved you, wished your affections, and sent you trials to bear, which he knew you could not sustain without his aid. He wished to hear your voice, and he was assured the most effectual way to attain the object was to smite and afflict you. But he will make all these oppressions work for your good. They will elevate you, nerve you, spiritualize you; make you more like the suffering friend of man, and lead you to higher and holier interviews with God. Murmur not, therefore, under your afflictions; but be submissive and resigned, as was Christ. Let your life say, "Even so, Father, for so it seemed good in thy sight."

It has been a year of *probation.* When the hours of the previous year were coming to a close, justice might be heard crying, "Cut it down; why cumbereth it the ground?" But love raised its potent voice, and entreated for our continuance yet a little longer; nor did it entreat in vain. We were permitted to remain on the theatre of life for a while longer, that our tendencies might be manifested, and the elements of our character developed. New time was bestowed, that it might be seen what use we would make of it. New favors were granted, that it might be ascertained whether we would trample them beneath our feet, as we had done the past. New energies, enlarged opportunities for doing good, increased experience, were all given, that we might employ them for the good of men and Christ's honor. We heard a voice from heaven, saying, "Take this time, this health, this experience, this opportunity for

benefiting men; take this new year, and occupy till I come. Ye are stewards for me. Be faithful to your trust." When that voice first saluted our ears, we felt inclined to obey its mandate; but, alas! how soon were its impressions erased; they were as momentary and evanescent as the impressions of the falling snow on the surface of some still lake;—*they were but to perish.* May we not say, while we fearfully glance at the past year's probation, "Enter not into judgment with us, O Lord, we beseech thee." What we have done, has it not been limited? what we have left undone has been much more. We wish we had done our duty, fulfilled our stewardship, and we almost suppose our wishes to be accepted for the deed; but we fear that the lines which are recorded of the past year, as of many that have preceded, will be "*good intentions unfulfilled;* "*vows broken;*" "*promises violated;*" "*unfaithful stewardships?*" Fearful records these to encounter, especially when viewed in the clear light of the eternal world.

It has been a year of *death.* What ravages has it made in the social circle! How many who commenced the new series of time equally healthy and promising as ourselves have been cut down. How many are the vacancies created in our *domestic circle!* The infant's winning smiles have ceased to charm; the youth of promise is gone to bloom in another world; the sympathies of the wife and the affection of the husband have been checked; the friend and companion ceased to communicate and cheer. Who has severed these alliances, who has broken these chains that bound us so closely to the earth? Who is it that has thrown a shade over our retrospects, and made all our bliss to associate itself with the future? It is the stern and resistless messenger of heaven—Death! How many vacancies has it created in the *universal circle!* From the circles of the noble and great many have been called, who have long made conspicuous figures in society. From the circle of letters and science many illustrious ones have ceased to cheer and instruct: from the number of the Indian literati, *Wilkins* and *Mill*, the one distinguished for his knowledge in Indian languages, the other for his diligent and successful labors in Indian history, are gone for ever;—but what multitudes in the more ordinary walks have slept in death! Like the leaves of the forest, they have seared and fallen, equally unnoticed and forgot. We are still living amidst this desolation: but why did not death, as he walked through the earth, lay his hand upon us? Was it not that we might improve the time given us to the promotion of his honor, who stayed the hand of the destroying angel as he passed through the camp, even of the good, with his imperious mandate?

Though we live, we have *one year less* to live: we are one year nearer to the judgment, to our final state: one year less of mercy, of opportunity for doing good, for becoming meet for the kingdom of God. We are one year further from the energies of youth and the poetry of life, and one nearer the solemnities and sterility of old age. We are nearer by many months either to the bliss of heaven or the miseries of hell. We have a year less to trifle with, as well as one less to improve.

To some of us this may be the *last year*. We know not what a day shall bring forth: we are ignorant of the issues of the morrow. The trials of the next year may come mingled with the message of heaven to our souls. We are dying creatures: this is stamped upon our features. This is written upon all our engagements, *Ye are dying creatures*. But of the day and hour we know not. Whatsoever our hands find to do, let us do it with all our might.

Dear reader, the object of these remarks is to induce you to *reflect* on the object for which you live—to prepare for death and eternity—to become *decided* for God; lest your period of probation should close ere you have secured an interest in the mercy of God. We desire you, in parting with the old year, to bear in remembrance its many friendly monitions, its numerous mercies, its affecting judgments; that in the year to come you may avoid the errors, embrace more vigorously the virtues which surround you, and press on with more energy and diligence in the way and work of God. Remember that when you lie down to sleep in the grave, it will not be to rest; you will either rise to be active in the discharge of enlarged *obedience* in heaven, or sink to the unceasing activities of that world where rest would be a boon, and death is a mercy ever coveted but never attained. As all streams flow to the sea, so all spirits tend to their native eternity, and all dispensations and voices speak but one language—*Prepare to meet thy God. Give an account of thy stewardship.*

φιλος

IX.—*The Roman Character and the English Language in India.*

To the Editor of the Calcutta Christian Observer.

Sir,

A writer in your journal, under the signature of L. W., avows himself "somewhat surprised and concerned to observe, that there is still one man among your correspondents so far blinded as to uphold the Roman character as the best means by which the people of India are to be educated." At the risk of being numbered among the blind, I will venture to offer a few remarks on L. W.'s views and arguments; and without pretending to put myself forward as the advocate of the Education Commit-

tee, so able to defend themselves, I take up my pen, I confess, with a very friendly feeling towards the Romanizers and their system.

L. W. has blended together two questions perfectly independent of one another; viz. the Romanizing system, and the introduction of the English language as a means of education in India. Besides this mistake, L. W. has, I believe, made another in supposing that any one advocates the *exclusive* teaching of the Roman alphabet, or the *exclusive* adoption of the English language for communicating to the people of India the *elements* of knowledge.

Should there be no such thing in the world as the English language, it would be no less desirable on that account to have, if possible, *one* alphabet brought into common use (as there is now in a great measure *one* language) from Cape Comorin to the Himálaya, or from the Barramputra to the Indus. And it may, perhaps, be contended that even then it would be advantageous to give to the Roman alphabet a preference over any of those used in this country, in case sufficient means should exist to promote the success of such a choice. That it is indeed a great desideratum to have *one* character brought into general use all over India, is, I believe, allowed by every one. This country presents the very strong anomaly of people speaking the same language, able to write it, and still incapable of reading each other's letters. The Nágrí letters, (besides that they are far from being so extensively used as the Hindustáni language,) notwithstanding a certain family likeness, are so very different in different districts as to be frequently almost illegible at a few miles from the place where they are in common use. This circumstance is a powerful obstacle to the education of the people. A book printed for one district can scarcely be read out of it. Of course this increases tenfold the expences of education, and it should not to be wondered at, if, in such a state of things, zealous and enlightened friends of popular education should have *thought* that the greatest proportion of the limited pecuniary means put at their disposal by Government, should be devoted to the teaching of the Roman alphabet. But it is very far from their intention to exclude by this means the native alphabets, which will continue to support themselves as they have done hitherto. The adoption of the Roman alphabet would without doubt ultimately tend to the abandonment of the Nágrí, &c., but this will only take place in the course of time when they have become useless, and no one wishes to hasten by violent means the moment of their natural demise.

L. W. regards "the adoption of the English language as a means for educating the people of India, as equally irrational and impracticable a scheme" as the Romanizing system. It would be indeed an irrational and impracticable scheme if English was intended as a *direct* and *exclusive* means for popular education: but the English language is merely proposed as a sort of substitute for Persian, Sanscrit and Arabic; as a *learned* language, better calculated than any of the three mentioned, to open to some of the most talented among the followers of Brahma and Mahomet, the high-road to knowledge; and will *through* them, by means of translations into the vernaculars, bring the treasures of modern science within the reach of their countrymen. The vernacular languages of the country (by which I mean the languages in *common use among the people*) are almost totally unfitted in their present state to convey any sort of scientific information. They require assistance for that purpose from some foreign language, and none could better afford it than that of the rulers.

To return to the Romanizers: their case seems to be simply this: They contend,

1*st*, That it is desirable to adopt a written character which may be brought into general use all over India.

2ndly, That the Roman character offers on the whole the greatest advantages, and ought to be preferred.

3rdly, That it is practicable to bring the Roman character into general use all over the country.

To the first proposition every one seems ready to agree, should the desideratum be not unattainable.

To support the second, which has met with some opponents, it is maintained, that, 1st, a man may be taught to read and write the Roman character in less than half the time necessary to teach him to read a Persian letter*: 2ndly, The Roman character admits of being written much more quickly than the Nágrí or Bengáli: 3rdly, The Roman alphabet, with a few easy modifications, may be made more philosophical than, and in every respect much superior to, any of the native alphabets, upon which it has already the immense advantage of punctuation. 4thly, Books may be printed in Roman letters at much less cost than in Persian, Nágrí, or Bengáli characters, and this advantage is likely to be permanent. 5thly and lastly, The adoption of the Roman alphabet would facilitate to the natives the study of the English and other European languages.

But all the conservative zeal of the anti-romanizers has been chiefly exhibited in their outcry against the *practicability* of the reforming scheme.

Here I believe a confusion of things essentially distinct, a complete misconception of the subject, has greatly contributed to perplex a question otherwise plain enough. People have been objecting to the introduction of a foreign character in India, as if it was liable to meet with the same difficulties, or rather impossibilities, which the attempt to introduce a foreign language would have to encounter.

The introduction to common use of a foreign language in any nation has never succeeded. The experiment has been repeatedly tried, but the only result was, after excessive trouble and inconvenience to the people, and the lapse of many centuries, a mixture of the vernacular and the foreign language, a sort of compromise between them, which slowly made its way from the upper to the lower classes, with more and more of its vernacular physiognomy as it went lower down the social scale. The Hindustání, English, and perhaps almost every language among the most polished on the surface of the earth, are proofs of this.

The insuperable obstacle to the introduction of a foreign language in a nation, is, that to *learn* it, it is necessary to STUDY it, while most people have neither time, nor disposition, nor means for such a study, or to study at all. The native language they learned without any thing like labor or application: in fact, they are no more aware of having ever been in the necessity of its being taught to them, than they are of having learned to *see* and *walk*. To try to get such men to learn a foreign language is quite a hopeless task; it would be imposing an intolerable burden upon men who *do* not at present, nor *can* in any possible case bear any thing of the kind.

It is quite different with reading and writing. It requires in every circumstance study and labor to learn both. If you make it advantageous to a man who can neither read nor write, to learn reading and writing, and if you supply him with means to do so, it cannot but be a matter of perfect indifference to him which alphabet he will be taught, except as far as one may be easier to learn, or more likely to suit his purpose. If there

* Several Native Persian scholars have told me, that it required in general at least four years to a boy, after he knew the language, to enable him to read fluently a Persian letter.

are two alphabets in common use to write his native language, he will probably learn both if he can, beginning with that the facility or superiority of which (or utility to him) is most apparent*.

Unlike the introduction of a foreign language, the introduction of a new alphabet has been many a time attempted with success, and I might quote as instances almost all the alphabets now in use. Instead of being an impracticable scheme, it seems to be one of no very difficult execution, and which cannot, I confidently believe, fail to be successful in this country, if encouraged by Government.

Should Government come to the determination of substituting romanized Hindustáni for Persian, as the language of the Courts, it might, I submit, be easily and legitimately done in something like the following manner, which would hasten by a good many years the *possibility* of a change, which would without doubt be ultimately an immense benefit conferred on the people of India.

It might be enacted that after a certain number of years, say ten years, no Government officer, now expected to read and write Persian, should be appointed, no vakeel should be admitted to practise in the courts, unless in addition to the Persian alphabet they were also familiar with the use of the Roman letters. To this should be added that fifteen (or twenty) years after the new regulation should have come into operation, every part of the public business should be carried on in romanized Hindústáni, and every public functionary, not able to do this, might be permitted to retire on a pension.

Some means might be taken in the mean time to facilitate and promote the study of the Roman alphabet†, and to keep in practice of it the Government officers appointed under the provisions of the supposed new regulation. Should any such thing be done, as I have here ventured to suggest, I have little doubt that, after thirty or forty years, few men in the country, able to write their own language at all, would be found ignorant of the Roman alphabet—especially among the immense number of those whose ordinary language is Hindustáni.

It may certainly be objected, that there are in India several millions of people who do not know a word of Hindustáni. This is unfortunately the case, but this is not sufficient perhaps to take from the Hindustáni the right of being considered as the language of India,—a right which no doubt belongs to it rather than to any other language known in the country. Not a very small part of the British and French people are at the present day (and a much greater proportion were a century or two ago) unacquainted with any other language but their provincial dialects, or a corrupt jargon scarcely intelligible out of their provinces.

Whatever any one may think of the present controversy, let him not mix together and confuse several questions which should be kept entirely distinct.

1st. The introduction of the Roman alphabet into common use all over India.

* It would scarcely take more time to a boy to learn *together* both the Roman and his native alphabet than to learn only the latter. The chief difficulty is to get, all over the country, masters able to teach both alphabets; but this, with proper encouragement, might be done, I believe, in the course of comparatively a few years.

† I believe one or two hundred rupees a month allowed by Government in each district would go a great way towards the encouragement of the romanizing system, if that money was judiciously employed in the purchase of books, and premiums to the masters.

2nd. The adoption of the Hindústání language to carry on public business over the whole country*.

3rd. The substitution of the English language for the Sanskrit, Persian, and Arabic, as a means of opening to the natives of India the best available road to knowledge (in the present circumstances,) and so getting in the shortest possible delay a sufficient number of competent translators who will communicate to their countrymen, through every dialect in the country, the information they will have acquired by means of the English language.

4th. A measure said to have been, perhaps to be still, in the contemplation of Government; viz. the introduction of the English language into the Courts instead of Persian.

I do not hesitate to avow myself a decided advocate of the three first propositions, taken either separately or altogether, but as decidedly opposed to the fourth, which has in it no advantage whatever to make up for the immense trouble and inconvenience it would occasion to the people in general, for the oppression it might lead to, and for the mere act of downright tyranny which would attempt to impose on a nation of 100 millions of men the language of a *few thousand* conquerors†.

A few remarks, en passant, on some of L. W.'s objections and I have done.

"How are we ever to expect," says L. W. "that the Bráhmans, the Astronomers and Astrologers, Rájás, Dewáns, Saukárs, Patels, Patwáris, Zamindárs, will abandon what they have been used to from childhood and found sufficient for every purpose, or what they revere and believe to have come from heaven, for characters that cannot express with the same precision the required sounds, and are therefore, in their estimation, inferior to their own‡."

This is a complete misrepresentation of the question. None thinks that the rájás, *astrologers*, &c. will abandon their own characters, and adopt the exclusive use of the Roman letters. We have no expectations from those people,—it is on the young and on the generations to come we rest all our hopes of improvement. Every one will rejoice at the instances given by L. W., of people being induced by sound arguments, conveyed to them in their native tongue and through the medium of their own letters,

* The change lately made from Persian to *persianized* Hindústání in the Upper Provinces is an important step towards improvement in this respect. Such a change might be made with little inconvenience and difficulty over the greatest part of the country in *one* day. This would, in the opinion of many, preclude the expediency of any further change; but it should be remarked, that the preference given to Persian over Roman letters, for the *ultimate change*, would be advantageous *only* to that part of the present generation who will have to learn Persian under any circumstances. Should the great benefits to be derived from a thorough reform, or complete change of system, be given up for such a temporary and partial advantage?

† Such a change would be a curse upon the country. It would discourage the study of its vernacular languages, and delay the complete civilization of India for I do not know how many centuries.

‡ It is worthy of remark, that the first part of this sentence includes the substance of the objections which we may naturally suppose to have been made by "wise and learned" men of old against the first attempted changes from the symbolical to the phonetic alphabets. If the *radical reformers* had not prevailed, the human mind would have remained in its infancy. They succeeded: we now bless and enjoy the result of their enlightened labours, but no doubt they were at first severely rebuked for their presumptuous and "thoughtless inexperience."

to give up a favourite but erroneous system of astronomy for a rational one. But this has nothing to do with the subject under discussion*.

As to the pretended inability of Roman letters "to express with the same precision the required sounds," does L. W. require to be told that the characters of every alphabet have no sounds but those which common consent has attached to them, and that the same letter of the same alphabet may, and frequently does, represent in different languages (or even in the same language) very different sounds indeed? Would not L. W. laugh with contempt at a European foreigner, a Frenchman or an Italian for instance, who would pretend to prove that *his* alphabet could not be used for the English language, because none of its characters can express or represent with precision the English sound which we represent by th?

The high-minded Indophilus and his worthy friends will not, I am sure, be deterred by such opponents from persisting in their laudable and enlightened labours in the cause of Indian education, and they will continue to follow the course they have adopted. There are men, otherwise highly respectable indeed, whose minds seem as it were dazzled by any sweeping scheme of reform. They immediately condemn it as visionary, irrational, impracticable, apparently for the very reason which recommends it to others—its perfection. Like the Hindús, though no doubt ready enough to inveigh against the proverbial apathy of that people, they are content with things as they are; and believe themselves very liberal indeed, if they are willing to go on in the road of human perfectibility at the same slow rate which brought them to the point they have reached. But the march of improvement will not be delayed by them; like a body falling to the earth, it increases in impetus and velocity as it proceeds in its course. F. B.

X.—*Notices regarding Hindu Festivals, occurring in different months. No.* 12, *December.*

Surjya Pújá, or *Ita Pújá.*

On the last day of the month of *Kártik* (Nov. 14th), the last of *Aghrán* (Dec. 14th) and every intervening Sunday, the worship of *Surjya* or the Sun is performed. The Hindu Apollo is represented as a dark-red man, with three eyes and four arms; in two hands he holds the water-lily; with another he is bestowing a blessing, and with the other forbidding fear. He sits on a red water-lily, and rays of glory issue from his body.

On the present occasion, no image of this god is made; but a small earthen pot painted red, on the top of which two betel leaves and a plaintain are placed, is used as the object of worship.—The offerings consist of red flowers, dub-grass, rice boiled in milk *(paramánna)* and rice-cakes *(pishtak)*. Food of this soft description is presented to *Surjya*, owing to his being destitute of the organs of mastication, he having had all his teeth knocked out of his mouth by the giant *Bir-*

* How very ridiculous, by the bye, to speak of the feelings of the natives in favour of languages which they will not study without being paid for it!

Bhadra, at the celebrated festival of the gods given by *Dakhya* the son of *Brahma !*

The principal benefit expected from this worship, is preservation from disease; it being the special department of *Surjya* to confer health, as it is that of *Kártik* to give offspring,—that of *Ganesh* to remove difficulties,—that of *Dúrga* to satisfy all desires,—that of *Shib* to impart knowledge, and that of *Vishnu* to bestow salvation.

The persons who receive the name of *Surjya*, and adopt this god as their guardian deity, are called *Saurs:* they never eat till they have worshipped the sun, and when the sun is entirely covered with clouds, they fast. On a Sunday, which is particularly consecrated to the sun, the *Saurs*, as well as Hindus belonging to other sects, perform, in a more particular manner, the worship of this idol, and some of them fast, at least partially; abstaining from all animal food, whether it be fish or flesh.

DEC. 22ND.—*Lakshmí-Pújá.*

The goddess *Lakshmí* on this day is worshipped before a small basket used for measuring grain *(Rek)*. This representative of *Lakshmí* is painted red, and filled with rice, upon which pieces of money and cowries are placed, and the whole covered with a cloth.

The offerings consist of white flowers and sandal wood, and the benefit expected, increase of wealth.

The public offices are not closed at either of the above festivals. L.

XI.—*A subject for the consideration of Bible and Tract Societies.*

I know not whether the want has been felt, by persons labouring to diffuse a knowledge of Christianity in the Central and Western Provinces of this Presidency, of a set of Religious Tracts, a Translation of the Gospels, &c., in a language intermediate between Hindí and the Urdu, spoken by the higher classes of natives. Such a want seems to me decidedly to exist; at least I have met with few tracts which I suppose can be generally intelligible to the lower classes of natives.

Any person, for instance, resident in Hindustán, desirous of putting Christian instruction within the reach of his servants, will be disappointed to find that most of the existing tracts are either in a pure Hindí, understood only by Bráhmans, or in a high Urdu, intelligible only to persons with a considerable stock of Persian words. This remark must apply to a very large proportion of the native population besides our servants. One or two tracts I have seen by Rev. Mr. Thompson of Delhi, printed in the Nágrí character, mix Hindí and Urdu; but they seem rather intended for native converts, than for the instruction of heathens and Musalmáns.

If I am right, as I have every reason to think, in regard to the existence of the want I mention, it is highly desirable that it should be supplied.

October 9, 1836. LAIC.

Poetry.

For the Calcutta Christian Observer.

MOUNT HOREB.

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters.—Ps. cxiv. v. 7, 8.

He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the great rocks, and caused waters to run down like rivers.—Ps. lxxviii. v. 15, 16.

Led by the love of God, by night, by day,
The sons of Israel wend their toilsome way;
There, where the sterile rock and grassless sand
Afford no token of the promised land,
Where neither smiling mead nor stream appears
To still their murmurs, or to calm their fears.
What, though Jehovah breathed—and turned aside,
For Israel's sake, the strong and swelling tide,
And with that backward tide's terrific sweep
Left Egypt's glory buried in the deep!
The howling desert is behind—before,
And where, Oh! where, is Canaan's fruitful shore?

Full of proud thoughts, yet sufferers of wo,
On through the wide and burning waste they go;
A moving nation—such, as never yet
The roving creatures of the desert met.
The ostrich starts, and gazes at the sight
With restless eye,—then flees, with wild affright,
Far, far into the desert's deep recess
To wander in his own loved loneliness.

And now the host at Rephidim arrive,
Where woes anew old murmurings revive.
The tents are pitched,—but where the crystal wave,
The thirst to quench, the fevered brow to lave?
No stream rolls here mid banks with flowers fair,
No bubbling fountain cools the desert air,
But far around the thirsty sands extend,
And drink the moisture as the dews descend.
Still doomed to disappointment and to pain,
They toil for water, but they toil in vain;
And not without the agonising dread
Of finding Hope no sooner near than fled,
As when the flash of Marah's waters broke
Upon the eye, and every heart awoke
To rapture, scarcely deeming they should meet
With waters bitter, where they seemed so sweet.

The cry is still for drink: and voices rise
In loud complaints and murmurs to the skies;

And then they think of Elim's brimming wells,
Its pleasant grove of palms, its rocky dells;
Still turn their thoughts to Egypt's favored shore,
Its streams and plains, and count old pleasures o'er,
And e'en in sighs lament the day when first
Their God the fetters of their bondage burst.
Ungrateful race! they think not of the time,
When, 'neath the desert's unpropitious clime,
They left their tents at early morn, and found
The dew of Heaven crusted on the ground.

Lowly in heart, with spirit—yet—unbent,
Their gifted leader seeks his silent tent;
Lifts to the throne of Heaven his fervent prayers,
And breathes above his trials and his cares.
What sudden glory beams around?
And whence the deep-toned music of that sound?
The vision of JEHOVAH brightens near,
And God's own voice salutes the Prophet's ear.
Together met at Horeb's rocky base,
Stand Moses and the elders of the race.
Mid the rough steeps the sun's first rays are seen,
As though the eye of GOD adorned the scene:
They gild the rocks, and glitter o'er the sand,
Where the dark distant tents of Israel stand,
That e'en the wilderness full lovely seems
Beneath the glory of the morning beams.

Raised is the wand, invoked the holy name,
And on the mount descends the sacred flame:
The rod divine hath touched the wondrous rock,
And lo! it splits and trembles at the shock,
While with a mighty roar and sudden rush,
Forth from its heart, the copious waters gush,
Flash in the morning ray, spread far and wide,
And cross the plain in one continuous tide.

One mighty shout, the strong and mingled voice
Of myriads, whose hearts and lips rejoice,
Rends the calm quiet of the desert sky.
And long and loud thanksgivings rise on high,
As each worn frame beside the waters kneels,
And each parched lip the grateful moisture feels.
The throng with wonder view the potent rod,
And Israel now, no longer, murmurs at her GOD.

C. M.

REVIEW.

1.—*School Books—Notice of Marshman's History of India and Leechman's Logic.*

Those who are engaged in native education must have experienced some inconvenience in conducting the studies of more advanced pupils, arising from the difficulty of procuring in this country proper class-books, at such a rate as to place them within the reach of the great proportion of scholars. We could not, however, have expected that hitherto any provision should have been made to supply this deficiency. It is only now that the want is beginning to be felt, —and it is only now that we may look for the provision that may, in some measure, meet the exigency. It is to be regretted that, even now, the demand is not so great as to call forth, in great abundance, those exertions which are requisite for affording a supply of such comprehensive and cheap works as the friends of sound instruction would patronize. Some might naturally look to the Calcutta School-Book Society, but they do not appear to have any works in their list, of such a nature as to meet the demand which is now beginning to exist. The deficiency is one which they have not yet provided for,—and we rather think that those who are themselves actually engaged in teaching or superintending schools, could they command time for compiling, and the necessary outlay required for printing works, are best adapted for furnishing such necessary implements for carrying forward the studies of native youth, in the various branches of science and literature. We respectfully suggest this subject for the consideration of the General Committee of Public Instruction. It is worthy of their serious deliberation, whether the process of instruction might not be greatly aided, and the progress of students much furthered, were the Committee to encourage the most experienced of their teachers, or other qualified persons, to prepare a series of class-books adapted for this country, on the model of some of the best productions of this kind used in the British seminaries?

We are glad to have an opportunity of expressing our sense of the well-directed exertions of the Serampore press, in furnishing several very good books for the use of English schools. That more has not been done in that quarter is perhaps owing, in some measure, to the small encouragement which has yet been offered. We would, however, exhort our Serampore friends to go on in their valuable labours. Their exertions

will, doubtless, ere long, meet with their just reward*. We rejoice to perceive that "Marshman's Brief Survey of History" is already in very extensive use in the various Government and private schools in India. This may encourage Mr. Marshman to hasten the completion of another little work which promises to be more useful and far more interesting to native youth than the Brief Survey, inasmuch as it will unfold to them the various revolutions and deeply interesting changes which have taken place in their own country. We allude to Mr. Marshman's History of India, of which the first volume has some time ago reached us. It gives an outline of the History of Hindustan during the dark and uncertain period which preceded the establishment of the Mogal dynasty. The compilation of such an outline must have been a work of very assiduous labour, whether we consider the extent of reading requisite, in the first instance, for collecting materials, or the sagacity and discrimination necessary for laying before us, in the present little volume, so well condensed and well arranged matter as it contains. We shall be glad to have a future opportunity of calling the attention of our readers to this interesting work, when the succeeding volumes,—which, we trust, the author will be encouraged speedily to send from the press,—shall have made their appearance. We feel confident that his work will command the attention of the public, and become a class-book in all our schools.

We would at present solicit the attention of our readers generally, and of the friends of education particularly, to another production of the Serampore press. We are sorry that circumstances have so long prevented us from noticing the appearance of "the Elements of Logic," by Mr. Leechman. We long wished to possess such a book, and we do not know of any other small treatise, literary or scientific, which is likely to be more useful and beneficial in this country, or better calculated to attract the attention of the more advanced Hindu students. Some of our readers may start at the idea of teaching logic to Hindu boys; their minds may become alarmed about the subtleties of the Sophists, the *quibbles*, *quirks* and *quiddities* of the schoolmen. They may think of the misty speculations of German or Scotch metaphysics, and call to remembrance, even with some feelings of horror, the time when they may have been subjected to the infliction of many an hour's lecture, about the controversies of the Nominalists and Realists, and the various *irrefragable* doctors who used, in former days, to waste their words in the arena of public controversy, and dissipate their splendid talents in contending for "a local habitation and

* We most sincerely hope that a reward so justly merited will not long be withheld.

and a name" to fleeting non-entities. By Logic, however, we beg to be understood as meaning, neither the skilful management of a "war of words," nor sophistry, nor metaphysics. We mean by Logic that simple and pure science, or scientific-art, which owes its origin and perfection to the splendid mind of the Philosopher of Stagira. His was the unequalled honour of having almost originated, and altogether perfected a science. His self-styled followers have been its corruptors. Unfortunately the very advocates of Logic have been the cause of all the contumely that has been heaped upon it. Logicians have procured for their science the unenviable distinction of being regarded not only as *nonsense*, but as the most dangerous weapon for misleading the understanding. In fact, Logic has been frequently reckoned only another name for "fallacy." It is only in these latter days, when men have deigned to recur to the first principles of the science,—when they have viewed it, not through the medium of scholastic subtlety, but as it was presented to the world more than 2000 years ago by the master spirit of Greece,—that they have begun again to open their eyes, and to behold, in the *dictum* of Aristotle, a true philosophical principle, whereby the whole process of argumentation may be subjected to the "*touch-stone*" of science. There is something in the beautiful simplicity of Aristotle's *principle* which excites unfeigned admiration. In the "*dictum de omni et nullo*," science had its triumph, as it often has had, when the multitude were unconscious. And, after suffering unmerited reproach at the hands of our greatest philosophers, the system built upon that principle, though apparently crumbled to the dust, has again reared its head, and demanded the admiration of men.

Mr. Leechman merits the thanks of every friend of sound instruction, and of every lover of truth, for having laid before the public a treatise on Logic, so comprehensive, so well arranged and adapted for the study of youth. He scarcely assumes the dignity of author, and would rather have us regard the book as a compilation. We would observe that it could scarcely have been any thing else, and we willingly express our opinion that he has accomplished his work well. The book is not only a boon here, but it might prove to be of great service even in Britain, where easy access may be had to almost every author on the same subject. The compilation was considerably advanced, the author tells us, before he had an opportunity of consulting the admirable work of Archbishop Whately. He has wisely, however, made considerable use of that work in finishing his own treatise. In fact, as the author confesses, a great part appears to be little else than an abridgement of Whately. Mr. Leechman has, however, we conceive,

presented us with a more methodical arrangement than the Archbishop's,—and in the concluding part, "the application of Logic," has introduced much useful matter that is not to be found in Whately, especially in Chap. III. on "*the nature and laws of evidence*," and in Chap. IV. "*of the causes of error in judging and reasoning.*" In the introduction we find a clear and concise sketch of the history of Logic, conveying much information regarding the real nature of the subject, and noticing the erroneous views of Locke, Watts and others. The whole volume is clear and methodical, very well adapted for an elementary treatise. Its cheapness removes one serious difficulty in the way of many who are capable of profiting by its perusal; and as it possesses many other claims to favour, we strongly recommend it, not only as a class-book for the more advanced English scholars in our seminaries, but as a treatise worthy of a place in the private library of every gentleman.

We conclude by remarking, that Logic, when divested of her false accompaniments, and presented in her true and simple character, will, in our opinion, prove a most beneficial branch of study in this country. In one of the largest seminaries in Calcutta, Whately was studied with great interest during the last year, notwithstanding the serious difficulty experienced, for the greater part of the time, by having only one book for every two or three students. The cheapness and comprehensiveness of Leechman's little treatise have induced the superintendants of that seminary to enrol it among the list of regular class-books for their more advanced pupils.

Δ.

2.—*Letters, &c. on the Government Religion of British India.*

[Continued from p. 258.]

[Circumstances of a domestic nature prevented the continuation of this review in the number for June; and a succession of occurrences, over which we had no control, prevented its completion until this number. We were anxious that the volume should not close without its completion; and although it may not be so perfect as we could have wished, yet we trust it embodies the principal facts identified with the practices reprobated. We leave our readers to make that application which the simple statements of such facts is calculated to produce.—ED.]

The author of the letters then proceeds to the exposure of other practices, equally conclusive as to the evident encouragement of idolatry afforded by the Government—but in the statement of the charges, and the summing up of the argument, we will avail ourselves of our contemporary before referred to. He writes as follows:—

2. It appears that the heathen festival of the town goddess at Madras had been suspended for more than thirty years. In 1818 an attempt was made to revive it, *under the influence of the Collector*, Mr E., but differences arose which could not be adjusted, and the accomplishment of this object was reserved for his successor in office, to whose exertions, (and he seems to plume himself not a little on them,) the city was indebted for the restoration of the feast. The idol was, however, too large for one of the gates in Black Town through which it was to pass. The Superintendent of Police therefore proposed to Government to take down the arch, at the public expence, for the admission of the idol, "in order to convey to the natives a full proof of the disposition of Government to facilitate the due observance of their religious ceremonies;" and it would appear that the arch was taken down. But though this festival of the Madras goddess was got up by the Christian officers of the Government, and "assisted by all the force of the Police," it does not seem to have taken with the Heathen. The festival was conducted, it is true, under the immediate superintendence of the Police Superintendent, but the difficulty of collecting subscriptions for it from the people was so great, that "it became doubtful whether the feast could be carried on." In this dilemma, the Superintendent took a step, which we will venture to say would have been resented as an insult by our Government here. He went to the Governor in Council with a request that the whole expence of this heathen festival should be defrayed from the public treasury, and the Right Honourable the Governor was pleased to authorize the Collector of Madras to cause the supply of the articles and attendants necessary for the due celebration of the festival to be furnished from the Government funds, and to release the Native inhabitants of Madras from the charge. To preserve a due consistency, in this transaction, which we leave our readers to characterize, we are told that—"And after the necessary ceremonies were performed there, the procession moved and stood near the north gate of the Fort (Fort St. George,) when the Collector of Madras sent a gold 'bottoo,' called 'taulee,' and a piece of red silk cloth called 'cooray,' with 'doopa deepum,' which are given to the Goddess; and at the same time the Collector presented a red scarlet cloth to 'Oochen,' and seventeen rupees and eight annas to the bearers of the conveyance, and the 'baure' was conducted, &c."

3. The next instance of direct participation in the idolatry of the country is still more revolting. It will be found in the following extract from the pamphlet:—"In the district of Tanjore alone there are no less than four hundred thousand people compelled, year by year, to leave their homes, and proceed often ten, twenty, or thirty miles, without any provision or remuneration, for the purpose of dragging the obscene and disgusting idol cars of the province.

"At the same feast (of this car festival) a respectable Merassidar, or landholder, came to complain that he had just been beaten in the street by the Curnum of his village. The Curnum on being sent for, replied that the party of labourers he came in charge of were idle in drawing the cars, and that he had no other way to avoid incurring responsibility himself, than by beating the Merassidar who furnished them. The Tehsildar of the division, or talook, came to speak to me in behalf of the Curnum. He represented the impossibility of getting the car-drawing accomplished unless flogging were allowed; and stated, with much respect, that he himself had beaten, he believed, not less than five hundred people, on the same occasion.

"In corroboration of the facts stated, I insert an extract from the journal of a friend, written in 1830, who was an eye-witness of what he relates.

'About ten o'clock last evening the first car made its appearance, drawn by many hundreds of poor men. Two very large ropes were attached to this vehicle, by which the people dragged it along; and on each side of the ropes, peons and others

were stationed, with whips and sticks to flog the people if they were negligent in their duty; and here I am sorry to observe, that these instruments were often called into exercise in the most wanton, unfeeling, and barbarous manner.

"On entering the street in which the large car was, I found that that had not been moved at all for the same reason. There were six ropes attached to it, the longest, I was informed, sixteen hundred feet in length; and the poor people had made these ropes their pillows, on which they were taking a little rest, being evidently much fatigued, before their labours commenced. The street was greatly crowded, and although there could not have been fewer than eight or nine thousand persons, yet this number was insufficient to move this mighty engine of idolatry. While I stood near the car, an effort was made to move it; but notwithstanding all their whips and sticks, and various instruments of a similar description were put in full operation, their laborious endeavours were in vain. While looking at the scene of confusion before me, I was particularly shocked to witness the punishment of an unfortunate headman of a village, who had not brought his people together at a sufficiently early period. A peon laid hold of his left ear, and flogged him with a ratan about the legs and thighs in the most unfeeling and brutal manner.

"I need not describe to you the misery which the people compelled to come (for the car-pulling) must endure; you know it. They being unwilling to come, the peons must force them, drive them like sheep, which of course implies flogging too. They are not paid for the job; they are kept days and nights together like flocks of sheep, frequently without food."

4. After perusing these extracts the reader will be fully prepared to credit the following assertion:—

"The Collector of each district under the Madras Government is empowered, whenever the rains fall short, to order what is called Varoonajapum, or invocation for rain, to be performed *at the public expence;* and this is continually done throughout the provinces."

5. It is well known that the poor deluded idolators of India are in the habit of worshipping the several implements of their trade or profession, to secure success. Will it be credited that a Christian Government in the nineteenth century, permit "their own account books, stationary, records, and furniture, to be worshipped in like manner? Yet this appears to be regularly done in the civil and fiscal courts; and the following is the programme of this august ceremony:—

"All the Dufters (bundles containing accounts, &c.) to be placed in the Cutcherry in a row; and in the evening at about four o'clock, the religious bramhuns of ' e town, together with the cutcherry servants, will assemble to worship them in honour of the goddess Minerva; in the interim, music will be sounded and the dance of the church dance will then be commenced. After this is done, cocoanuts, plantains, and beetle, &c. will be distributed among the religious bramhuns and the cutcherry servants, and a few gifts in specie will also be given to the former people."

"It is proper to observe that these 'gifts in specie,' together with the music, and requisite quantity of fruit, are provided at the expence of the Government, and form a regular item of the public expenditure."

The following letter from a Native officer, who is a heathen, to his Christian superior, will shew how closely the worship of idols is associated in the minds of the natives with the British Government:—

"Honoured Sir,—I humbly and submissively beg leave to acquaint your honour that, on the 29th of this month, Wednesday, being Venanygake Chouty, or Belly God feast, it is custom to allow us rupees 10 every year from Circar, in order to perform certain poojah; after keeping one idol in the Court house on the same day, and granting leave to all the Court servants for the said poojah: the said sum is to be carried into contingent charges. I saw the civil diary and other accounts too, and find the same in them; therefore I highly request your honour will be pleased to spare 10 rupees, and perform the said poojah on the very day. I must purchase various things for the same," &c. &c.

6. To crown this catalogue of unhallowed compliances with Hindu superstition, we learn from the annexed extract from the Garrison Orders of Fort St. George, that it is customary to fire a royal salute on the recurrence of Hindu and Mahammadan festivals.

"*24th December*, 1835.

"To-morrow, being Christmas Day, a Royal Salute to be fired from the Saluting Battery at sun-rise."

"*10th January*, 1836.

"A Royal Salute to be fired from the Saluting Battery at noon to-morrow, on the occasion of the Pongal festival."

"*21st January*, 1836.

"A Royal Salute to be fired from the Saluting Battery at noon to-day, on the occasion of the Ramzan festival."

Such is the degradation to which the British character is reduced in India, by those who ought to be the guardians of its honour. What Christian will not feel the most poignant regret, if not indignation, to find that a Government avowedly Christian permit their authority to be prostituted to the direct support of the most debasing superstitions?—That they allow their Native officers, in their names, to drag thousands from their home, and yoke them to the filthy car of an idol, and to apply the lash to the back of the peasantry, when they begin to flag through exhaustion? What Briton will not blush to hear of this desecration of the national banner, the ensign of freedom and illumination, throughout Asia? What Briton would not a thousand times rather see this banner, the emblem of our glory, struck before a gallant foe, than debased by being hoisted in honour of a dumb idol, the personification of vice and impurity? Surely the Madras Government might have spared us this last indignity. They might have rested content with permitting the ignorant peasantry to be pressed into the service of idolatry, without compelling British officers to disgrace their national flag.

The following additional facts, regarding the proceedings of the Madras Government, which we extract from a Circular lately sent us by that indefatigable friend of India, Rev. Mr. Peggs, form an appropriate appendix to this melancholy tale.

"In the province of Tinnevelly, a fertile district of the Carnatic, the Collector of the Company took possession of the land with which the Pagodas were endowed, and now compensation is granted to uphold their worship. "It appears from the MS. of an official survey made by Mr. T——, that in this district there are 2,783 Shiva, Vishnu, and other temples; forty-two of which are celebrated for their peculiar sanctity. Besides these, there are 9,799 petty Kovils of male and female Deities, and some other inferior edifices, making a total of 14,851 places of idolatrous worship. The total charge of these establishments, *upon the public account, is about* £30,000! The nature of this Government connexion with idolatry should be ascertained and exposed. The future destinies of India are in the hands of British Christians."

The following fact speaks volumes:—The Rev. C. T. Rhenius wrote in Dec. 1831: "The —— has, by order of Government, given 40,000 rupees to perform a certain ceremony in the temple at Tinnevelly. The pedestal of the idol has got some injury from the oil which continually flows down from it at the púja*h*s, so that insects harbour and perish, which is a great indignity to the *swami*. For the repair, the *swami* must be requested to remove from his place during the operation. On both occasions a great many *muntrums* must be said, and 100,000 brahmuns must be daily fed for forty days. To gratify this folly, a Christian Government expends 40,000 rupees!!"

Who can read the above without searching his lexicon for the strongest adjective expressive of contempt and pity?

Further details of things so opposed to the genius of benevolence and true piety would but be distressing to the good.

We therefore desist from further extracts. We had originally intended to pursue the subject in reference to the sanction of idolatry in Bengal; but, owing to the circumstances above alluded to, we have not been enabled to collect and arrange the information essential to its lucid exhibition. We shall not loose sight of it in our future labors. Can it be deemed possible that an individual born and reared in a Christian land should be called upon in an heathen country, under the rule of his sovereign, and at the risk of his commission, to place himself on a level with the most abject of idolators?—to take part in ceremonies which he would be ashamed to gaze at in his own country?—that he should be required to do homage to an impostor, the followers of whom are the bitterest enemies of his faith? Is it possible that a Christian, and a gentleman, can be stationed over the treasury of an idol temple, pay its priests, and arrange its abominations?—that he shall reside at the junction of supposed sacred streams, and exact tribute from the most degraded and miserable of enthusiasts? Were such a theme mentioned in Pandemonium, did it not spring from its councils, it would excite a smile; and in heaven, if the inhabitants could sorrow, it would call forth the deepest tones of grief; for on earth and in us, not the most prompt to feel, it excites feelings of the most indignant sorrow. But what shall be said of it when it is not only practised, but *done in direct violation of an express command* for its annihilation?—What? but that we will not cease to agitate until it is with us a theme of rejoicing, that Government patronage of idolatry is matter of record and not of practice; that we are permitted to see that in reality, over which our friends in the West sounded the note of victory before it was achieved—nor do we fear, with such coadjutors as the Friend of India, the Bombay and Madras press, together with all those who have opposed the efforts for its reformation;—with such coadjutors, all tending as they do to effect that which we desire,—*agitation* ending in the rest of conquest—with such aids we do not fear final success. Leaving aside the question, whether this be a Christian, Hindu, or a Mahomedan Government, or a mixture of all,—if we supposed our remarks could have even a momentary influence with those who have the management of the affairs of this vast people, we would ask, Is it *humane* or *political* not to attempt to raise your subjects to the level of men, to teach them to walk erect, and not be a party in making that which was designed to assimilate man to his *Creator*, the instrument of more extensive folly and misery than the brutes;

> "For reason, unblessed, untaught,
> Is, beyond all, a curse."

Would that we could see in some one a noble ambition to step forward, and take the lead in rescuing the name of Britain from disgrace, the Christian name from dishonor, and this land from its practical and sanctioned idolatry.

The reverse of the evil to which we have alluded has been adverted to by one of the opponents, viz., the employment of native soldiers, in firing salutes at Christian festivals, and for Christian dignitaries. We would not give the shadow of a sanction to such proceedings. We think that Christianity is far more lovely in their absence; in which view we are confirmed by the conduct of one of the brightest ornaments of the Indian Church, who has voluntarily expressed a desire that such practices should not be indulged in during his visitations. Christianity, to be itself, must be simple and lovely; it needs not such aids as our opponents reprobate. But we must desist, having already exceeded the limits assigned to these remarks. In conclusion, we know not that we can do better than offer that supplication which the great Lord has put into our lips, "Thy kingdom come." For in the coming of that kingdom we shall have the obedience of rulers based on the principles of equity and love, and the loyalty of subjects upon an enlightened mind and right knowledge of the true God, and Jesus Christ whom he hath sent.

φιλος.

Missionary and Religious Intelligence.

1.—SEAMEN'S FRIEND SOCIETY.

Special Appeal.

The Committee of the above institution have long had a strong desire to give a larger and more uniform degree of attention to the seamen visiting Calcutta. This feeling was induced alike from the increased and increasing commerce of the port, and the misery to which European and American seamen are exposed, if left to the mercy of those who are the present administrators of their affairs. Up to this period the best intentions of the Committee have evaporated in desire; from the lack of efficient agency. This great desideratum they hope is now supplied. They have availed themselves of the arrival from England of the Rev. G. Pickance, and secured his services for a period of six months, in order to give a fair *trial* to the various plans they have in contemplation for the good of seamen, as well as to give their respected friend an opportunity of ascertaining whether the field of labor will be congenial with his constitutional habits. Mr. Pickance will visit the shipping, converse with captains and officers, preach in the vessels, and in every way advance the present and future interests of seamen. The Committee have likewise secured the services of Mr. Jordan, an individual they think well adapted to converse with the seamen and enter into their feelings. They have entered into a permanent arrangement with him also. The object, therefore, which they have so long desired, is at length compassed; viz. *an efficient and permanent agency for preaching and visiting the sailors in this port and mart of the*

East. The Committee further indulge the hope that their present arrangements will give rise to a Sailor's Home, the hope of which had well nigh been abandoned from the want of a vigilant superintendance. It affords the Committee satisfaction to announce, that they have the assurance of co-operation from the most efficient sources in this work, and they only await the best moment for laying a good foundation to commence. It must be evident that these arrangements must have involved expences far exceeding the former income of the Society, though the most rigid economy has been maintained. The Committee have, however, reposed confidence in the liberality and sympathy of their countrymen and fellow Christians, and they hope that the call now made for support will not be in vain. They appeal to all those who have been borne over the wide waste of waters, and live in hope of once more retracing their way to their native shores, who on this account owe so much to the nerve and labor of seamen. We ask of all who love that Saviour, whose first love met with a field amongst mariners and a response in a sailor's heart, to enable the Society to be what it professes,—the *Seaman's Friend.*

Donations for this special effort will be thankfully received by the Secretary, Rev. T. Boaz, Union Chapel, Calcutta.—Ed.

2.—General Assembly's School—Sixth Annual Examination.

(*From a Correspondent.*)

I had the gratification of being present at the Sixth Annual Examination of the General Assembly's School, which was held in the large room of the Town Hall on Wednesday the 12th ultimo; and as no report of it has yet appeared in your pages, the following brief notice may perhaps be not unacceptable to the readers of the Observer.

The examination, which had as usual excited a great deal of interest, attracted a larger and more respectable concourse of visitors than I remember to have observed on any former occasion. Among them I recognised the Honorable Miss Eden and part of the Governor General's suite, the Honorable Mr. Ross and Colonel Morison, the Honorable Sir John Grant, Messrs. Wigram Money, C. W. Smith and C. E. Trevelyan of the Civil Service, Colonels Beatson and Craigie, Majors Irvine, Eckford and Macdowal, the Reverend Dr. Parish and Mr. Boswell, some of the most distinguished members of the mercantile community, and almost all the Missionary Brethren connected with Calcutta and its vicinity. It was conducted by Messrs. Mackay and Ewart, and by the Reverend Mr. Charles, senior Chaplain of St. Andrew's Church, who, as Moderator of the Presbytery of Calcutta, presided on the occasion, till he was obliged by the state of his health to retire, when the Chair was taken by David Macfarlan, Esq.

It will be seen from the Programme, a copy of which is subjoined to this notice, that the range of studies in which the pupils were declared capable of being examined, was more than usually varied and extensive; and it is enough to say, that the manner in which they acquitted themselves, throughout the prolonged* and sifting process of examination to which they were subjected, was worthy of the brilliant appearances made by them in former years, and fully justified the many high encomiums which have been pronounced on the Assembly's School and the system of tuition pursued in it. It is due to all parties to say, that there was not the slightest appearance of previous concert or preparation; every thing was conducted with the greatest fairness and impartiality, and the increase of reputation achieved has been fairly won.

* It lasted upwards of six hours.

The examination of the elementary classes, which was soon got through, commenced a little after 9 o'clock; and after them two classes of the Seminary at Takee, which is carried on under the superintendence of the Assembly's Missionaries, though supported chiefly by the Roy Chowdry Baboos, were called up in succession. They attracted considerable attention, and considering the disadvantages under which they have laboured, the appearance made by them was highly satisfactory; though, as might have been expected, they fell far short of their youthful compeers around them in accuracy of scholarship and readiness and extent of information. It on this account struck me forcibly, that a less prominent place ought to have been assigned to them in the business of the day.

The third class of the Assembly's School was next brought forward, and with this the most interesting part of the examination commenced. This is the first class of such high standing, as was announced to the audience, that has been trained wholly in the school, and never has attended any other; and certainly it is only justice to say, that the progress already made by the lads who compose it places in the clearest light the excellence of the system under which they have been taught, and that, if they advance at a proportionate rate during the remaining years of their course of study, they will in all likelihood rise to higher attainments than have yet been reached by any seminary in India. The taste, accuracy, and comparative freedom from peculiarity of accent, with which they read a portion of Marshman's Brief Survey, selected by Miss Eden, have, I am sure, been rarely equalled in this country; and the ease and correctness, with which they gave in good English the meaning of the words that occurred in it, excited the astonishment and called for the applause of all around me. The proficiency which they have made in their studies, [and they were examined in ancient and modern History, the Four Gospels and Acts, Political and Physical Geography and Geometry,] may perhaps be best judged of from the fact, that though the questions proposed by Mr. Charles, which were both numerous and searching, were evidently put at random, they answered them all with the greatest readiness and fulness, with the exception of two or three, which Mr. Mackay said were beyond their depth. I will just add, that the manner in which, in answer to Mr. Ewart's questions, they traced the course of the great Gulf stream on the terrestrial globe, and accounted for the change of its direction at different places, was one of the most interesting exhibitions of the kind I ever experienced.

The first and second classes were next examined in succession, and though there was not any thing like time to do justice to their attainments in general knowledge and in the evidences and theory of Christianity, the readiness, accuracy, command of English expression, intelligence and reach of thought which they displayed on these subjects, were truly astonishing, and far exceeded what, only a few years ago, it would have been deemed quixotic to predict as attainable. The manner, if I may descend to particulars, in which the lads in the highest class stood a very severe examination on the whole of Mylne's excellent treatise on Astronomy, in which both Mr. Mackay and Mr. Charles took part, was acknowledged on all sides to be a most masterly exhibition, and such as very few even of the well educated Europeans present could have approached.

Some of the classes were examined in Bengálí by the Pundits attached to the School towards the close of the meeting, and their progress I believe has been satisfactory: but, persuaded as I am that the great work of India's enlightenment is to be achieved only through the instrumentality of the vernacular languages, I do not think that a sufficient degree of prominence was given to them. I would venture to sug-

gest that they ought not to be pushed into a corner, and that they ought to receive such a share of attention as will give them a fair chance of holding a proper place in the estimation of the pupils. The cultivation of them ought to be encouraged, instead of being repressed or disparagingly regarded, and prizes ought to be awarded to the best translations made from them into English and vice versâ. In short, the study of English and of the vernacular languages ought to be carried on simultaneously. Less than this will not, and ought not to satisfy the enlightened friends of India.

The exercises of the day were diversified, by the lads in the three most advanced classes reading English Essays on subjects selected by themselves. These were publicly declared to be their own compositions, and of this they bore internal evidence. They were listened to with the greatest interest, and, all things considered, were excellent. One of them, an essay on the evils of caste by M. C. Banerjea, was both in point of composition and of reasoning really an admirable production. It ought to be printed for the gratification of the friends of Native education*.

In short, the whole scene was in the highest degree interesting; a splendid proof of success during the past, and full of promise for the future, and must have been as gratifying to the feelings, as it was creditable to the talents and exertions of the faithful and devoted persons, who represent the General Assembly's Mission on this side of India.

Calcutta, Nov. 17, 1836. CRITES.

PROGRAMME.

14th and 15th Classes, Instructor, No. I. 2 pp.; and the Alphabet.
13th Class, Instructor, No. I. (the whole.)
11th and 12th Classes, Instructor, No. II. 65 pp.—Elements of English Grammar.
8th Class, Geography; ASIA and HINDUSTAN.
7th Class, ————; AMERICA, ASIA, HINDUSTAN, EUROPE and AFRICA.

TAKI SCHOOL.

3rd Class, Instructor, No. III. Lennie's English Grammar.
2nd Class, BRIEF SURVEY OF HISTORY, pp.
1st Class, BRIEF SURVEY, pp. EUCLID, Book I. and 7 Prop. of Book II.

Essay.—*On Unity.* MOHINDRO L. BYSACK (of the 3rd Class.)

3rd Class,
- EUCLID, 3 Books. ARITHMETIC.
- BRIEF SURVEY OF HISTORY, Parts I and II.
- PHYSICAL GEOGRAPHY.
- NEW TESTAMENT; Gospels and Acts.

* The essays and other specimens of the proficiency of the more advanced scholars were, I observed, taken away by the Honorable Miss Eden, who appeared to view the whole proceedings with the liveliest interest and satisfaction; and I have heard from a quarter likely to be well informed, that since the day of the Examination, our enlightened and respected Governor General has addressed a letter to the Reverend Mr. Charles, expressive of the high gratification which the perusal of them has afforded him, and accompanied it with two splendidly bound copies of Brown's Philosophy and Mitchell's Portable Encyclopædia, to be presented in Miss Eden's name to two of the boys, with whose scholarship she was especially struck. This is one substantial proof, in addition to some others which have lately been made public, of the deep interest which Lord AUCKLAND takes in the progress of education in this country; and it will, I am confident, be hailed with no common satisfaction by the friends of Native improvement.

Essay.—*Arguments for Caste.* Kedar N. Singh, (1st Class.)
Essay.—*Arguments against Caste.* Mohesh C. Banerjea.

1st or Monitorial Class*, { Milne's Astronomy, (the whole.) / Whately's Logic. / Paley's Evidences. / Herschell's Preliminary Discourse.

Essay.—*On the Supremacy of Conscience.* Khetur M. Chatterjea.

5th Class, Geography—Bengal, Europe, Asia, Africa, America, &c.

4th Class, { Keith on the Globes, 10 Problems. / Euclid, Book I, 20 prop. / Brief Survey, Part I. 200 pp.

4th and 5th Classes, New Testament; Gospel of Matthew, 10 chapters.

Essay.—*On Education.* Benary L. Singh, (2nd Class).

2nd Class, { Euclid, 6 Books. Algebra, Quadratic Equations. / Plane Trigonometry, and Logarithms. / Milne's Astronomy, 50 pp. / Evidences of Christianity. / History of India. / Clift's Political Economy.

5th and 6th Classes, Brief Survey, Part I. 32 pp.

6th Class, Geography, 5 Maps.

7th and 8th Classes, { Instructor, No. III. 150 pp. / Bengá'lí,—(with the Pundits.)

9th and 10th Classes, Instructor, No. III. 30 pp.

The number of Scholars on the list is 629, all of whom receive instruction in their own language every day from Pundits.

3.—Calcutta Religious Tract and Book Society.

The anniversary of the above Society was held in the Old Church Rooms on Tuesday evening, the 20th Sept.

C. W. Smith, Esq. in the chair.

The Report, read by the Rev. J. Thomas, was one of the most interesting documents of the kind to which we have ever listened. We hope not only that it will be widely circulated, but generally read. It will amply repay an attentive perusal, containing, as it does, almost an history of the Tracts, Books, and issues of the institution since its commencement. The meeting was addressed by Rev. Messrs. Morton, Wimberley, Malcom (from America) and Boaz; also by Messrs. Bannister and Byrne. The proceedings of the evening were opened and closed by singing and prayer by the Rev. R. B. Boyes.

Though the meeting was but thinly attended, the most delightful spirit of harmony and devotedness pervaded the minds of those present. The accompanying resolutions were adopted, and we trust they will meet with a response in the heart of every friend to the Society. Oh that the motto of every Christian in this land might be "onward," and the cry of every follower of Christ be, "Lord, what wilt thou have me to do?" We pray that the day may speedily arrive when every one shall lift up the cross in their lives, and say by their actions, as well as creed, *Hoc signo vincimus.*

Moved by Rev. W. Morton, and seconded by Rev. H. Malcom.

I. That this meeting in the review, induced by the reading of the Report, desires to record its sense of gratitude to the Great Head of the Church for what has been accomplished since the establishment of the Society, and most cordially recommends the printing and circulating of the Report, convinced that it will be one of the best advocates of the Society's interests, and the highest source of encouragement to its friends.

* They have recently commenced Brown's Moral Philosophy.

Moved by Rev. Mr. Wimberly, and seconded by Dr. Bannister,

II. That while this meeting looks with pleasure on the past as a period of preparation, it anticipates the future as a season of more stirring exertion, and therefore devoutly calls upon all the followers of Christ to be more united and vigorous in their purposes of love, more earnest in prayer for enlarged measures of the Holy Spirit and Grace of Christ, which if vouchsafed must ensure success to the feeblest efforts.

Moved by W. Byrne, Esq. and seconded by Rev. T. Boaz,

III. That the following individuals be requested to sustain the offices to which they are appointed, and conduct the affairs of the institution for the coming year.

Treasurer, ... Rev. J. Hæberlin.
Minute and Corresponding Secretary, ... Rev. J. Thomas.
Finance Secretary and Depositary, ... Rev. J. Hæberlin.

Committee.

G. Alexander, Esq.	V. Archd. Dealtry.	Rev. W.S. Mackay.	Col. R. Powney.
Rev. T. Boaz.	Rev. J. D. Ellis.	Rev. W. Morton.	Capt. Roxburgh.
Rev. J. Campbell.	Rev. D. Ewart.	Rev. G. Pearce.	Rev. T. Sandys.
H. Chapman, Esq.	Capt. Fagan.	Rev. W. H. Pearce.	J. Vos, Esq.
Rev. J. Charles.	Rev. A. F. Lacroix.	Rev. C. Piffard.	Rev. W. Yates.

4.—Protracted Meetings.

During the week of the Dúrgá Púját festival, the congregation assembling in Union Chapel, Dhurrumtollah, set apart a portion of each day for religious engagements, with aview to call the more serious attention of the members of the Church and careless sinners to the great subject of salvation. On the evening of Monday a preparatory prayer-meeting was held. On Tuesday morning the members of the Church were addressed on their duties to God, themselves and mankind. On Wednesday an address on the subject of salvation was delivered to the thoughtless hearers of the gospel. On Thursday the children and young persons were admonished; and on Friday the whole were addressed on the subject of consecrating themselves and possessions to Christ. The whole of the services were closed by prayer on the evening of Saturday. In the following week the congregation assembling in the Loll Bazar adopted a similar course of conduct. Meetings were held on the morning and evening of each day for prayer and exhortation; the elders and members of the respective churches aiding and encouraging each other in this delightful employment. We trust the effort has not been in vain. Several of the members have become more serious, and concerned for the salvation of men; and not a few instances of serious inquiry have been brought to our notice, since they have closed.

A meeting of a similar nature was held in Fort William, which brought to our recollection the best days we have witnessed amongst our military brethren. May the spirit which has been enkindled not be permitted to go out, but increase, until its sacred influence be felt throughout the whole land. We have the more confidence in the permanence and success of this work, since it is not the ebullition of a moment, but has been the subject of deep and serious consideration for upwards of twelve months. Oh that God would build his temple speedily even in our own day!

5.—Bengal Auxiliary Missionary Society.

The Eighteenth Annual Meeting of this Society was held in the Union Chapel, Dhurrumtollah, on Wednesday evening, October 26th.

Captain Roxburgh in the chair.

The meeting was respectably attended, but what is more satisfactory, it was pervaded by a temper which we hope will soon characterize the whole Church in this land. The prevalent sentiment urged by every

speaker and responded to by the auditors, was the necessity for the Church of Christ in a Mission land becoming a Missionary Church. We hope that every Christian will feel how great a privilege is conferred upon him, in being permitted to live in a land where he can in a moment become a Missionary to the heathen. How many in Christian countries long for the opportunities we possess. Let us improve them both promptly and perseveringly, lest others come and take that which should have been our crown.

The following resolutions were moved and seconded by the members whose names are attached.

Moved by Rev. W. Ewart, of the Scottish Mission, seconded by Dr. Bannister, of the Madras, Service.

I. This meeting, deeming the contents of the Report calculated to induce a spirit of humility, prayer and stricter reliance on Christ for success, recommends its being printed and circulated by the officers of the Committee.

Moved by Rev. J. Leechman of the Serampore Mission, seconded by Rev. A. F. Lacroix of the London Missionary Society.

II. Whilst this meeting desires to record its gratitude to God for what has been done during the *past*, it cannot look on the *present* or *future*, without entertaining a hope that both may be characterized by greater success in the conversion of souls; and conscious that both Europe and America combined can never supply a sufficient number of men to evangelize India, earnestly calls upon the members of Christ's spiritual body to manifest a Missionary spirit, that the Church in a heathen land may be a Missionary Church.

Moved by Rev. G. Pearce, of the Calcutta Baptist Society, seconded by Rev. Charles Piffard of the London Missionary Society.

III. The meeting prayerfully entrusts the affairs of the institution to the arrangement of the following individuals, whom they pray the great Head of the Church to preserve in harmony, love, and practice of good works.

Treasurer, Secretary and Collector, Rev. T. Boaz.

Committee: Messrs. Bartlett, Cockburn, Grant, Hay, Hunt, Mackey, Lieut. Meik, Messrs Symes, Voss, H. Woollaston, and all the Missionaries of the Society.

The meeting was characterized by a spirit of seriousness and prayer.

6.—Religious Persecutions in Burmah.

We understand that religious persecution is rife in some parts of Burmah. At Rangoon the spirit of enmity to the Gospel has been so great, that the very domestics of the Missionaries have been threatened and imprisoned. The converts have in many instances (especially native teachers) been cited before the civil authorities, and declared worthy of death. One of the native catechists was lately cited before the judge, and declared to be *worthy of death* for changing his faith. He replied, "I have not changed my religion. I worship the one God, the true God."—"You worship the foreigner's God," was the reply. "No—you see that sun: is it the foreigner's sun? the Burman's sun? is it not every man's sun?"—was the answer. "Yes—Well, so is the God I worship—he is not the foreigner's God alone, but the God of all who believe and live holy." We pray that our Missionary brethren may be long sustained by such assistants, and that the work may be prospered by this effort to destroy its usefulness. The blood of the saints has ever been the seed of the Church: and the time of her tears the season of her preparation for enlarged success. One fact connected with these events gives us sincere pleasure. Wherever the British influence is felt, it is a shield to the oppressed and a refuge to the miserable. When will Britain be aware of and exert her moral influence, as she has long since done her military, naval, and commercial energies?

7.—Missionary Arrivals.

Since our last we have the pleasure to announce, that the number of laborers in the Mission field has received an addition in the arrival of the Rev. G. Pickance and family. One object which our respected friend has in view is the establishment of a Ladies' Boarding School on pious principles, under the superintendance of Mrs. P. and an accomplished European assistant. We understand Mrs. P. has been accustomed to conduct youthful studies in England on the most improved principles with the best success, and was induced to visit this city at the solicitations of some good friends to the welfare of India.

The Bethel Committee have availed themselves of Mr. P.'s services, and have engaged him as their regular Chaplain to the seamen of the port. We wish him every possible success, both in his efforts to train the youth to habits of piety, and to guide our beloved seamen to the seamen's truest Friend.

We have pleasure also to announce the arrival of Misses Thompsons and Carter, two of the agents of the English Ladies' Society, for promoting female education in the East. These tokens, though few, are yet indications that the claims of India are not quite neglected or forgotten by our friends in the West.

8.—The Calcutta Bethel Society—Tenth Report.

The abundance of the Sea shall be converted.—Isaiah lx. 5.

The burden of Prophecy is the redemption of mankind by Christ Jesus. In proof of this many passages might be adduced, were it necessary. There is one peculiarity, however, in the gracious declarations of Heaven, which cannot fail to interest every generous mind, and ought to encourage the labours of this Society. The Prophecies enter minutely into the necessities, and have appropriate blessings for every class of mankind and every grade of society. Nor are the class for whom we profess to feel interested, excepted. The mouth of the Lord hath said, the "abundance of the sea shall praise him." Nay, he has given them a preference. "The ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God." Our Lord, as if in conformity with this prophecy, chose his *first sphere of labour among the fishermen of Galilee.* He preached to the people on board ships thrust a little way from the shore. He qualified and sent forth the illiterate sons of the waters as the first heralds of salvation. Since that period, until a very recent date, seamen appear to have been entirely neglected by the followers of Christ. They were accustomed to associate a sailor with no other ideas than bravery in war, imprudence in expenditure, perseverance in labour, and ingenuousness of disposition; till the very fact of his being a sailor seemed enough to place him beyond the pale of exertion or hope. If any act of mischief was discovered, it was a sufficient excuse that the individual was a sailor.—If ignorance of the things of God was displayed, it was easily accounted for: "he was a sailor." But we live in better times. The Missionary fire has thrown light on every department of Christian enterprise, and particularly on this. The Missionary enterprise has displayed to the Church the importance of stirring up her energies, to "convert the abundance of the sea;" for wherever her exertions are employed, *there* sailors come bearing the name of Christ, and they are either an aid or an hinderance to the great work. We need scarcely add, they have been almost invariably a blight on the fairest prospects; and strange as it may appear, that which the Missionary has most dreaded, has been the arrival of European and American crews. This, in the majority of instances, does not arise so much from *wantonness* as from *ignorance.* For, since efforts have been made to instruct and defend sailors from the contagion of vice, they have arisen in true moral excellence and religious feeling.

Somewhat less than twenty years has past, since the attention of the Church was directed to this department of labour. Since that period great progress has been made. Floating Chapels have been fitted up, and Mariners' Churches erected in almost all the principal ports in Great Britain. Sailors' Homes for the destitute

have been established in one or two of the largest ports. Hospitals have been built—Tracts written and published with a direct bearing on their interests; and Bible Societies have been established, having for their special object the improvement of the naval and merchant service. The result of this effort is to be found in the conversion of many seamen, officers and captains, who maintain the worship of God during their voyages, and hold public religious services under the Bethel flag in the different ports to which they sail. One fact must serve to illustrate the great success which has accompanied these efforts. A port in the north of England, from which about 500 sail of shipping sail, at the commencement of these labours had not above one or two pious captains; now it is blessed with upwards of twenty. In the United States the aspect of things is still more cheering. Not only have they all the means that have been employed by our British brethren, but they have appointed permanent chaplains, both in America and in some of the foreign ports with which they have the most extensive commercial intercourse. The friends of the Redeemer in this city, desiring to further these excellent designs, have endeavoured to arrest the attention of seamen by preaching and visits to the vessels in this port—would that they could add, with much success. During the past year the services at the Bethel have not been so well attended as in some former years, nor have the visitations been kept up with the vigour their importance demands. This may, in a great measure, be attributed to the want, in the absence of a permanent chaplain, of efficient voluntary agents,—the removal of the late active Secretary (Rev. G. Gogerly) to Europe,—and the death and removal of others who formerly took an interest in its welfare; nor have your Committee much hope of permanent good in such a climate until a chaplain shall be appointed.

In your last Report there was an extract from a letter of the Secretary of "The American Seamen's Friend Society," in which it was stated that they had promised to provide and support such an agent for Calcutta. In fulfilment of this promise they appointed the Rev. Amos Sutton to be their agent, under the partial direction of your Society. Owing to previous Missionary engagements, Mr. Sutton, on his arrival in this country, for the present at least, was obliged to resign the appointment, which we sincerely regret; but we are not without hope that before another anniversary we shall be enabled to announce to you the cheering fact that the situation has been filled. During the past year, Tracts and Bibles have been distributed when deemed necessary. The Committee desire to acknowledge with gratitude the generous conduct of the Calcutta Bible Association, in providing them with the means of supplying every seaman entering the port with a copy of the sacred scriptures.

In bringing this Report to a close, your Committee cannot but regret the little which has been done during the past year; they hope that after a Minister shall be appointed, more gratuitous agency obtained, and larger measures of the DIVINE SPIRIT obtained, that they will be enabled to communicate much more cheering and inspiriting intelligence; and that here, as in other ports, we may have tokens of the ultimate fulfilment of the gracious declaration of God,—*The abundance* OF THE SEA *shall be converted.*

Receipts,.....	1,480 7	Expenditure,.....	932 5 9
		Balance in hand,..	548 1 3
			1,480 7 0

COMMITTEE.

J. H.	Mackey, Esq. *Treasurer.*	Rev. T.	Boaz, *Secretary.*
Mr. D.	Clark,	Mr. J.	Muller,
Captain	Holmes,	M. J.	Richardson,
Mr. G. C.	Owen,	Mr. I.	Biss,
Mr.	Wittenbaker,	AND	
Mr. P.	Lindeman,	G.	Alexander, Esq.

Ministers and Missionaries members *ex-officio.*

Office of the Society, Union Chapel House, Dhurrumtollah.

9.—NATIVE FEMALE SCHOOL SOCIETY.

Since the publication of the last Report, the efforts of this Society have been principally directed to the Female department of the Christian Institution connected with the London Missionary Society. Ever desirous of embracing the most favorable opportunities, and pursuing the best plans for the improvement of Female

Society in India, the Committee have made trial of all the modes of instruction resorted to by others. They found that owing to the almost insuperable prejudices of the Natives, little effect was likely to be produced by the description of Schools they heretofore superintended. This led to an alteration in the original plan of the Society, and in April 1835 all their Schools were relinquished; since that time the funds have been expended in the education of orphans and the children of Native Christians. There are 19 Girls at present in the Institution, who are clothed and supported by the funds of the Society. They are entirely separated from native influence and example, and are carefully instructed in the principles of the Gospel of Christ, and many of them are already well acquainted with the Scriptures. They are brought up to habits of industry, and accustomed to the exercise of religious duties. They attend family worship regularly twice every day; and the Gospel has been uniformly preached to them every Sabbath. There is already a marked difference between the conduct of the children brought up in this Institution and that of their Heathen neighbours.

The Committee solicit the attention of the friends of the Society, and request them to visit the Institution that they may judge for themselves, and see how much a Christian example and instruction can do in improving the morals and elevating the principles of a too much neglected but interesting portion of our fellow creatures.

The girls are taught to read the Scriptures and other books in their own language. Some of them began to study English a short time ago. Their progress is very creditable to their talents and application. They are also taught needle and fancy work, in all which departments they are constantly superintended by Mrs. CAMPBELL.

By thus combining instruction with useful mechanical accomplishments, the Committee believe that the children under their management will not only rise superior to their country women in intelligence, but that they will be an example to them of that industry and attention to domestic duties, which are so eminently calculated to endear and elevate the female character.

FUNDS.

At the time of reading the last Report in November 17, 1835, there were in hand Sicca Rupees 812. 3. 0. There have been realized since by sales 1,443. 2. 0, and by Donations and Subscriptions 1,103. 2. 0; making an amount of Sa. Rs. 3,358. 7. 0. The expences of the Schools have been Sa. Rs. 2,258. 7. 0, leaving a balance of Sa. Rs. 1,100.

August 24, 1836. A. CAMPBELL, *Secy.*

COMMITTEE.

Mrs. Birch,	Mrs. Maxton,
Mrs. Campbell, *Secretary.*	Mrs. Meik,
Mrs. Craigie,	Mrs. Piffard,
Mrs. Dicey,	Mrs. Pigou,
Mrs. Hill,	Mrs. Trevelyan,
Mrs. Lacroix,	Mrs. Vangrieken.

10.—USEFULNESS OF BAXTER'S CALL TO THE UNCONVERTED.

The Rev. Mr. Abeel stated in a public meeting, that at Canton he attended upon a wounded sailor, who had fallen from the mast head, and gave him Baxter's Call; but he refused to read it. On being asked the reason, he replied, "it hurt his conscience, and he could not read it." This led Mr. A. to press the book upon his attention, and he obtained a promise from him that he would read it. The sailor kept his word, and by means of this volume was converted to God. Two others in succession had been brought up to the port for surgical aid, and were in like manner deeply impressed. Mr. A. had entertained a good hope concerning them, and had this evening learned that one of them, on returning to this country, had entered college, with a view to prepare for the christian ministry, in connexion with the Protestant Episcopal Church.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

SEPT.
1. At Howrah, W. Younghusband, Esq., to Miss L. C. Thomas.
2. At Serampore, Rev. J. Rae, to Miss E. Hogg.
5. Lieut. C. J. H. Perreau, 58th N. I., to Miss J. A. Robeson.
— Mr. J. Ashford, to Miss Mary Ann.
13. Capt. J. Graham, 50th N. I., to Miss L. Blackall.
— At Agra, Mr. G. Gibbon, to Mrs. A. Freame.
14. Mr. C. R. Smith, to Miss J. Hammond.
15. J. Maxton, Esq., to Miss C. E. Vos.
— At Cawnpore, Mr. C. Permien, to Miss E. Raynor.
— At Mhow, Lieut. J. H. Campbell, Artillery, to Miss A. H. Stedman.
20. Rev. W. Sturrock, to Miss M. Fernie.
— At Nudjufghur, near Cawnpore, T. Sutherland, Esq., to Miss M. R. C. Augier.
22. Mr. H. S. Ham, to Miss E. H. Patton.
24. Mr. M. Keys, to Miss C. Vallis.
— Mr. R. H. Baker, to Miss M. A. Brown.

BIRTHS.

AUG.
23. At Almorah, the lady of Capt. C. A. Abbott, Artillery, of a daughter.
26. At Kurnaul, the lady of Lieut. J. E. Jones, 61st N. I., of a daughter.
28. At Saugor, the lady of Dr. Foley, 2nd L. H., of a son.
29. At Patna, the lady of E. H. C. Monckton, Esq. C. S. of a daughter.

SEPT.
1. The lady of R. Swinhoe, Esq. of a son.
— At Deegah, the lady of F. C. Cardew, Esq. C. S. of a daughter.
— At Hyderabad, the lady of Major J. A. Moore, of a son.
2. Mrs. R. Lawler, of a daughter.
— At Cuttack, the lady of E. Repton, Esq. C. S. of a son.
— At Delhi, the wife of Conductor P. Irwin, of a daughter.
3. At Serampore, the wife of Rev. J. Leechman, of a son.
— At Midnapore, the lady of Lieut. A. Q. Hopper, 24th N. I., of a daughter.
— Mrs. John Brown, of a daughter.
4. At Barrackpore, the wife of Quarter-Master Serjeant Tilbury, 41st N. I., of a son.
— The wife of Mr. J. F. Dover, of a son.
— At Bogwangolah, Mrs. C. Rose, of a daughter.
— At Futtyghur, the lady of Lieut. P. J. Chiene, 34th N. I., of a daughter.
5. Mrs. J. W. Peterson, of a daughter.
— At Mussoorie, the lady of Lord H. Gordon, of a daughter.
6. At Sultanpore, Benares, the lady of Capt. Barber, 8th L. C., of a daughter.
7. At Futtyghur, the lady of Capt. J. T. Boileau, of a son.
8. At Chittagong, the lady of A. S. Annand, Esq. C. S. of a daughter.
— At Delhi, the lady of Capt. G. Burney, 38th N. I., of a son.
9. At Serampore, the lady of W. Baker, Esq., of a son.
— Mrs. J. Carvan, of a daughter.
— At Cawnpore, the lady of Lt. S. W. G. Bristow, 71st N. I., of a daughter.
— At Monghyr, Mrs. C. D'Oyly, of a daughter.
— At Saugor, the lady of Lieut. C. Prior, 64th N. I., of a son.
10. Mrs. H. Jones, of a son.
— At Simlah, the lady of Asst. Surgeon R. Laughton, of a son.
11. At Barrackpore, the lady of Capt. J. E. Watson, of a daughter.
— Mrs. A. Fleming, of a daughter.
— At Dinapore, Mrs. R. R. Campbell, of a daughter.
— At Cawnpore, the lady of Dr. J. Campbell, of a daughter.
12. Mrs. R. S. Strickland, of a daughter.
13. Mrs. Z. Garrett, of a son.
— Mrs. W. K. Ord, of a son.
14. Mrs. H. G. Statham, of a son.
— At Kidderpore, Mrs. J. R. Aitken, of a son.
— At Seebpore, Backergunge, Mrs. L. DeSilva, of a son.

15. The lady of Capt. Cubitt, of a son.
— At Cuttack, the lady of C. L. Babington, Esq., of a daughter.
17. The lady of E. Wilkinson, Esq., of a son.
— Mrs. J. B. Plumb, of a son.
— Near Santipore, Mrs. T. E. Mullins, of a daughter.
— At Serampore, Mrs. D. P. DaCosta, of a son.
18. At Chinsurah, the lady of M. T. Stephens, Esq., of twin daughters.
— The wife of Conductor J. Ives, of a son.
20. The lady of R. H. Cockerell, Esq., of a daughter.
— Mrs. W. Reed, of a daughter.
— At Futtehpore, the lady of H. Armstrong, Esq. C. S. of a daughter.
21. At Allipore, Lady Malkin, of a son.
22. At Garden Reach, the lady of J. Franks, Esq., of a son.
24. Mrs. F. M. Bouchez, of a son.
— At Midnapore, the lady of Major Ramsay, 24th N. I., of a son.
25. Mrs. R. Deefholts, of a son.
— The lady of E. W. Brightman, Esq., of a daughter.
— The wife of Sub-Conductor Connor, of a son.
— At Balome, the lady of Asst. Surgeon R. Laughton, of a son.
— At Mussoorie, the lady of Capt. DeBude, Engineers, of a daughter.
26. At Tirhoot, the lady of W. H. Sterndale, Esq., of a daughter.
27. The wife of Apothecary J. Pitts, of a son.
29. The lady of A. Littledale, Esq., of a daughter.
— At Seebpore, Mrs. J. Ginny, of a son.
— At Baitool, the lady of Lieut. J. H. Chowne, 66th N. I., of a daughter.

DEATHS.

JULY.
24. At Banda, the wife of Capt. D. Simpson, 20th N. I.

AUG.
1. At Mhow, Serjt. E. Sydney, Arty.
2. At Mhow, the infant daughter of Serjt. Sydney, aged 8 months.
7. Near Bhaugulpore, Rev. T. Riechardt.
27. At Cawnpore, the daughter of Capt. Alexander, 5th L. C., aged 13 months.
31. At Meerut, Capt. Arnold, 11th L. D.
— At Dinapore, the infant son of Mr. R. Maddock, aged 11 days.
— At Sea, on board the *Hibernia*, T. J. C. Plowden, Esq., C. S.

SEPT.
1. Mrs. E. Kirby, wife of Mr. G. D. B. Kirby, aged 31 years.
— Mr. J. Toussaint, aged 21 years.
— At Suheswan, Mrs. M. A. Pushong, aged 22 years.
4. At Simlah, Ensign J. H. Garrett, 30th N. I.
5. The infant daughter of Mr. R. Lawler, aged 3 days.
— At Mussoorie, the infant daughter of Capt. DeBude, Engineers.
6. Mr. John Brown, aged 35 years.
7. At Saugor, the lady of Dr. Foley, 2nd L. H.
— At Bandah, Lieut.-Col. J. Hunter, 29th N. I.
9. The daughter of Ensign C. G. Cornish, 10th N. I.
— At Cawnpore, Mrs. Joyce.
10. Mrs. M. V. Murphy, aged 67 years.
— At Akyab, the daughter of Capt. Dickenson, aged 3 years.
11. At Chinsurah, the infant son of Mr. P. Cocker, aged 8 months.
12. Mr. R. Small, of the *Orient*, aged 50 years.
— At Allahabad, the infant son of Mr. E. G. Fraser, aged 9 months.
13. The eldest daughter of John Bell, Esq., aged 12 years.
— At Hazareebaug, Qr.-Master Serjt. C. Kelly, H. M.'s 49th Foot.
14. Mr. Gentloom Aviet, aged 36 years.
15. Mr. W. C. Edmond, aged 23 years.
16. Mr. P. G. Sinclair, Branch Pilot, aged 54 years.
17. Mr. C. G. A. Derozio, aged 22 years.
18. Miss A. Blenkin, aged 24 years.
— The wife of Mr. Z. Garrett, aged 21 years.
— Mrs. A. Green, aged 49 years.
— At Allahabad, the wife of Capt. J. Bedford.
19. Master E. W. R. Haviland, aged 18 months.
— At Peeprah, Tirhoot, the infant son of J. W. Yule, Esq.
20. Mrs. E. Heron, aged 40 years.
— The infant son of Mr. Z. Garrett, aged 8 days.
— At Sultanpore, Oude, Ensign J. J. M. Morgan, 63rd N. I., aged 27 years.

21. The infant daughter of Mr. W. Reed.
— On the river, the wife of Mr. J. Nash, aged 37 years.
22. At Agra, Mr. C. Levade.
23. Mr. D. Tate, aged 49 years.
— Mrs. H. Jones, aged 16 years.
— The infant daughter of Mr. L. Mendes, aged 2 months.
— Mr. W. Norton, of the ship *Windsor*.
— Mr. A. Gregory, aged 42 years.
24. The wife of Mr. F. Hurd, aged 39 years.
— Mr. J. W. Evans, aged 20 years.
25. At Ishapore, Conductor A. Reid, aged 33 years.
— Mr. C. H. Moffat, aged 22 years.
26. Mr. H. Festing, aged 20 years.

Shipping Intelligence.

SEPT. ARRIVALS.

2. Forth, J. H. Landers, from China 20th June, Singapore 27th July, Malacca 6th, and Padang 18th August.
Passengers from China.—Mr. C. Varally. *From Singapore.*—Lieut. D. T. Grant, H. M. 44th Regt; Mr. C. Lancaster, school-master; Mr. C. R. Lackersteen, and Mr. V. Castello.
— Fortitude, (Amr.,) J. Spalding, from Boston 21st May.
3. Integrity, (Bark,) J. Pearson, from Van Diemen's Land 3rd May, Batavia 27th July, Madras 20th and Ennore 26th August.
Passengers from Sidney.—Capt. Brown and crew of the ship *Psyche*.
— Sir Archibald Campbell, (Brig,) C. Robertson, from Penang 9th August.
Passenger.—Master Lindsay Bell.
— Star, (Amr.,) H. S. Brown, from Philadelphia 1st May, and Madras 27th August.
Passengers.—Mr. Wm. Ramage, and Mr. Thomas Ryan, Supercargo.
6. Bahamian, (Bark,) M. Tizard, from Liverpool 9th April, Rio de Janeiro 25th June, and Mauritius 8th August.
— Sir Charles McCarthy, (Brig,) John Walker, from Mauritius 6th August.
— Lydie, (Fr.,) Roziar, from Bourbon 21st July, and Mauritius 2nd August.
— Robert le Diable, (Fr. Bark,) Laporte, from Bourbon 19th July, Mauritius (no date), and Pondicherry 27th August.
— Le Gol, (Fr. Bark,) C. Barthez, from Bourbon 30th July, Pondicherry (no date), and Madras 30th August.
— Nathalie, (Fr. Bark,) Laudreau, from Mauritius 9th August.
— Robert Surcouf, (Fr. Bark,) E. Moucet, from St. Malo 7th May, and Mauritius 9th August.
7. Wanderer, Wm. Cobb, from Liverpool 8th March, Rio de Janeiro 20th June, and Mauritius 11th August.
— Augustus, (Bark,) Carr, from Mauritius 14th August.
Passengers from London.—Miss Carr. *From Mauritius.*—Madam Canon and 3 Miss Tulimans.
8. Navarino, (Bark,) C. Soulby, from Mauritius 10th Aug. and Madras 2nd Sept.
— Ann, (Bark,) D. McAlpin, from Bombay 15th August.
— Jessy, (Brig,) J. Auld, from Penang 9th August.
— Olivia, (Brig,) Wm. Roonie, from the Cape of Good Hope 19th June, Mauritius 1st August, and Madras 2nd September.
9. Pacquebot de Rio, (Fr. Bark,) G. Coenillier, from Bourbon 10th August.
10. Ajax, J. Bruton, from Bristol 26th April, and Mauritius 11th August.
— Kirkman Finlay, A. Russel, from Liverpool 17th April, and Bombay 22nd Aug.
— Fazelcurrim, Nacoda, from Juddah 23rd May, Bombay 3rd, and Allepee 24th August.
13. Cornelia, (Amr. Brig,) J. Beard, from Baltimore 7th May.
14. Margaret Wilkie, (Bark,) N. Smith, from London 2nd April, Cape of Good Hope 23rd July, and Madras 6th September.
15. Hamide, (Brig,) R. Daviot, from Colombo 28th August, Trincomallie 2nd and Bimlipatam 9th September.
— Abgarris, (Bark,) Soloman, from Muscat 15th August.
16. John Hepburn, (Sch.) B. Robertson, from Rangoon 4th September.
Passengers from Rangoon.—Rev. Howard Malcom, American Baptist Mission; Mr. A. M. Arratoon, Missionary.
18. Belzonie, (Bark,) J. Salmon, from Mauritius 21st August.

19. Belle Poule, (Fr.,) E. Gixodrour, from Bordeaux 2nd June.
22. Clarissa, (Bark,) G. F. Andree, from Madras 12th September.
23. John Bagshaw, H. Blyth, from London 1st May, Madras 10th, and Masulipatam 16th September.
24. Jessore, (Amr.,) S. Kennedy, from Boston 6th June.
25. Alice, J. Beverley, from Liverpool 1st June.
— Lawrence, (Bark.) H. Gill, from Liverpool 17th May.
— Elephanta, (Bark,) J. Buchanan, from Greenock 25th May.
Passengers.—Messrs. James Lachman and John Brown.
26. Cordelia, G. Creighton, from Liverpool 11th May.
27. Fatima, George Fethers, from Liverpool 9th June.
— Louisa, (Sch.,) J. W. Snowball, from Rangoon 8th September.
Passengers.—Messrs. James Dorrett and John Frederique.
29. Sir Charles Malcolm, J. Lyon, from Bombay 4th September.
Passengers.—Mr. Tozer, and Mrs. Connor.
— Hajee Rohoman, Hajee Abrahim, from Bussora, 28th June, and Bombay 8th September.
30. Mermaid, P. M. Stavers, from China 21st July, and Singapore 7th Sept.
— Bright Planet, (Bark,) J. W. Tingate, from Penang 25th August.
Passengers.—Mrs. Scott and child; and Capt. Scott, Mariner.
— Arab, (Bark,) J. S. Sparks, from the Downs 13th June, and Madeira 1st July.

Passengers.—Mrs. Hobson; Mrs. Bourke; Miss Smart; Ensign T. Bourke, H. M. 31st Regt.; C. Taylor, Esq.; R. B. Finlayson, Esq.; and Mr. J. Filby, Pilot Service.

— Shaw Inshaw, Nacoda, from Mocha 17th August.

SEPT. DEPARTURES.

1. Crown, (Bark,) H. Ponsonby, for Liverpool.
— Fortfield, (Bark,) J. Sly, for Bombay.
3. Cowasjee Family, (Bark,) R. Wallace, for China.
— Lord Auckland, J. Willie, for China.
— Mandarin, R. Donald, for Greenock.
— Sulimany, A. J. Macfarlane, for China.
— Motichund Amurchund, H. White, for Bombay.
— Castor, (Fr. Brig,) B. Michel, for Bourbon.
4. Bombay Castle, R. Wemyss, for Singapore and China.
— Skimmer, (Bark,) J. D. Shreeve, for Bombay.
8. Hellas, (Sch.,) A Scanlan, for Singapore and China.
12. Shepherdess, R. Glasgow, for Mauritius.
15. Dalla Merchant, (Bark,) H. M. Potter, for Moulmein and Rangoon.
— Joseph et Victor, (Fr.,) Le Cour, for Bourbon.
16. Mary and Susan, (Am.) F. Parrott, for Boston.
— Gunga, (Bark,) H. Younghusband, for Liverpool.
17. Margaret, (Bark,) W. C. Spain, for Rangoon and Moulmein.
— British Monarch, (Bark,) W. Purvis, for Mauritius.
— Prinsep, (Bark,) W. D. Meyer, for Bombay.
18. Sir John Rae Reid, (Bark,) E. Wooden, for Mauritius.
— Syed Khan, (Sch.,) J. L. Gallie, for China.
19. Tropique, (Fr. Brig,) R. Roy, for Marseilles.
22. Lord W. Bentinck, H. Hutchinson, for China.
— Haidie, (Bark,) W. D. Messiter, for Bombay.
23. Baboo, (Bark,) G. B. Brock, for London.
26. Henry, (Bark,) H. J. Bunney, for the Mauritius.
27. Tigris, J. Fetherington, for China.
Passengers for Singapore.—J. C. Grant, Esq., C. S.; and Harworth, Esq.
30. Argyle, A. McDonald, for London.
Passengers for London,—Mrs. Duff and 3 children; Lieut. Boscowen; and —Thompson, Esq., Indigo Planter.
Per Asia.—Mrs. W. Jackson and 4 children; Mr. McCullock; Captain McNair, and Capt. Cromlin.
Passengers Per Strath Eden, for London.—Mr. and Mrs. Blake and 2 children; Rev. Mr. and Mrs. Reynolds and 4 children; Capt. Taylor, late of the *Windsor*; J. Finlay, Esq.; Lieut. White, and Mr. Grigor.
Per Steamer Ganges, for Kyouk Phyoo.—Sir Edward Ryan, Knt.; the Honorable H. Cameron; Mrs. Holroyd and child, and T. Holroyd, Esq.
Per Alexander, for Liverpool.—Mrs. Fulton and 2 children; Mrs. Colonel F. H. Taylor; Miss Taylor; Capt. Hodges; Lieut. Fulton; and Master Taylor.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Oct. 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)
	Obsd. Heat of Barometer.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,780	80,8	84,2	81,5	W.	29,772	82,0	89,5	85,0	W.	,748	82,8	88,9	85,4	W.	,748	83,0	87,8	85,0	W.		
2	,852	81,0	84,2	81,8	N. W.	,830	81,4	88,5	83,5	N. W.	,798	81,8	88,5	84,3	N. W.	,788	82,0	87,8	84,4	N. W.		
3	,844	80,4	86,9	82,2	W.	,832	82,2	89,9	82,5	W.	,798	82,8	90,2	83,0	W.	,780	82,4	89,5	83,5	W.		
4	,890	80,8	88,5	83,1	W.	,868	81,9	90,0	84,0	W.	,824	83,0	91,4	86,3	W.	,820	83,0	87,4	84,0	W.		
5	,922	80,8	87,5	81,8	W.	,900	82,6	90,2	85,0	W.	,852	83,0	91,9	86,5	W.	,846	83,4	88,4	85,0	W.		
6	,924	81,4	88,0	82,4	N. W.	,912	82,6	90,4	85,0	N. W.	,880	84,2	88,8	85,3	N.	,878	84,3	87,2	83,3	N.		
7	,964	81,2	87,5	82,0	N.	,934	82,5	89,3	83,6	N.	,894	83,8	87,6	84,0	N.	,880	84,0	86,5	82,5	NNW.		
8	,918	81,5	87,0	81,8	N. W.	,888	83,0	88,5	82,8	WNW.	,838	84,0	88,8	82,4	N. W.	,828	84,1	87,2	82,0	N. W.		
9	,948	81,8	88,6	81,5	N. W.	,906	82,5	89,8	82,8	N. W.	,856	83,8	89,8	83,3	N. W.	,836	84,0	88,7	83,0	N. W.		
10	,950	81,8	87,2	82,6	N.	,924	83,8	89,0	82,3	N. W.	,888	84,4	89,9	83,0	N. W.	,876	84,9	88,2	83,3	N. W.		
11	,962	82,2	88,3	84,8	N. E.	,948	82,9	89,7	85,2	N. E.	,894	81,5	81,6	80,2	calm.	,894	82,8	84,3	81,7	N.		
12	,968	82,3	87,0	84,3	N.	,946	83,2	88,7	84,8	N.	,890	85,2	89,8	85,4	NNW.	,880	85,6	88,0	85,9	N. W.		
13	,968	82,2	89,8	84,0	N. W.	,950	83,8	91,5	85,7	W.	,910	84,6	92,0	87,0	W.	,904	84,8	90,5	87,5	W.		
14	,984	81,5	87,4	82,5	WNW.	,978	83,2	90,3	84,8	WNW.	,930	84,3	90,5	85,3	WNW.	,924	84,6	87,8	82,5	WNW.		
15	,992	78,8	83,0	76,8	WNW.	,968	81,5	87,8	79,3	WNW.	,928	82,8	87,5	79,8	WNW.	,928	82,3	83,5	78,5	WNW.		
16	,950	76,3	82,0	76,9	N. W.	,930	77,9	86,5	79,5	N. W.	,886	78,8	86,8	79,9	N. W.	,878	78,2	83,0	78,5	N. W.		
17	,976	75,0	81,5	74,3	N. W.	,962	77,2	85,5	76,0	N. W.	,920	78,9	84,8	76,2	N. W.	,912	78,8	82,0	75,1	N. W.		
18	30,002	76,3	85,0	79,3	N.	,986	77,5	85,8	79,7	N.	,930	79,3	86,5	80,2	N.	,930	79,3	82,5	77,7	N.		
19	,002	76,5	84,0	77,3	N.	,988	77,8	85,0	78,0	N.	,946	79,0	85,8	77,5	N.	,946	79,2	83,0	75,6	N. W.		
20	,016	77,5	84,8	77,7	N. W.	30,002	79,0	86,5	79,8	N. W.	,970	78,2	87,8	80,5	W.	,966	78,2	84,6	80,0	N. W.		
21	,010	77,8	86,5	78,0	N. W.	29,990	79,5	87,2	82,3	N. W.	,960	79,0	89,1	83,7	N. W.	,956	79,3	88,3	81,9	N. W.		
22	,020	75,0	80,8	76,1	N. W.	30,000	78,8	84,3	77,0	N. W.	,980	79,9	85,2	78,5	N. W.	980	80,4	84,0	77,8	N.		
23																						
24	29,990	75,8	83,2	75,8	N. W.	29,972	78,0	87,2	77,8	N. W.	,930	80,3	88,0	80,2	N. W.	,928	79,6	84,8	78,1	N. W.		
25	30,012	76,8	85,5	78,0	N.	,998	79,0	87,3	77,5	N.	,966	81,3	87,8	77,2	N. W.	,960	81,0	86,3	77,0	N. W.		
26	,006	75,5	83,8	74,5	W.	,980	78,3	87,5	76,2	W.	,934	79,5	86,2	77,3	N. W.	,930	79,5	82,5	76,3	N. W.		
27	29,992	75,5	82,5	75,2	WNW.	,950	77,2	86,3	77,2	W.	,920	79,5	86,3	79,5	N. W.	,916	79,8	85,0	79,2	N. W.		
28	,966	77,2	86,2	79,3	N.	,958	77,5	85,5	77,8	W.	,896	79,5	86,6	78,5	N. W.	,888	79,6	84,8	78,0	N. W.		
29	,950	78,0	89,1	78,2	N.	,942	77,8	84,3	75,0	N.	,858	75,1	80,5	74,3	N.	,850	75,1	80,0	74,0	N. E.		
30	,966	76,5	84,8	80,0	N. E.	,940	78,3	85,2	80,5	N. E.	,900	79,7	86,9	81,3	N. E.	,890	79,7	86,0	81,0	N. E.		
31	30,014	75,0	84,1	77,3	N. E.	,920	79,2	85,2	80,5	N. W.	,860	80,0	83,5	80,5	s. w.	,820	79,3	81,0	79,9	s. w.		

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